श्रीमन्महर्षिवेदव्यासप्रणीतम्

विष्णुपुराणम्

THE

VIṢṆU PURAN

A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION

TEXT IN DEVANAGARI
ENGLISH TRANSLATION NOTES AND
APPENDICES, ETC.

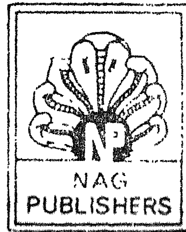
TRANSLATED
FROM THE ORIGINAL SANSKRIT
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURĀṆAS
BY

H. H. WILSON

Vol.

ENLARGED & ARRANGED BY

Nag Sharan Singh



NAG PUBLISHERS
8-A/U. A-3, Jawahar Nagar, Delhi-110007

N. P. SERIES XXXVIII

© NAG PUBLISHERS

(i) 8-A/U.A.-3, JAWHAR NAGAR, DELHI - 110007.
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FIRST EDITION 1980
PRICE Rs. 60.00

Printed in India

PUBLISHED BY NAG SHARAN SINGH FOR NAG PUBLISHERS,
8-A/U.A-3, JAWAHAR NAGAR, DELHI-110007 AND PRINTED BY
NAAZ OFFSET PRESS, DELHI-6.

cal characters, were elevated to the dignity of divinities. Image-worship is alluded to by Manu in several passages,[6] but with an intimation that those Brahmans who subsist by ministering in temples are an inferior and degraded class. The story of the Rámáyaṇa and Mahábhárata turns wholly upon the doctrine of incarnations, all the chief dramatis personæ of the poems being impersonations of gods and demigods and celestial spirits. The ritual appears to be that of the Vedas, and it may be doubted if any allusion to image-worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishṇu and Śiva are the especial objects of panegyric and invocation. In these two works, then, we trace unequivocal indications of a departure from the elemental worship of the Vedas, and the origin or elaboration of legends, which form the great body of the mythological religion of the Hindus. How far they only improved upon the cosmogony and chronology of their predecessors, or in what degree the traditions of families and dynasties may originate with them, are questions that can only be determined when the Vedas and the two works in question shall have been more thoroughly examined.

The different works known by the name of Purāṇas are evidently derived from the same religious system as the Rámáyaṇa and Mahábhárata or from the mytho-heroic stage, of Hindu belief. They present, however, peculiarities which designate their belonging to a later period, and to an important modification in the progress of opinion. They repeat the theoretical cosmogony of the two great poems; they expand and systematize the chronological computations; and they give a more definite and connected representation of the mythological fictions, and the historical traditions. But besides these and other particulars, which may be derivable from an old, if not from a primitive era, they offer characteristic peculiarities of a more modern description, in the paramount importance which they assign to individual divinities, in the variety and purport of the rites and observances addressed to them, and in the invention of new legends illustrative of the power and graciousness of those deities, and of the efficacy of of implicit devotion to them. Śiva and Vishṇu, under one or other form, are almost the sole objects that claim the homage of the Hindus

6 B. III. 152, 164, B. IV. 214

in the Puráṇas; departing from the domestic and elemental ritual of the Vedas, and exhibiting a sectarial fervour and exclusiveness not traceable in the Rámáyaṇa, and only to a qualified extent in the Mahábhárata. They are no longer authorities for Hindu belief as a whole: they are special guides for separate and sometimes conflicting branches of it, compiled for the evident purpose of promoting the preferential, or in some cases the sole, worship of Vishṇu or of Siva.[7]

That the Puráṇas always bore the character here given of them, may admit of reasonable doubt; that it correctly applies to them as they now are met with, the following pages will irrefragably substantiate. It is possible, however, that there may have been an earlier class of Puráṅas, of which those we now have are but the partial and adulterated representatives. The identity of the legends in many of them, and still more the identity of the words—for in several of of them long passages are literally the same—is a sufficient proof that in all such cases they must be copied either from some other similar work, or from a common and prior original. It is not unusual also for a fact to be stated upon the authority of an 'old stanza,' which is cited accordingly; showing the existence of an earlier source of information: and in very many instances legends are alluded to, not told; evincing acquaintance with their prior narration somewhere else. The name itself, Puráṇa, which implies 'old,' indicates the object of the compilation to be the preservation of ancient traditions, a purpose in the present condition of the Puráṇas very imperfectly fulfilled. Whatever weight may be attached to these considerations, there is no disputing evidence to the like effect afforded by other and unquestionable authority. The description given by Colebrooke[8] of the contents of a Puráṇa is taken from Sanskrit writers. The Lexicon of Amara Siṃha gives as a synonym of Puráṇa, *Pañcha-lakshaṇam*, 'that which has five characteristic topics:' and there is no difference of opinion amongst the scholiasts as to what these are. They are, as Colebrooke mentions, 1. Primary creation, or cosmogony; 2. Secondary creation, or the destruction and renovation of worlds,

7 Besides the three periods marked by the Vedas, Heroic Poems, and Puráṇas, a fourth may be dated from the influence exercised by the Tantras upon Hindu practice and belief; but we are yet too little acquainted with those works, or their origin, to speculate safely upon their consequences.

8 *As. Res.* vol. VII. p. 202.

including chronology ; 3. Genealogy of gods and patriarchs ; 4. Reigns of the Manus, or periods called Manvantaras; and 5. History, or such particulars as have been preserved of the princes of the solar and lunar races, and of their descendants to modern times.[9] Such, at any rate, were the constituent and characteristic portions of a Puráṇa in the days of Amara Siṃha, fifty-six years before the Christian era ; and if the Puráṇas had undergone no change since his time, such we should expect to find them still. Do they conform to this description? Not exactly in any one instance ; to some of them it is utterly inapplicable ; to others it only partially applies. There is not one to which it belongs so entirely as to the Vishṇu Puráṇa, and it is one of the circumstances which gives to this work a more authentic character than most of its fellows can pretend to. Yet even in this instance we have a book upon the institutes of society and obsequial rites interposed between the Manvantaras and the genealogies of princes, and a life of Kṛshṇa separating the latter from an account of the end of the world, besides the insertion of various legends of a manifestly popular and sectarial character. No doubt many of the Puráṇas, as they now are, correspond with the view which Vans Kennedy takes of their purport. "I cannot discover in them," he remarks, "any other object than that of religious instruction." The description of the earth and of the planetary system, and the lists of royal races which occur in them, he asserts to be "evidently extraneous, and not essential circumstances, as they are entirely omitted in some Puráṇas, and very concisely illustrated in others ; while, on the contrary, in all the Puráṇas some or other of the leading principles, rites, and observances of the Hindu religion are fully dwelt upon, and illustrated either by suitable legends or by prescribing the ceremonies to be practised, and the prayers and invocations to be employed, in

9 The following definition of a Puráṇa is constantly quoted: it is found in the Vishṇu, Matsya, Váyu, and other Puráṇas: सर्गश्चप्रतिसर्गश्च वंशो मन्वन्तराणिच । वंशानुचरितं चैव पुराणं पंचलक्षणं ॥ A variation of reading in the beginning of the second line is noticed by Rámáśrama, the scholiast on Amara भूम्यादिसंस्थानं । 'Destruction of the earth and the rest, or final dissolution:' in which case the genealogies of heroes and princes are comprised in those of the patriarchs.

the worship of different deities."[10] Now, however accurate this description may be of the Puráṇas as they are, it is clear that it does not apply to what they were when they were synonymously designated as Pañcha-lakshaṇas, or 'treatises on five topics;' not one of which five is ever specified by text or comment to be "religious instruction." In the knowledge of Amara Siṃha the lists of princes were not extraneous and unessential, and their being now so considered by a writer so well acquainted with the contents of the Puráṇas as Vans Kennedy is a decisive proof that since the days of the lexicographer they have undergone some material alteration, and that we have not at present the same works in all respects that were current under the denomination of Puráṇas in the century prior to Christianity.

The inference deduced from the discrepancy between the actual form and the older definition of a Puráṇa, unfavourable to the antiquity of the extant works generally, is converted into certainty when we come to examine them in detail; for although they have no dates attached to them, yet circumstances are sometimes mentioned or alluded to, or references to authorities are made, or legends are narrated, or places are particularized, of which the comparatively recent date is indisputable, and which enforce a corresponding reduction of the antiquity of the work in which they are discovered. At the same time they may be acquitted of subservience to any. but sectarial imposture. They were pious frauds for temporary purposes: they never emanated from any impossible combination of the Brahmans to fabricate for the antiquity of the entire Hindu system any claims which it cannot fully support. A very great portion of the contents of many, some portion of the contents of all, is genuine and old. The sectarial interpolation or embellishment is always sufficiently palpable to be set aside, without injury to the more authentic and primitive material; and the Puráṇas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, are also a valuable record of the form of Hindu belief which came next in order to that of the Vedas; which grafted hero-worship upon the simpler ritual of

10 *Researches into the Nature and Affinity of Ancient and Hindu Mythology*, p. 153. and note.

the latter ; and which had been adopted, and was extensively, perhaps universally established in India at the time of the Greek invasion. The Hercules of the Greek writers was indubitably the Balaráma of the Hindus ; and their notices of Mathurá on the Jumna, and of the kingdom of the Suraseni and the Pandæan country, evidence the prior currency of the traditions which constitute the argument of the Mahábhárata, and which are constantly repeated in the Puráṇas, relating to the Paṇḍava and Yádava races, to Krishṇa and his contemporary heroes, and to the dynasties of the solar and lunar kings.

The theogony and cosmogony of the Puráṇas may probably be traced to the Vedas. They are not, as far as is yet known, described in detail in those works, but they are frequently alluded to in a strain more or less mystical and obscure, which indicates acquaintance with their existence, and which seems to have supplied the Puráṇas with the groundwork of their systems. The scheme of primary or elementary creation they borrow from the Sáṃkhya philosophy, which is probably one of the oldest forms of speculation on man and nature amongst the Hindus. Agreeably, however, to that part of the Paurá-ṇik character which there is reason to suspect of later origin, their inculcation of the worship of a favourite deity, they combine the interposition of a creator with the independent evolution of matter in a somewhat contradictory and unintelligible style. It is evident too that their accounts of secondary creation, or the development of the existing forms of things, and the disposition of the universe, are derived from several and different sources ; and it appears very likely that they are to be accused of some of the incongruities and absurdities by which the narrative is disfigured, in consequence of having attempted to assign reality and significance to what was merely metaphor or mysticism. There is, however, amidst the unnecessary complexity of the description, a general agreement amongst them as to the origin of things, and their final distribution ; and in many of the circumstances there is a striking concurrence with the ideas which seem to have pervaded the whole of the ancient world, and which we may therefore believe to be faithfully represented in the Puráṇas.

The Pantheism of the Puráṇas is one of their invariable characteristics, although the particular divinity, who is all things, from whom all things proceed, and to whom all things return, be diversified

according to their individual sectarial bias. They seem to have derived the notion from the Vedas: but in them the one universal Being is of a higher order than a personification of attributes or elements, and, however imperfectly conceived, or unworthily described, is God. In the Puráṇas the one only Supreme Being is supposed to be manifest in the person of Śiva or Vishṇu, either in the way of illusion or in sport; and one or other of these divinities is therefore also the cause of all that is, is himself all that exists. The identity of God and nature is not a new notion; it was very general in the speculations of antiquity, but it assumed a new vigour in the early ages of Christianity, and was carried to an equal pitch of extravagance by the Platonic Christians as by the Śaiva or Vaishṇava Hindus. It seems not impossible that there was some communication between them. We know that there was an active communication between India and the Red Sea in the early ages of the Christian era, and that doctrines, as well as articles of merchandise, were brought to Alexandria from the former. Epiphanius[11] and Eusebius[12] accuse Scythianus of having imported from India, in the second century, books on magic, and heretical notions leading to Manichæism; and it was at the same period that Ammonius instituted the sect of the new Platonists at Alexandria. The basis of his heresy was, that true philosophy derived its origin from the eastern nations: his doctrine of the indentity of God and the universe is that of the Vedas and Puráṇas; and the practices he enjoined, as well as their object, were precisely those described in several of the Puráṇas under the name of Yoga. His disciples were taught "to extenuate by mortification and contemplation the bodily restraints upon the immortal spirit, so that, in this life they might enjoy communion with the Supreme Being, and ascend after death to the universal Parent."[13] That these are Hindu tenets the following pages[14] will testify; and by the admission of their Alexandrian teacher, they originated in India. The importation was perhaps not wholly unrequited; the loan may not have been left unpaid. It is not impossible that the Hindu doctrines received fresh animation from their adoption by the successor of Ammonius, and especially by

11 Adv. Manichæos.

12 Hist. Evang.

13 Mosheim, vol. I, p. 173.

14 See Book VI, Ch. VII et seq.

the mystics, who may have prompted, as well as employed, the expressions of the Purāṇas. Anquetil du Perron has given[15], in the introduction to his translation of the 'Oūpnekhat,' several hymns by Synesius, a bishop of the beginning of the fifth century, which may serve as parallels to many of the hymns and prayers addressed to Vishṇu in the Vishṇu Purāṇa.

But the ascription to individual and personal deities of the attributes of the one universal and spiritual Supreme Being, is an indication of a later date than the Vedas certainly, and apparently also than the Rámáyaṇa, where Ráma, although an incarnation of Vishṇu, commonly appears in his human character alone. There is something of the kind in the Mahábhárata in respect to Kṛshṇa, especially in the philosophical episode known as the Bhagavad Gítá. In other places the divine nature of Kṛshṇa is less decidedly affirmed ; in some it is disputed or denied ; and in most of the situations in which he is exhibited in action, it is as a prince and warrior, not as a divinity. He exercises no superhuman faculties in the defence of himself or his friends, or in the defeat and destruction of his foes. The Mahábhárata, however, is evidently a work of various periods, and requires to be read throughout carefully and critically before its weight as an authority can be accurately appreciated. As it is now in type[16]—thanks to the public spirit of the Asiatic Society of Bengal, and their secretary J. Prinsep—it will not be long before the Sanskrit scholars of the continent will accurately appreciate its value.

The Purāṇas are also works of evidently different ages, and have been compiled under different circumstances, the precise nature of which we can but imperfectly conjecture from internal evidence, and from what we know of the history of religious opinion in India. It is highly probable, that of the present popular forms of the Hindu religion, none assumed their actual state earlier than the time of Śankaráchárya, the great Śaiva reformer, who flourished, in all likelihood, in the eighth or ninth century. Of the Vaishṇava teachers, Rámánuja dates in the twelfth century, Madhváchárya in the thirteenth, and Vallabha in the sixteenth[17] ; and the Purāṇas seem to have accom-

15 *Theologia et Philosophia Indica*, Dissert. p. xxvi.

16 Three volumea have been printed: the fourth and last is understood to be nearly completed.

17 *As. Res.* vols. XVI. and XVII. Account of Hindu Sects.

pained or followed their innovations, being obviously intended to advocate the doctrines they taught. This is to assign to some of them a very modern date, it is true ; but I cannot think that a higher can with justice be ascribed to them, This, however, applies to some only out of the number, as I shall presently proceed to specify.

Another evidence of a comparatively modern date must be admitted in those chapters of the Puráṇas which, assuming a prophetic tone, foretell what dynasties of kings will reign in the Kali age. These chapters, it is true, are found but in four of the Puráṇas, but they are conclusive in bringing down the date of those four to a period considerably subsequent to Christianity. It is also to be remarked, that the Váyu, Vishṇu, Bhágavata, and Matsya Puráṇas, in which these particulars are foretold, have in all other respects the character of as great antiquity as any works of their class.[18]

The invariable form of the Puráṇas is that of a dialogue, in which some person relates its contents in reply to the inquiries of another. This dialogue is interwoven with others, which are repeated as having been held on other occasions between different individuals, in consequence of similar questions having been asked. The immediate narrator is commonly, though not constantly, Lomaharshaṇa or Romaharshaṇa, the disciple of Vyása, who is supposed to communicate what was imparted to him by his preceptor, as he had heard it from some other sage. Vyása, as will be seen in the body of the work[19], is a generic title, meaning an 'arranger' or 'compiler.' It is in this age applied to Krishṇa Dvaipáyana, the son of Paráśara, who is said to have taught the Vedas and Puráṇas to various disciples, but who appears to have been the head of a college or school, under whom various learned men gave to the sacred literature of the Hindus the form in which it now presents itself. In this task the disciples, as they are termed, of Vyása were rather his colleagues and coadjutors, for they were already conversant with what he is fabled to have taught them[20]; and amongst them, Lomaharshaṇa represents the class of persons who were especially charged with the record of political and temporal

18 On the history of the composition of the Puráṇas, as they now appear, I have hazarded some speculations in my Analysis of the Váyu Puráṇa: *Journ. Asiatic Society of Bengal*, December 1832.

19 Book III, Ch. III.

20 See Book III, Ch. IV.

events. He is called Súta, as if it was a proper name ; but it is more correctly a title ; Lomaharshańa was 'a Súta', that is, a bard or panegyrist, who was created, according to our text[21], to celebrate the exploits of princes ; and who, according to the Váyu and Padma Puráṇas, has a right by birth and profession to narrate the Puráṇas, in preference even to the Brahmans.[22] It is not unlikely therefore that we are to understand, by his being represented as the disciple of Vyása, the institution of some attempt, made under the direction of the latter, to collect from the heralds and annalists of his day the scattered traditions which they had imperfectly preserved ; and hence the consequent appropriation of the Puráṇas, in a great measure, to the genealogies of regal dynasties, and descriptions of the universe. However this may be, the machinery has been but loosely adhered to, and many of the Puráṇas, like the Vishṇu, are referred to a different narrator.

An account is given in the following work[23] of a series of Pauráṇik compilations, of which in their present form no vestige appears. Lomaharshaṇa is said to have had six disciples, three of whom composed as many fundamental Saṃhitás, whilst he himself compiled a fourth. By a Saṃhitá is generally understood a 'collection' or 'compilation.' The Saṃhitás of the Vedas are collections of hymns and prayers belonging to them, arranged according to the judgment of some individual sage, who is therefore looked upon as the originator and teacher of each. The Saṃhitás of the Puráṇas, then, should be analogous compilations, attributed respectively to Mitrayu, Śáṃśapáyana, Akṛtavraṇa, and Romaharshaṇa: no such Pauráṇik Saṃhitás are now known. The substance of the four is said to be collected in the Vishṇu Puráṇa, which is also, in another place,[24] itself called a Saṃhitá: but such compilations have not, as far as inquiry has yet proceeded, been discovered. The specification may be accepted as an indication of the Puráṇas having existed in some other form, in which they are no longer met with ; although it does not appear that the arrangement was incompatible with their existence as separate

21 See Book I, ch. III.

22 *Journ. Royal As. Soc.* vol. V. p. 281.

23 Book III, Ch. VI.

24 Book I, Ch. I.

works, for the Vishṇu Puráṇa, which is our authority for the four Saṃhitás, gives us also the usual enumeration of the several Puráṇas.

There is another classification of the Puráṇas alluded to in the Matsya Puráṇa, and specified by the Padma Puráṇa, but more fully. It is not undeserving of notice, as it expresses the opinion which native writers entertain of the scope of the Puráṇas, and of their recognising the subservience of these works to the dissemination of sectarian principles. Thus it is said in the Uttara Khaṇḍa of the Padma, that the Puráṇas, as well as other works, are divided into three classes, according to the qualities which prevail in them. Thus the Vishṇu, Náradíya, Bhágavata, Gáruḍa, Padma, and Váráha Puráṇas, are Sátvika, or pure, from the predominance in them of the Satva quality, or that of goodness and purity. They are, in fact, Vaishṇava Puráṇas. The Matsya, Kúrma, Liṅga, Śiva, Skanda, and Agni Puráṇas, are Támasa, or Puráṇas of darkness, from the prevalence of the quality of Tamas, 'ignorance,' 'gloom.' They are indisputably Śaiva Puráṇas. The third series, comprising the Brahmáṇḍa, Brahma-vaivartta, Márkaṇḍeya, Bhavishya, Vámana, and Brahmá Puráṇas, are designated as Rájasa, 'passionate,' from Rajas, the property of passion, which they are supposed to represent. The Matsya does not specify which are the Puráṇas that come under these designations, but remarks that those in which the Máhátmya of Hari or Vishṇu prevails are Sátvika ; those in which the legends of Agni or Śiva predominate are Támasa ; and those which dwell most on the stories of Brahmá are Rájasa. I have elsewhere stated,[25] that I considered the Rájasa Puráṇas to lean to the Śákta division of the Hindus, the worshippers of Śakti, or the female principle ; founding this opinion on the character of the legends which some of them contain, such as the Durgá Máhátmya, or celebrated legend on which the worship of Durgá or Kálí is especially founded, which is a principal episode of the Márkaṇḍeya. The Brahma-vaivartta also devotes the greatest portion of its chapters to the celebration of Rádhá, the mistress of Kṛshṇa, and other female divinities. Vans Kennedy, however, objects to the application of the term Śákta to this last division of the Puráṇas, the worship of Śakti being the especial object of a different class of works, the Tantras, and no such form of worship being

25 *As. Res.* vol. XVI. p. 10.

particularly inculcated in the Brahmá Purāṇa[26]. This last argument is of weight in regard to the particular instance specified, and the designation of Śakti may not be correctly applicable to the whole class, although it is to some of the series ; for there is no incompatibility in the advocacy of a Tántrika modification of the Hindu religion by any Purāṇa, and it has unquestionably been practised in works known as Upa-purāṇas. The proper appropriation of the third class of the Purāṇas, according to the Padma Purāṇa, appears to be to the worship of Kṛshṇa, not in the character in which he is represented in the Vishṇu and Bhágavata Purāṇas, in which the incidents of his boyhood are only a portion of his biography, and in which the human character largely participates, at least in his riper years, but as the infant Kṛshṇa, Govinda, Bála Gopála, the sojourner in Vṛndávan, the companion of the cowherds and milkmaids, the lover of Rádhá, or as the juvenile master of the universe, Jagannátha. The term Rájasa, implying the animation of passion, and enjoyment of sensual delights, is applicable, not only to the character of the youthful divinity, but to those with whom his adoration in these forms seems to have originated, the Gosains of Gokul and Bengal, the followers and descendants of Vallabha and Chaitanya, the priests and proprietors of Jagannátha and Śrínáth-dvár, who lead a life of affluence and indulgence. and vindicate, both by precept and practice, the reasonableness of the Rájasa property, and the congruity of temporal enjoyment with the duties of religion.[27]

The Purāṇas are uniformly stated to be eighteen in number. It is said that there are also eighteen Upa-purāṇas, or minor Purāṇas; but the names of only a few of these are specified in the least exceptionable authorities, and the greater number of the works is not procurable. With regard to the eighteen Purāṇas, there is a peculiarity in their specification, which is proof of an interference with the integrity of the text, in some of them at least; for each of them specifies the names of the whole eighteen. Now the list could not have been complete whilst the work that gives it was unfinished, and in one only therefore, the last of the series, have we a right to look for it. As however there are more last words than one, it is evident that the names must have been inserted in all except one after the

26 *Asiatic Journal*, March 1837, p. 241.

27 *As. Res.* vol. XVI, p. 85.

whole were completed: which of the eighteen is the exception, and truly the last, there is no clue to discover, and the specification is probably an interpolation in most, if not in all.

The names that are specified are commonly the same and are as follows: 1. Bráhma, 2. Pádma, 3. Vaishṇava, 4. Śaiva, 5. Bhágavata, 6. Nárada, 7. Márkaṇḍa, 8. Āgneya, 9. Bhavishya, 10. Brahma-vaivartta, 11. Laiṅga, 12. Váráha, 13. Skánda, 14. Vámana, 15. Kaurma, 16. Mátsya, 17. Gárúḍa, 18. Brahmáṇḍa."[28] This is from the twelfth book of the Bhágavata, and is the same as occurs in the Vishṇu.[29] In other authorities there are a few variations. The list of the Kúrma Puraṇa omits the Agni Puráṇa, and substitutes the Váyu. The Agni leaves out the Śaiva, and inserts the Váyu. The Varáha omits the Gáruḍa and Brahmáṇḍa, and inserts the Váyu and Naṛasiṃha: in this last it is singular. The Márkaṇḍeya agrees with the Vishṇu and Bhágavata in omitting the Váyu. The Matsya, like the Agni, leaves out the Śaiva.

Some of the Puráṇas, as the Agni, Matsya, Bhágavata, and Padma, also particularize the number of stanzas which each of the eighteen contains. In one or two instances they disagree, but in general they concur. The aggregate is stated at 400,000 slokas, or 1,600,000 lines. These are fabled to be but an abridgment, the whole amount being a krore, or ten millions of stanzas, or even a thousand millions. If all the fragmentary portions claiming in various parts of India to belong to the Puráṇas were admitted, their extent would much exceed the lesser, though it would not reach the larger enumeration. The former is, however, as I have elsewhere stated,[30] a quantity that an individual European scholar could scarcely expect to peruse with due care and attention, unless his whole time were devoted exclusively for many years to the task. Yet without some such labour being achieved, it was clear, from the crudity and inexactness of all that

28 The names are put attributively, the noun substantive, Puráṇa, being understood. Thus Vaishṇavam Puráṇām means the Puráṇa of Vishṇu; Śaivam Puráṇam, of Śiva; Bráhmam Puráṇam, of Brahmá. It is equally correct, and more common, to use the two substantives in apposition, as Vishṇu Puráṇa, Śiva Puráṇa &c. In the original Sanskrit the nouns are compounded, as Vishṇupuráṇam, &c.; but it has not been customary to combine them in their European shape.

29 Book III, Ch. VI.

30 *Journ. Royol As. Soc.* vol.

had been hitherto published on the subject, with one exception,[31] that sound views on the subject of Hindu mythology and tradition were not to be expected. Circumstances, which I have already explaind in the paper in the *Journal of the Royal Asiatic Society* referred to above, enabled me to avail myself of competent assistance, by which I made a minute abstract of most of the Purāṇas. In course of time I hope to place a tolerably copious and connected analysis of the whole eighteen before Oriental scholars, and in the meanwhile offer a brief notice of their several contents.

In general the enumeration of the Purāṇas is a simple nomenclature, with the addition in some cases of the number of verses ; but to these the Matsya Purāṇa joins the mention of one or two circumstances peculiar to each, which, although scanty, are of value, as offering means of identifying the copies of the Purāṇas now found with those to which the Matsya refers. or of discovering a difference between the present and the past. I shall therefore prefix the passage descriptive of each Purāṇa from the Matsya. It is necessary to remark, however, that in the comparison instituted between that description and the Purāṇa as it exists, I necessarily refer to the copy or copies which I employed for the purpose of examination and analysis, and which were procured with some trouble and cost in Banaras and Calcutta. In some instances my manuscripts have been collated with others from different parts of India, and the result has shown, that, with regard at least to the Brahmá, Vishṇu, Váyu, Matsya, Padma, Bhágavata, and Kúrma Purāṇas, the same works, in all essential respects, are generally current under the same appellations. Whether this is invariably the case may be doubted, and farther inquiry may possibly show that I have been obliged to content myself with mutilated or unauthentic works[32].

31 I allude to the valuable work of Vans Kennedy, on the Affinity between Ancient and Hindu Mythology. However much I may differ from that learned and industrious writer's conclusions, I must do him the justice to admit that he is the only author who has discussed the subject of the mythology of the Hindus on right principles, by drawing his materials from authentic sources.

32 Upon examing the translations of different passages from the Purāṇas, given by Vans Kennedy in the work mentioned in a former note, and comparing them with the text of the manuscripts I have consulted, I find such an agreement as to warrant the belief that there is no essential difference between the copies in his possession and in mine. The varieties which occur in the MSS. of the East India Company's Library will be noticed in the text.

It is with this reservation, therefore, that I must be understood to speak of the concurrence or disagreement of any Puráṇa with the notice of it which the Matsya Puráṇa has preserved.

1. Brahmá Puráṇa. "That, the whole of which was formerly repeated by Brahmá to Maríchi, is called the Bráhma Puráṇa, and contains ten thousand stanzas[33]." In all the lists of the Puráṇas, the Bráhma is placed at the head of the series, and is thence sometimes also entitled the Ādi or 'first' Puráṇa. It is also designated as the Saura, as it is in great part appropriated to the worship of Súrya, 'the sun.' There are, however, works bearing these names which belong to the class of Upa-puráṇas, and which are not to be confounded with the Bráhma. It is usually said, as above, to contain ten thousand slokas; but the number actually occurring is between seven and eight thousand. There is a supplementary or concluding section called the Brahmottara Puráṇa, and which is different from a portion of the Skánda called the Brahmottara Khaṇḍa, which contains about three thousand stanzes more; but there is every reason to conclude that this is a distinct and unconnected work.

The immediate narrator of the Brahmá Puráṇa is Lomaharshaṇa who communicates it to the Ṛshis or sages assembled at Naimisháraṇya, as it was originally revealed by Brahmá, not to Maríchi, as the Matsya affirms, but to Daksha, another of the patriarchs: hence its denomination of the Brahmá Puráṇa.

The early chapters of this work give a description of the creation, an account of the Manvantaras, and the history of the solar and lunar dynasties to the time of Kṛshṇa, in a summary manner, and in words which are common to it and several other Puráṇas: a brief description of the universe succeeds; and then come a number of chapters relating to the holiness of Orissa, with its temples and sacred groves dedicated to the sun, to Śiva, and Jagannátha, the latter especially. These chapters are characteristic of this Puráṇa, and show its main object to be the promotion of the worship of Kṛshṇa as Jagannátha.[34] To these particulars succeeds a life of Kṛshṇa, which is word for word

33 ब्रह्मणाभिहितं पूर्व्वं यावन्मात्रं मरीचये। ब्राह्मं तु दशसाहस्रं पुराणं परिकीर्त्तितं ॥

34 Vans Kennedy objects to this character of the Bráhma P., and observes that it contains only two short descriptions of pagodas, the one of Konáditya,

the same as that of the Vishṇu Puráṇa; and the compilation terminates with a particular detail of the mode in which Yoga, or contemplative devotion, the object of which is still Vishṇu, is to be performed There is little in this which corresponds with the definition of a Pañcha-lakshaṇa Puráṇa; and the mention of the temples of Orissa, the date of the original construction of which is recorded,[35] shows that it could not have been compiled earlier than the thirteenth or fourteenth century.

The Uttara Khaṇḍa of the Bráhma Puráṇa bears still more entirely the character of a Máhátmya, or local legend, being intended to celebrate the sanctity of the Balajá river, conjectured to be the same as the Banás in Marwar. There is no clue to its date, but it is clearly modern, grafting personages and fictions of its own invention on a few hints from older authorities.[36]

2. Pádma Puráṇa. "That which contains an account of the period when the world was a golden lotus (padma), and of all the occurrences of that time, is therefore called the Pádma by the wise: it contains fifty-five thousand stanzas."[37] The second Puráṇa in the usual lists is always the Pádma, a very voluminous work, containing, according to its own statement, as well as that of other authorities, fifty-five thousand slokas; an amount not far from the truth. These are divided amongst five books, or Khaṇḍas; 1. the Srishṭi Khaṇḍa,

the other of Jagannátha. In that case, his copy must differ considerably from those I have met with; for in them the description of Purushottama Kshetra, the holy land of Orissa, runs through forty chapters, or one-third of the work. The description, it is true, is interspersed, in the usual rambling strain of the Puráṇas, with a variety of legends, some ancient, some modern; but they are intended to illustrate some local circumstance, and are therefore not incompatible with the main design, the celebration of the glories of Purushottama Kshetra. The specification of the temple of Jagannátha, however, is of itself sufficient, in my opinion, to determine the character and era of the compilation.

35 See "Account of Orissa proper, or Cuttack," by A. Stirling: *Asiatic Res.* vol. XV. p. 305.

36 See "Analysis of the Bráhma Puráṇa": *Journ. Royal As. Soc.* vol. V. p. 65.

37 एतदेवयदा पद्ममभूद्धैरण्मयं जगत्। तद्वृत्तान्ताश्रयंतद्वत् पाद्ममित्युच्यते बुधैः। पाद्मं तत्पंच पंचाशत्सहस्राणीह कथ्यते॥

or section on creation; 2. the Bhúmi Khaṇḍa, description of the earth; 3. the Swarga Khaṇḍa, chapter on heaven; 4. Pátála Khaṇḍa, chapter on the regions below the earth; and 5. the Uttara Khaṇḍa, last or supplementary chapter. There is also current a sixth division, the Kriyá Yoga Sára, a treatise on the practice of devotion.

The denominations of these divisions of the Padma Puráṇa convey but an imperfect and partial notion of their contents. In the first, or section which treats of creation, the narrator is Ugraśravas the Súta, the son of Lomaharshaṇa, who is sent by his father to the Ṛshis at Naimisháráṇya to communicate to them the Puráṇa, which, from its containing an account of the lotus (padma), in which Brahmá appeared at creation, is termed the Pádma or Padma Puráṇa. The Súta repeats what was originally communicated by Brahmá to Pulastya, and by him to Bhíshma. The early chapters narrate the cosmogony, and the genealogy of the patriarchal families, much in the same style, and often in the same words, as the Vishṇu; and short accounts of the Manvantaras and regal dynasties: but these, which are legitimate Pauráṇik matters, soon make way for new and unauthentic inventions, illustrative of the virtues of the lake of Pushkara, or Pokhar in Ajmir, as a place of pilgrimage.

The Bhumi Khaṇḍa, or section of the earth, defers any description of the earth until near its close, filling up one hundred and twenty-seven chapters with legends of a very mixed description, some ancient and common to other Puráṇas, but the greater part peculiar to itself, illustrative of Tírthas either figuratively so termed—as a wife, a parent, or a Guru, considered as a sacred object—or places to which actual pilgrimage should be performed.

The Swarga Khaṇḍa describes in the first chapters the relative positions of the Lokas or spheres above the earth, placing above all Vaikuṇṭha, the sphere of Vishṇu; an addition which is not warranted by what appears to be the oldest cosmology.[38] Miscellaneous notices of some of the most celebrated princes then succeed, conformably to the usual narratives; and these are followed by rules of conduct for the several castes, and at different stages of life. The rest of the book is occupied by legends of a diversified description, introduced without much method or contrivance ; a few of which, as Daksha's

38 See Book II, Ch. VII.

sacrifice, are of ancient date, but of which the most are original and modern.

The Pátála Khaṇḍa devotes a brief introduction to the description of Pátála, the regions of the snake-gods; but the name of Ráma having been mentioned, Śesha, who has succeeded Pulastya as spokesman, proceeds to narrate the history of Ráma, his descent and his posterity; in which the compiler seems to have taken the poem of Kálidaśa, the Raghu Vaṃśa, for his chief authority. An originality of addition may be suspected, however, in the adventures of the horse destined by Ráma for an Aśwamedha, which form the subject of a great many chapters. When about to be sacrificed, the horse turns out to be a Brahman, condemned by an imprecation of Durvásas, a sage, to assume the equine nature, and who, by having been sanctified by connexion with Ráma, is released from his metamorphosis, and despatched as a spirit of light to heaven. This piece of Vaishṇava fiction is followed by praises of the Śrí Bhágavata, an account of Kṛshṇa's juvenilities, and the merits of worsipping Vishṇu. These accounts are communicated through a machinery borrowed from the Tantras: they are told by Sadáśiva to Párvati, the ordinary interlocutors of Tántrika compositions.

The Uttara Khaṇḍa is a most voluminous aggregation of very heterogeneous matters, but it is consistent in adopting a decidedly Vaishṇava tone, and admitting no compromise with any other from of faith. The chief subjects are first discussed in a dialogue between king Dilípa and the Muni Vaśishṭha; such as the merits of bathing in the month of Mágha, and the potency of the Mantra or prayer addressed to Lakshmí Náráyaṇa. But the nature of Bhakti, faith in Vishṇu—the use of Vaishṇava marks on the body—the legends of Vishṇu's Avatáras, and especially of Ráma—and the construction of images of Vishṇu—are too important to be left to mortal discretion: they are explained by Śiva to Párvati, and wound up by the adoration of Vishṇu by those divinities. The dialogue then reverts to the king and the sage; and the latter states why Vishṇu is the only one of the triad entitled to respect; Śiva being licentious, Brahmá arrogant, and Vishṇu alone pure. Vaśishṭha then repeats, after Śiva, the Máhátmya of the Bhagavad Gíta; the [illegible] of each book of which is illustrated by legends of the good consequences to individuals from perusing or hearing it. Other Vaishṇava Máhátmyas occupy considerable portions of this Khaṇḍa, especially the Kártíka Máhátmya, or holiness of the

month Kartika, illustrated as usual by stories, a few of which are of an early origin, but the greater part modern, and peculiar to this Puráṇa[39].

The Kriyá Yoga Sára is repeated by Súta to the Ṛshis, after Vyása's communication of it to Jaimini, in answer to an inquiry how religious merit might be secured in the Kali age, in which men have become incapable of the penances and abstraction by which final liberation was formerly to be attained. The answer is, of course, that which is intimated in the last book of the Vishṇu Puráṇa—personal devotion to Vishṇu: thinking of him, repeating his names, wearing his marks, worshipping in his temples, are a full substitute for all other acts of moral or devotional or contemplative merit.

The different portions of the Padma Puráṇa are in all probability as many different works, neither of which approaches to the original definition of a Puráṇa. There may be some connexion between the three first portions, at least as to time; but there is no reason to consider them as of high antiquity. They specify the Jains both by name and practices; they talk of Mlechchhas, 'barbarians,' flourishing in India; they commend the use of the frontal and other Vaishṇava marks; and they notice other subjects which, like these, are of no remote origin. The Pátála Khaṇḍa dwells copiously upon the Bhágavata, and is consequently posterior to it. The Uttara Khaṇḍa is intolerantly Vaishṇava, and is therefore unquestionably modern. It enjoins the veneration of the Sálagram stone and Tulasí plant, the use of the Tapta-mudrá, or stamping with a hot iron the name of Vishṇu on the skin, and a variety of practices and observances undoubtedly no part of the original system. It speaks of the shrines of Śrí-rangam and Venkatádri in the Dakhin, temples that have no pretension to remote antiquity; and it names Haripur on the Tungabhadrá, which is in all likelihood the city of Vijayanagara, founded in the middle of the fourteenth century. The Kriyá Yoga Sára is equally a modern, and apparently a Bengali composition. No portion of the Padma Puráṇa is probably older than the twelfth century, and the last parts may be as recent as the fifteenth or sixteenth[40].

39 One of them, the story of Jalandhara, is translated by Vans Kennedy: "Affinities of Ancient and Hindu Mythology," Appendix D.

40 The grounds of these conclusions are more particularly detailed in my "Analysis of the Padma Puráṇa": *J. R. As. Soc.* vol. V. p. 280.

2. Vishṇu Puráṇa. "That in which Paráśara, beginning with the events of the Varáha Kalpa, expounds all duties, is called the Vaishṇava; and the learned know its extent to be twenty-three thousand stanzas[41]." The third Puráṇa of the lists is that which has been selected for translation, the Vishṇu. It is unnecessary therefore to offer any general summary of its contents, and it will be convenient to reserve any remarks upon its character and probable antiquity for a subsequent page. It may here be observed, however, that the actual number of verses contained in it falls far short of the enumeration of the Matsya, with which the Bhágavata concurs. Its actual contents are not seven thousand stanzas. All the copies, and in this instance they are not fewer than seven in number, procured both in the east and in the west of India, agree; and there is no appearance of any part being wanting. There is a beginning, a middle, and an end, in both text and comment; and the work as it stands is incontestably entire. How is the discrepancy to be explained?

4. "The Puráṇa in which Váyu has declared the laws of duty, in connexion with the Śveta Kalpa, and which comprises the Máhátmya of Rudra, is the Váyavíya Puráṇa: it contains twenty-four thousand verses[42]." The Śiva or Śaiva Puráṇa is, as above remarked, omitted in some of the lists; and in general, when that is the case, it is replaced by the Váyu or Váyavíya. When the Śiva is specified, as in the Bhágavata, then the Váyu is omitted; intimating the possible identity of these two works. This indeed is confirmed by the Matsya, which describes the Váyavíya Puráṇa as characterised by its account of the greatness of Rudra or Śiva[43]; and Balambhaṭṭa mentions that the Váyavíya is also called the Śaiva, though, according to some, the latter is the name of an Upa-puráṇa. Vans Kennedy observes, that in the west of India the Śaiva is commonly considered to be an Upa- or 'minor' Puráṇa[44].

41 वराहकल्पवृत्तान्तमधिकृत्य पराशरः। यत्प्राह धर्म्मानखिलान् तदुक्तं वैष्णवं विदुः। त्रयो विंशति साहस्रं तत्प्रमाणं विदुर्बुधाः॥

42 श्वेतकल्पप्रसङ्गेन धर्म्मान् वायुरिहाब्रवीत्। यत्र तद्वायवीयं स्याद्रुद्रमाहात्म्यसंयुतं। चतुर्विंशत्सहस्राणि पुराणं तदिहोच्यते॥

43 Commentary on the Mitákshará, Vyavahára Káṇḍa.

44 *As. Journ.*, March 1837, p. 242, note.

Another proof that the same work is intended by the authorities here followed, the Bhágavata and Matsya, under different appellations, is their concurrence in the extent of the work, each specifying its verses to be twenty-four thousand. A copy of the Siva Puráṇa, of which an index and analysis have been prepared, does not contain more than about seven thousand: it cannot therefore be the Siva Puráṇa of the Bhágavata; and we may safely consider that to be the same as the Váyavíya of the Matsya[45].

The Váyu Purána is narrated by Súta to the Ṛshis at Naimisháraṇya, as it was formerly told at the same place to similar persons by Váyū; a repetition of circumstances not uncharacteristic of the inartificial style of this Puráṇa. It is divided into four Pádas, termed severally Prakriyá, Upodgháta, Anushanga, and Upasaṃhára; a classification peculiar to this work. These are preceded by an index, or heads of chapters, in the manner of the Mahábhárata and Rámáyaṇa; another peculiarity.

The Prakriyá portion contains but a few chapters, and treats chiefly of elemental creation, and the first evolutions of beings, to the same purport as the Vishṇu, but in a more obscure and unmethodical style. The Upodgháta then continues the subject of creation, and describes the various Kalpas or periods during which the world has existed; a greater number of which is specified by the Śaiva than by the Vaishṇava Puráṇas. Thirty-three are here described, the last of which is the Śveta or 'white' Kalpa, from Śiva's being born in it of a white complexion. The genealogies of the patriarchs, the description of the universe, and the incidents of the first six Manvantaras, are all treated of in this part of the work; but they are intermixed with legends and praises of Śiva, as the sacrifice of Daksha, the Maheśwara Máhátmya, the Nīlakáṇṭha Stotra, and others. The genealogies, although in the main the same as those in the Vaishṇavà Puráṇas, present some variations. A long account of the Pitṛs or progenitors is also peculiar to this Puráṇa; as are stories of some of the most celebrated Ṛshis, who were engaged in the distribution of the Vedas.

The third division commences with an account of the seven Ṛshis and their descendants, and describes the origin of the different classes

45 "Analytis of the Váyu Puráṇa"; *Journ. As. Soc. of Bengal*, December 1832.

of creatures from the daughters of Daksha, with a profuse copiousness of nomenclature, not found in any other Puráṇa. With the exception of the greater minuteness of detail, the particulars agree with those of the Vishṇu Puráṇa. A chapter then occurs on the worship of the Pitṛs; another on Tírthas, or places sacred to them; and several on the performance of Śráddhas, constituting the Śráddha Kalpa. After this, comes a full account of the solar and lunar dynasties, forming a parallel to that in the following pages, with this difference, that it is throughout in verse, whilst that of our text, as noticed in its place, is chiefly in prose. It is extended also by the insertion of detailed accounts of various incidents, briefly noticed in the Vishṇu, though derived apparently from a common original. The section terminates with similar accounts of future kings, and the same chronological calculations, that are found in the Vishṇu.

The last portion, the Upasaṃhára, describes briefly the future Manvantaras, the measures of space and time, the end of the world, the efficacy of Yoga, and the glories of Śiva-pura, or the dwelling of Śiva, with whom the Yogi is to be united. The manuscript concludes with a different history of the successive teachers of the Váyu Puráṇa, tracing them from Brahmá to Váyu, from Váyu to Vrihaspati, and from him, through various deities and sages, to Dvaipáyána and Súta.

The account given of this Puráṇa in the *Journal of the Asiatic Society of Bengal* was limited to something less than half the work, as I had not then been able to procure a larger portion. I have now a more complete one of my own, and there are several copies in the East India Company's library of the like extent. One, presented by His Highness the Gaikwad, is dated Samvat 1540, or A.D. 1483, and is evidently as old as it professes to be. The examination I have made of the work confirms the view I formerly took of it; and from the internal evidence it affords, it may perhaps be regarded as one of the oldest and most authentic specimens extant of a primitive Puráṇa.

It appears, however, that we have not yet a copy of the entire Váyu Puráṇa. The extent of it, as mentioned above, should be twenty-four thousand verses. The Gaikwad MS. has but twelve thousand, and is denominated the Púrvárddha, or first portion. My copy is of the like extent. The index also shows that several subjects remain untold; as, subsequently to the description of the sphere of

Śiva, and the periodical dissolution of the world, the work is said to contain an account of a succeeding creation, and of various events that occurred in it, as the birth of several celebrated Ṛshis, including that of Vyása, and a description of his distribution of the Vedas; an account of the enmity between Vaśishṭha and Viśvámitra; and a Naimishárаṇya Máhátmya. These topics are, however, of minor importance, and can scarcely carry the Puráṇa to the whole extent of the verses which it is said to contain. If the number is accurate, the index must still omit a considerable portion of the subsequent contents.

5. Śrí Bhágavata. "That in which ample details of duty are described, and which opens with (an extract from) the Gáyatri; that in which the death of the Asura Vṛtra is told, and in which the mortals and immortals of the Sárasvata Kalpa, with the events that then happened to them in the world, are related; that, is celebrated as the Bhágavata, and consists of eighteen thousand verses.[46]" The Bhágavata is a work of great celebrity in India, and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the Puráṇas. It is placed the fifth in all the lists; but the Padma Puráṇa ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification, it consists of eighteen thousand ślokas, distributed amongst three hundred and thirty-two chapters, divided into twelve Skandhas or books. It is named Bhágavata from its being dedicated to the glorification of Bhagavat or Vishṇu.

The Bhágavata is communicated to the Ṛshis at Naimisháraṇya by Súta, as usual; but he only repeats what was narrated by Śuka, the son of Vyása, to Paríkshit, the king of Hastinápura, the grandson of Arjuna. Having incurred the imprecation of a hermit, by which he was sentenced to die of the bite of a venomous snake, at the expiration of seven days, the king, in preparation for this event, repairs to the banks of the Ganges; whither also come the gods and sages, to witness his death. Amongst the latter is Śuka; and it is in reply to Paríkshit's question, what a man should do who is about to

46 यत्राधिकृत्य गायत्रीं वर्ण्यते धर्म्मविस्तरः। वृत्रा सुरवधोपेतं तद्भागवतमुच्यते। सारस्वतस्य कल्पस्य मध्ये ये स्युर्नरामराः। तद्वृत्तान्तोद्भवं लोके तद्भागवतमुच्यते। अष्टादशसहस्राणि पुराणं तत्प्रकीर्तितं॥

die, that he narrates the Bhágavata, as he had heard it from Vyása; for nothing secures final happiness so certainly, as to die whilst the thoughts are wholly engrossed by Vishṇu.

The course of the narration opens with a cosmogony, which, although in most respects similar to that of other Puráṇas, is more largely intermixed with allegory and mysticism, and derives its tone more from the Vedánta than the Sáṃkhya philosophy. The doctrine of active creation by the Supreme, as one with Vásudeva, is more distinctly asserted, with a more decided enunciation of the effects being resolvable into Máyá, or illusion. There are also doctrinal peculiarities, highly characteristic of this Puráṇa; amongst which is the assertion that it was originally communicated by Brahmá to Nárada, that all men whatsoever, Hindus of every caste, and even Mlechchhas, outcastes or barbarians, might learn to have faith in Vásudeva.

In the third book the interlocutors are changed to Maitreya and Vidura ; the former of whom is the disciple in the Vishṇu Puráṇa, the latter was the half-brother of the Kuru princes. Maitreya, again, gives an account of the Srishti-lílá, or sport of creation, in a strain partly common to the Puráṇas, partly peculiar ; although he declares he learned it from his teacher Parásara, at the desire of Pulastya[47]; referring thus to the fabulous origin of the Vishṇu Puráṇa, and furnishing evidence of its priority. Again, however, the authority is changed, and the narrative is said to have been that which was communicated by Sesha to the Nágas. The creation of Brahmá is then described, and the divisions of time are explained. A very long and peculiar account is given of the Varáha incarnation of Vishṇu, which is followed by the creation of the Prajápatis and Swáyambhuva, whose daughter Devahutí is married to Karddama Ṛshi ; an incident peculiar to this work, as is that which follows of the Avatára of Vishṇu as Kapila the son of Karddama and Devahutí, the author of the Sáṃkhya philosophy, which he expounds, after a Vaishṇava fashion, to his mother, in the last nine chapters of this section.

The Manvantara of Sváyambhuva, and the multiplication of the patriarchal families, are next described with some peculiarities of nomenclature, which are pointed out in the notes to the parallel passages of the Vishṇu Puráṇa. The traditions of Dhruva, Veṇa, Prithu, and

47 See Book I, Ch. I.

other princes of this period, are the other subjects of the fourth Skandha, and are continued in the fifth to that of the Bharata who obtained emancipation. The details generally conform to those of the Vishṇu Puráṇa, and the same words are often employed, so that it would be difficult to determine which work had the best right to them, had not the Bhágavata itself indicated its obligations to the Vishṇu. The remainder of the fifth book is occupied with the description of the universe, and the same conformity with the Vishṇu continues.

This is only partially the case with the sixth book, which contains a variety of legends of a miscellaneous description, intended to illustrate the merit of worshipping Vishṇu: some of them belong to the early stock, but some are apparently novel. The seventh book is mostly occupied with the legend of Prahláda. In the eighth we have an account of the remaining Manvantaras; in which, as happening in the course of them, a variety of ancient legends are repeated, as the battle between the king of the elephants and an alligator, the churning of the ocean, and the dwarf and fish Avtáras. The ninth book narrates the dynasties of the Vaivaswata Manvantara, or the princes of the solar and lunar races to the time of Kṛshṇa.[48] The particulars conform generally with those recorded in the Vishṇu.

The tenth book is the characteristic part of this Puráṇa, and the portion upon which its popularity is founded. It is appropriated entirely to the history of Kṛshṇa, which it narrates much in the same manner as the Vishṇu, but in more detail; holding a middle place, however, between it and the extravagant prolixity with which the Hari Vaṃśa repeats the story. It is not necessary to particularize it farther. It has been translated into perhaps all the languages of India, and is a favourite work with all descriptions of people.

The eleventh book describes the destruction of the Yádavas, and death of Kṛshṇa. Previous to the latter event, Kṛshṇa instructs Uddhava in the performance of the Yoga; a subject consigned by the

48 A translation of the ninth, by Fell, was published in Calcutta in different numbers of the *Monthly and Quarterly Magazine*, in 1823 and 1824. The second volume of Maurice's *Ancient History of Hindustan* contains a translation, by Halhed, of the tenth book, made through the medium of a Persian version.

Vishṇu to the concluding passages. The narrative is much the same, but something more summary than that of the Vishṇu. The twelfth book continues the lines of the kings of the Kali age prophetically to a similar period as the Vishṇu, and gives a like account of the deterioration of all things, and their final dissolution. Consistently with the subject of the Puráṇa, the serpent Takshaka bites Paríkshit, and he expires, and the work should terminate; or the close might be extended to the subsequent sacrifice of Janamejaya for the destruction of the whole serpent race. There is a rather awkwardly introduced description, however, of the arrangement of the Vedas and Puráṇas by Vyása, and the legend of Márkaṇḍeya's interview with the infant Kṛshṇa, during a period of worldly dissolution. We then come to the end of the Bhágavata, in a series of encomiastic commendations of its own sanctity, and efficacy to salvation.

Colebrooke observed of the Bhágavata Puráṇa, "I am inclined to adopt an opinion supported by many learned Hindus, who consider the celebrated Śrí Bhágavata as the work of a grammarian (Vopadeva), supposed to have lived six hundred years ago[49]." Vans Kennedy considers this an incautious admission, because "it is unquestionable that the number of the Puráṇas has been always held to be eighteen; but in most of the Puráṇas the names of the eighteen are enumerated, amongst which the Bhágavata is invariably included ; and consequently if it were composed only six hundred years ago, the others must be of an equally modern date[50]." Some of them are no doubt more recent ; but, as already remarked, no weight can be attached to the specification of the eighteen names, for they are always complete ; each Puráṇa enumerates all. Which is the last? Which had the opportunity of naming its seventeen predecessors, and adding itself? The argument proves too much. There can be little doubt that the list has been inserted upon the authority of tradition, either by some improving transcriber, or by the compiler of a work more recent than the eighteen genuine Puráṇas. The objection is also rebutted by the assertion, that there was another Puráṇa to which the name applies, and which is still to be met with, the Deví Bhágavata.

49 *As. Res.* vol. VII. p. 467.

50 *Ancient and Hindu Mythology*, p. 155, note.

For, the authenticity of the Bhágavata is one of the few questions affecting their sacred literature which Hindu writers have ventured to discuss. The occasion is furnished by the text itself. In the fourth chapter of the first book it is said that Vyása arranged the Vedas, and divided them into four ; and that he then compiled the Itihása and Puráṇas, as a fifth Veda. The Vedas he gave to Paila and the rest ; the Itihása and Puráṇas to Lomaharshaṇa, the father of Súta[51]. Then reflecting that these works may not be accessible to women, Śúdras, and mixed castes, he composed the Bhárata, for the purpose of placing religious knowledge within their reach. Still he felt dissatisfied. and wandered in much perplexity along the banks of the Sarasvatí, where his hermitage was situated, when Nárada paid him a visit. Having confided to him his secret and seemingly causeless dissatisfaction, Nárada suggested that it arose from his not having sufficiently dwelt, in the works he had finished, upon the merit of worshipping Vásudeva. Vyása at once admitted its truth, and found a remedy for his uneasiness in the composition of the Bhágavata, which he taught to Śuka his son[52]. Here therefore is the most positive assertion that the Bhágavata was composed subsequently to the Puráṇas, and given to a different pupil, and was not therefore one of the eighteen of which Romaharshaṇa the Súta was, according to all concurrent testimonies, the depositary. Still the Bhágavata is named amongst the eighteen Puráṇas by the inspired authorities ; and how can these incongruities be reconciled?

The principal point in dispute seems to have been started by an expression of Śrídhara Swámin, a commentator of the Bhágavata, who somewhat incautiously made the remark that there was no reason to suspect that by the term Bhágavata any other work than the subject of his labours was intended. This was therefore an admission that some suspicions had been entertained of the correctness of the nomenclature, and that an opinion had been expressed that the term belonged, not to the Śrí Bhágavata, but to the Deví Bhágavata; to a Śaiva, not a Vaishṇava, composition. With whom doubts prevailed prior to Śrídhara Swámin, or by whom they were urged, does not appear ; for, as far as we are aware, no works, anterior to his date, in which they are advanced

51 Book I, chap. iv. 20—22.
52 Book I. 7, 8. chap. H.

have been met with. Subsequently, various tracts have been written on the subject. There are three in the library of the East India Company; the *Durjana Mukha Chapetiká*, 'A slap of the face for the vile,' by Rámáśrama; the *Durjana Mukha Mahá Chapetiká*, 'A great slap of the face for the wicked,' by Káśinátha Bhaṭṭa; and the *Durjana Mukha Padma Paduká*, 'A slipper' for the same part of the same persons, by a nameless disputant. The first maintains the authenticity of the Bhágavata; the second asserts that the Deví Bhágavata is the genuine Puráṇa; and the third replies to the arguments of the first. There is also a work by Purushottama, entitled 'Thirteen arguments for dispelling all doubts of the character of the Bhágavata' (*Bhágavata swarúpa vihsaya śanká nirása trayodasa*); whilst Bálambhaṭṭa, a commentator on the Mitákshara, indulging in a dissertation on the meaning of the word Puráṇa, adduces reasons for questioning the inspired origin of this Puráṇa.

The chief arguments in favour of the authenticity of this Puráṇa are the absence of any reason why Vopadeva, to whom it is attributed, should not have put his own name to it; its being included in all lists of the Puráṇas, sometimes with circumstances that belong to no other Puráṇa; and its being admitted to be a Puráṇa, and cited as authority, or made the subject of comment, by writers of established reputation, of whom Sankarácharya is one, and he lived long before Vopadeva. The reply to the first argument is rather feeble, the controversialists being unwilling perhaps to admit the real object, the promotion of new doctrines. It is therefore said that Vyása was an incarnation of Náráyaṇa, and the purpose was to propitiate his favour. The insertion of a Bhágavata amongst the eighteen Puráṇas is acknowledged; but this, it is said, can be the Deví Bhágavata alone, for the circumstances apply more correctly to it than to the Vaishṇava Bhágavata. Thus a text is quoted by Káśinátha from a Puráṇa—he does not state which—that says of the Bhágavata that it contains eighteen thousand verses, twelve books, and three hundred and thirty-two chapters. Káśinátha asserts that the chapters of the Śrí Bhágavata are three hundred and thirty-five, and that the numbers apply throughout only to the Deví Bhágavata. It is also said that the Bhágavata contains an account of the acquirement of holy knowledge by Hayagríva; the particulars of the Sáraswata Kalpa; a dialogue between Ambarísha and Suka; and that it commences with the Gáyatrí, or at least a citation of it. These

all apply to the Deví Bhágavata alone, except the last; but it also is more true of the Saiva than of the Vaishṇava work, for the latter has only one word of the Gáyatrí, *dhímahi*, 'we meditate;' whilst the former to *dhímahi* adds, *Yá nah pracbodayát*, 'who may enlighten us.' To the third argument it is in the first place objected, that the citation of the Bhágavata by modern writers is no test of its authenticity; and with regard to the more ancient commentary of Sankaráchárya, it is asked, "Where is it?" Those who advocate the sanctity of the Bhágavata reply, "It was written in a difficult style, and became obsolete, and is lost." "A very unsatisfactory plea," retort their opponents, "for we still have the works of Sankara, several of which are quite as difficult as any in the Sanskrit language." The existence of this comment, too, rests upon the authority of Mádhawa or Mádhava, who in a commentary of his own asserts that he has consulted eight others. Now amongst these is one by the monkey Hanumán; and although a Hindu disputant may believe in the reality of such a composition, yet we may receive its citation as a proof that Mádhwa was not very scrupulous in the verification of his authorities.

There are other topics urged in this controversy on both sides, some of which are simple enough, some are ingenious: but the statement of the text is of itself sufficient to show that according to the received opinion of all the authorities of the priority of the eighteen Puráṇas to the Bhárata, it is impossible that the Srí Bhágavata, which is subsequent to the Bhárata, should be of the number; and the evidence of style, the superiority of which to that of the Puráṇas in general is admitted by the disputants, is also proof that it is the work of a different hand. Whether the Deví Bhágavata have a better title to be considered as an original composition of Vyása, is equally questionable; but it cannot be doubted that the Srí Bhágavata is the product of uninspired erudition. There does not seem to be any other ground than tradition for ascribing it to Vopadeva the grammarian; but there is no reason to call the tradition in question. Vopadeva flourished at the court of Hemádri, Rájá of Devagiri, Deogur or Doulatabad, and must consequently have lived prior to the conquest of that principality by the Mohammedans in the fourteenth century. The date of the twelfth century, commonly assigned to him, is probably correct, and is that of the Bhágavata Puráṇa.

6. Nárada or Naradíya Purána. "Where Nárada has described the duties which were observed in the Vṛhat Kalpa, that, is called the Náradíya, having twenty-five thousand stanzas[53]." If the number of verses be here correctly stated, the Purána has not fallen into my hands. The copy I have analysed contains not many more than three thousand ślokas. There is another work, which might be expected to be of greater extent, the Vṛhat Náradíya, or great Nárada Purána; but this, according to the concurrence of three copies in my possession, and of five others in the Company's library, contains but about three thousand five hundred verses. It may be doubted, therefore, if the Nárada Purána of the Matsya exists[54].

According to the Matsya, the Nárada Purána is related by Nárada, and gives an account of the Vṛhat Kalpa. The Náradíya Purána is communicated by Nárada to the Ṛshis at Naimisháranya, on the Gomati river. The Vṛhannáradíya is related to the same persons, at the same place, by Súta, as it was told by Nárada to Sanatkumára. Possibly the term Vṛhat may have been suggested by the specification which is given in the Matsya; but there is no description in it of any particular Kalpa, or day of Brahmá.

From a cursory examination of these Puránas, it is very evident that they have no conformity to the definition of a Purána, and that both are sectarial and modern compilations, intended to support the doctrine of Bhakti, or faith in Vishṇu. With this view they have collected a variety of prayers addressed to one or other form of that divinity; a number of observances and holidays connected with his adoration; and different legends, some perhaps of an early, others of a more recent date, illustrative of the efficacy of devotion to Hari. Thus in the Nárada we have the stories of Dhruva and Prahláda; the latter told in the words of the Vishṇu, whilst the second portion of it is occupied with a legend of Mohiní, the will-born daughter of a king

53 यत्राहनांरदो धर्म्मान् वृहत्कल्पाश्रयानिह । पंच विंशत्सहस्राणि नारदीयं तदुच्यते ॥

54 The description of Vishṇu, translated by Vans Kennedy ("Affinity of Ancient and Hindu Mythology," p. 200) from the Náradíya Purána, occurs in my copy of the Vṛhat Náradíya. There is no Nárada Purána in the East India Company's library, though, as noticed in the text, several of the Vṛhat Náradíya. There is a copy of the Ramángada Charita, said to be a part of the Śrí Nárada Purána.

called Rukmángada: beguiled by whom, the king offers to perform for her whatever she may desire. She calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Vishṇu, or to put his son to death ; and he kills his son, as the lesser sin of the two. This shows the spirit of the work. Its date may also be inferred from its tenor, as such monstrous extravagances in praise of Bhakti are certainly of modern origin. One limit it furnishes itself, for it refers to Śuka and Paríkshit, the interlocutors of the Bhágavata, and it is consequently subsequent to the date of that Puráṇa: it is probably considerably later, for it affords evidence that it was written after India was in the hands of the Muhammadans. In the concluding passage it is said, "Let not this Puráṇa be repeated in the presence of the 'killers of cows' and contemners of the gods." It is possibly a compilation of the sixteenth or seventeenth century.

The Vṛhannáradíya is a work of the same tenor and time. It contains little else than panegyrical prayers addressed to Vishṇu, and injunctions to observe various rites, and keep holy certain seasons, in honour of him. The earlier legends introduced are the birth of Márkaṇḍeya, the destruction of Sagara's sons, and the dwarf Avatára; but they are subservient to the design of the whole, and are rendered occasions for praising Náráyaṇa : others, illustrating the efficacy of certain Vaishṇava observances, are puerile inventions, wholly foreign to the more ancient system of Pauráṇik fiction. There is no attempt at cosmogony, or patriarchal or regal genealogy. It is possible that these topics may be treated of in the missing stanzas ; but it seems more likely that the Nárada Puráṇa of the lists has little in common with the works to which its name is applied in Bengal and Hindustan.

7. Márkaṇḍa or Márkaṇḍeya Puráṇa. "That Puráṇa in which, commencing with the story of the birds that were acquainted with right and wrong, every thing is narrated fully by Márkaṇḍeya, as it was explained by holy sages in reply to the question of the Muni, is called the Márkaṇḍeya, containing nine thousand verses.[55] This is so called from its being in the first instance narrated by Márkaṇḍeya Muni, and in the second place by certain fabulous birds; thus far

55 यत्राधिकृत्यशकुनीन् धर्म्माधर्म्मविचारणान्। व्याख्यातं यद् मुनिप्रश्ने महर्षिभि धर्म्मचारिभिः। मार्क्कण्डे येन कथितं तत्सर्व्वं विस्तरेणतु। पुराणं नवसाहस्रं मार्क्कण्डेयमित्युच्यते ॥

agreeing with the account given of it in the Matsya. That, as well as other authorities, specify its containing nine thousand stanzas; but my copy closes with a verse affirming that the number of verses recited by the Muni was six thousand nine hundred; and a copy in the East India Company's library has a similar specification. The termination is, however, somewhat abrupt, and there is no reason why the subject with which it ends should not have been carried on farther. One copy in the Company's library, indeed, belonging to the Gaikwad's collection, states at the close that it is the end of the first Khaṇḍa, or section. If the Puráṇa was ever completed, the remaining portion of it appears to be lost.

Jaimini, the pupil of Vyása, applies to Márkaṇḍeya to be made acquainted with the nature of Vásudeva, and for an explanation of some of the incidents described in the Mahábhárata; with the ambrosía of which divine poem, Vyása he declares has watered the whole world: a reference which establishes the priority of the Bhárata to the Márkaṇḍeya Puráṇa, however incompatible this may be with the tradition, that having finished the Puráṇas, Vyása wrote the poem.

Márkaṇḍeya excuses himself, saying he has a religious rite to perform; and he refers Jaimini to some very sapient birds, who reside in the Vindhya mountains; birds of a celestial origin, found, when just born, by the Muni Śamíka, on the field of Kurukshetra, and brought up by him along with his scholars: in consequence of which, and by virtue of their heavenly descent, they became profoundly versed in the Vedas, and a knowledge of spiritual truth. This machinery is borrowed from the Mahábhárata, with some embellishment. Jaimini accordingly has recourse to the birds, Pingáksha and his brethren, and puts to them the questions he had asked of the Muni. "Why was Vásudeva born as a mortal? How was it that Draupadí was the wife of the five Páṇḍus? Why did Baladeva do penance for Brahmanicide? and why were the children of Draupadí destroyed, when they had Kṛshṇa and Arjuna to defend them?" The answers to these inquiries occupy a number of chapters, and form a sort of supplement to the Mahábhárata; supplying, partly by invention, perhaps, and partly by reference to equally ancient authorities, the blanks left in some of its narrations.

Legends of Vṛtrásura's death, Baladeva's penance, Hariśchandra's elevation to heaven, and the quarrel between Vaśishṭha and Viswá-

mitra, are followed by a discussion respecting birth, death, and sin; which leads to a more extended description of the different hells than is found in other Puráṇas. The account of creation which is contained in this work is repeated by the birds after Márkáṇḍeya's account of it to Kroshṭuki, and is confined to the origin of the Vedas and patriarchal families, amongst whom are new characters, as Duhsaha and his wife Márshṭi, and their descendants; allegorical personages, representing intolerable iniquity and its consequences. There is then a description of the world, with, as usual to this Puráṇa, singularities, some of which are noticed in the following pages. This being the state of the world in the Sváyambhuva Manvantara, an account of the other Manvantaras succeeds, in which the births of the Manus, and a number of other particulars, are peculiar to this work. The present or Vaivaswata Manvantara is very briefly passed over; but the next, the first of the future Manvantaras, contains the long episodical narrative of the actions of the goddess Durgá, which is the especial boast of this Puráṇa, and is the text-book of the worshippers of Kálí, Chaṇḍí, or Durgá, in Bengal. It is the Chaṇḍí Pátha, or Durgá Máhátmya, in which the victories of the goddess over different evil beings, or Asuras, are detailed with considerable power and spirit. It is read daily in the temples of Durgá, and furnishes the pomp and circumstance of the great festival of Bengal, the Durgá Pujá, or public worship of that goddess[56]

After the account of the Manvantaras is completed, there follows a series of legends, some new, some old, relating to the sun and his posterity; continued to Vaivaswata Manu and his sons, and their immediate descendants; terminating with Dama, the son of Narishyanta[57]. Of most of the persons noticed, the work narrates particulars not found elsewhere.

This Puráṇa has a character different from that of all the others. It has nothing of a sectarial spirit, little of a religious tone, rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted

56 A translation into English by a Madras Pandit, Kávali Venkata Rámaswámi, was published at Calcutta in 1823.

57 See Vishṇu Puráṇa Book-IV, Ch. I.

succession of legends, most of which, when ancient, are embellished with new circumstances; and when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive; being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner, a manner superior to that of the Puráṇas in general, with the exception of the Bhágavata.

It is not easy to conjecture a date for this Puráṇa: it is subsequent to the Mahábhárata, but how long subsequent is doubtful. It is unquestionably more ancient than such works as the Brahmá, Padma, and Náradíya Puráṇas; and its freedom from sectarial bias is a reason for supposing it anterior to the Bhágavata. At the same time, its partial conformity to the definition of a Puráṇa, and the tenor of the additions which it has made to received legends and traditions, indicate a not very remote age; and, in the absence of any guide to a more positive conclusion, it may conjecturally be placed in the ninth or tenth century.

8. Agni Puráṇa. "That Puráṇa which describes the occurrences of the Íśána Kalpa, and was related by Agni to Vaśishṭha, is called the Ágneya: it consists of sixteen thousand stanzas."[58] The Agni or Agneya Puráṇa derives its name from its having being communicated originally by Agni, the deity of fire, to the Muni Vaśishṭha, for the purpose of instructing him in the twofold knowledge of Brahma[59]. By him it was taught to Vyása, who imparted it to Súta; and the latter is represented as repeating it to the Ṛshis at Naimisháraṇya. Its contents are variously specified as sixteen thousand, fifteen thousand, or fourteen thousand stanzas. The two copies which were employed by me contain about fifteen thousand ślokas. There are two in the Company's library, which do not extend beyond twelve thousand verses; but they are in many other respects different from

58 यत्तदीशानकंकल्पवृत्तान्तमधिकृत्यच। वशिष्ठायाग्निना प्रोक्तमाग्नेयं तत् प्रचक्षते। तच्चषोडशसाहस्रं सर्व्वंक्रतु फलप्रदं ॥

59 See Book VI, ch. V.

mine: one of them was written at Agra, in the reign of Akbar, in A.D. 1589.

The Agni Purāṇa, in the form in which it has been obtained in Bengal and at Banaras, presents a striking contrast to the Márkaṇḍeya. It may be doubted if a single line of it is original. A very great proportion of it may be traced to other sources; and a more careful collation—if the task was worth the time it would require—would probably discover the remainder.

The early chapters of this Puráṇa[60] describe the Avatáras; and in those of Ráma and Kṛshṇa avowedly follow the Rámáyaṇa and Mahábhárata. A considerable portion is then appropriated to instructions for the performance of religious ceremonies; many of which belong to the Tántrika ritual, and are apparently transcribed from the principal authorities of that system. Some belong to mystical forms of Śaiva worship, little known in Hindûstan, though perhaps still practised in the south. One of these is the Díkshá, or initiation of a novice; by which, with numerous ceremonies and invocations, in which the mysterious monosyllables of the Tantras are constantly repeated, the disciple is transformed into a living personation of Śiva, and receives in that capacity the homage of his Guru. Interspersed with these, are chapters descriptive of the earth and of the universe, which are the same as those of the Vishṇu Puráṇa; and Máhátmyas or legends of holy places, particularly of Gaya. Chapters on the duties of kings, and on the art of war, then occur, which have the appearance of being extracted from some older work, as is undoubtedly the chapter on judicature, which follows them, and which is the same as the text of the Mitákshara. Subsequent to these, we have an account of the distribution and arrangement of the Vedas and Puráṇas, which is little else than an abridgment of the Vishṇu: and in a chapter on gifts we have a description of the Puráṇas, which is precisely the same, and in the same situation, as the similar subject in the Matsya Puráṇa. The genealogical chapters are meagre lists, differing in a few respects from those commonly received, as hereafter noticed, but unaccompanied by any particulars, such as those

60 "Analysis of the Agni Puráṇa:" *Journal of the Asiatic Society of Bengal*, March 1832. I have there stated incorrectly that the Agni is a Vaishṇava Puráṇa: it is one of the Támasa or Śaiva class, as mentioned above.

recorded or invented in the Márkaṇḍeya. The next subject is medicine, compiled avowedly, but injudiciously, from the Sauśruta. A series of chapters on the mystic worship of Śiva and Deví follows: and the work winds up with treatises on rhetoric, prosody, and grammar, according to the Sútras of Pingala and Pánini.

The cyclopædical character of the Agni Puráṇa, as it is now described, excludes it from any legitimate claims to be regarded as a Puráṇa, and proves that its origin cannot be very remote. It is subsequent to the Itihásas; to the chief works on grammar, rhetoric, and medicine; and to the introduction of the Tántrika worship of Deví. When this latter took place is yet far from determined, but there is every probability that it dates long after the beginning of our era. The materials of the Agni Puráṇa are, however, no doubt of some antiquity. The medicine of Suśruta is considerably older than the ninth century; and the grammar of Páṇini probably precedes Christianity. The chapters on archery and arms, and on regal administration, are also distinguished by an entirely Hindu character, and must have been written long anterior to the Muhammadan invasion. So far the Agni Puráṇa is valuable, as embodying and preserving relics of antiquity, although compiled at a more recent date.

Wilford[61] has made great use of a list of kings derived from an appendix to the Agni Puráṇa, which professes to be the sixty-third or last section. As he observes, it is seldom found annexed to the Puráṇa. I have never met with it, and doubt its ever having formed any part of the original compilation. It would appear from Wilford's remarks, that this list notices Muhammad as the institutor of an era; but his account of this is not very distinct. He mentions explicitly, however, that the list speaks of Sáliváhana and Vikramáditya; and this is quite sufficient to establish its character. The compilers of the Puráṇas were not such bunglers as to bring within their chronology so well-known a personage as Vikramáditya. There are in all parts of India various compilations ascribed to the Puráṇas, which never formed any portion of their contents, and which, although offering sometimes useful local information, and valuable as preserving popular traditions, are not in justice to be

61 "Essay on Vikramáditya and Sáliváhana:" *As. Res.* vol. IX. p. 131.

confounded with the Puráṇas, so as to cause them to be charged with even more serious errors and anachronisms than those of which they are guilty.

The two copies of this work in the library of the East India Company appropriate the first half to a description of the ordinary and occasional observances of the Hindus, interspersed with a few legends: the latter half treats exclusively of the history of Ráma.

9. Bhavishya Puráṇa. "The Puráṇa in which Brahmá, having described the greatness of the sun, explained to Manu the existence of the world, and the characters of all created things, in the course of the Aghora Kalpa; that, is called the Bhavishya, the stories being for the most part the events of a future period. It contains fourteen thousand five hundred stanzas.[62]" This Puráṇa, as the name implies, should be a book of prophecies, foretelling what will be (*bhavishyati*), as the Matsya Puráṇa intimates. Whether such a work exists is doubtfiul. The copies, which appear to be entire, and of which there are three in the library of the East India Company, agreeing in their contents with two in my possession, contain about seven thousand stanzas. There is another work, entitled the Bhavishyottara, as if it was a continuation or supplement of the former, containing also about seven thousand verses; but the subjects of both these works are but to a very imperfect degree analogous to those to which the Matsya alludes.[63]

The Bhavishya Puráṇa, as I have it, is a work in a hundred and twenty-six short chapters, repeated by Sumantu to Śatáníka, a king of the Paṇḍu family. He notices, however, its having originated with Swayambhu or Brahmá ; and describes it as consisting of five parts ; four dedicated, it should seem, to as many deities, as they are termed, Brahmá, Vaishṇava, Śaiva, and Twáshtra; whilst the fifth is the Pratisarga, or repeated creation. Possibly the first part only may have come into my hands, although it does not so appear by the manuscript.

62 यत्राधिकृत्यमाहात्म्यमादित्यस्य चतुर्मुखः। अघोर कल्पवृत्तान्तप्रसङ्गेन जगत्स्थितं। मनवे कथयामास भूत ग्रामस्य लक्षणं चतुर्दशसहस्राणि तथा पंचशतानि च। भविष्यं चरितप्रायं भविष्यं तदिहोच्यते ॥

63 Vans Kennedy states that he had not been able to procure the Bhavishya Puráṇa., nor even ever to obtain any account of its contents: *Anc. and Hindu Mythology*, p. 153, note.

Whatever it may be, the work in question is not a Puráṇa. The first portion, indeed, treats of creation ; but it is little else than a transcript of the words of the first chapter of Manu. The rest is entirely a manual of religious rites and ceremonies. It explains the ten Sanskáras, or initiatory rites ; the performance of the Sandhyá ; the reverence to be shown to a Guru ; the duties of the different Ásramas and castes; and enjoins a number of Vratas, or observances of fasting and the like, appropriate to different lunar days. A few legends enliven the series of precepts. That of the sage Chyavana is told at considerable length, taken chiefly from the Mahábhárata. The Nága Panchami, or fifth lunation, sacred to the serpent-gods, gives rise to a description of different sorts of snakes. After these, which occupy about one-third of the chapters, the remainder of them conform in subject to one of the topics referred to by the Matsya. They chiefly represent conversations between Kṛshṇa, his son Śámba, who had become a leper by the curse of Durvásas, Vaśishṭha, Nárada, and Vyása, upon the power and glory of the sun, and the manner in which he is to be worshipped. There is some curious matter in the last chapters, relating to the Magas, silent worshippers of the sun, from Śákadvípa, as if the compiler had adopted the Persian term Magh, and connected the fire-worshippers of Iran with those of India. This is a subject, however, that requires farther investigation.

The Bhavishyottara is, equally with the preceding, a sort of manual of religious offices, the greater portion being appropriated to Vratas, and the remainder to the forms and circumstances with which gifts are to be presented. Many of the ceremonies are obsolete, or are observed in a different manner, as the Ratha-yátrá, or car festival; and the Madanotsava, or festival of spring. The descriptions of these throw some light upon the public condition of the Hindu religion at a period probably prior to the Muhammadan conquest. The different ceremonies are illustrated by legends, which are sometimes ancient, as, for instance, the destruction of the god of love by Śiva, and his thence becoming Ananga, the disembodied lord of hearts. The work is supposed to be communicated by Kṛshṇa to Yudhishṭhira, at a great assemblage of holy persons at the coronation of the latter, after the conclusion of the great war.

10. Brahma-vaivartta Puráṇa. "That Puráṇa which is related by Sávarṇi to Nárada, and contains the account of the greatness of

Kṛshṇa, with the occurrences of the Rathantara Kalpa, where also the story of Brahma-varáha is repeatedly told, is called the Brahma-vaivartta, and contains eighteen thousand stanzas."[64] The account here given of the Brahma-vaivartta Puráňa agrees with its present state as to its extent. The copies rather exceed than fall short of eighteen thousand stanzas. It also correctly represents its comprising a Máhátmya or legend of Kṛshṇa; but it is very doubtful, nevertheless, if the same work is intended.

The Brahma-Vaivartta, as it now exists, is narrated, not by Sávarṇi, but the Ṛshi Náráyaṇa to Nárada, by whom it is communicated to Vyása: he teaches it to Súta, and the latter repeats it to the Ṛshis at Naimisháraṇya. It is divided into four Khaṇḍas, or books; the Bráhma, Prakriti, Ganeśa, and Kṛshṇa Janma Khaṇḍas; dedicated severally to describe the acts of Brahmá, Deví, Ganeśa, and Kṛshṇa; the latter, however, throughout absorbing the interest and importance of the work. In none of these is there any account of the Varáha Avatára of Vishṇu, which seems to be intended by the Matsya; nor any reference to a Rathantara Kalpa. It may also be observed, that, in describing the merit of presenting a copy of this Puráṇa, the Matsya adds, "Whoever makes such gift, is honoured in the Brahma-loka;" a sphere which is of very inferior dignity to that to which a worshipper of Kṛshṇa is taught to aspire by this Puráṇa. The character of the work is in truth so decidedly sectarial, and the sect to which it belongs so distinctly marked, that of the worshippers of the juvenile Kṛshṇa and Rádhá, a form of belief of known modern origin, that it can scarcely have found a notice in a work to which, like the Matsya, a much more remote date seems to belong. Although therefore the Matsya may be received in proof of there having been a Brahma-vaivartta Puráṇa at the date of its compilation, dedicated especially to the honour of Kṛshṇa, yet we cannot credit the possibility of its being the same we now possess.

Although some of the legends believed to be ancient are scattered through the different portions of this Puráṇa, yet the great mass of it is taken up with tiresome descriptions of Vrindávana and Goloka, the dwellings of Kṛshṇa on earth and in heaven; with endless repeti-

64 रथन्तरस्य कल्पस्य वृत्तान्तमधिकृत्ययत्। सावर्णिना नारदाय कृष्णमाहात्म्य-संयुतं। यत्र ब्रह्मवराहस्य च रितं वर्ण्यते मुहुः। तदष्टादश साहस्रं ब्रह्मवैवर्त्तमुच्यते॥

tions of prayers and invocations addressed to him; and with insipid descriptions of his person and sports, and the love of the Gopís and of Rádhá towards him. There are some particulars of the origin of the artificer castes, which is of value because it is cited as authority in matters affecting them, contained in the Bráhma Khaṇḍa; and in the Prákṛta and Ganeśa Khaṇḍas are legends of those divinities, not wholly, perhaps, modern inventions, but of which the source has not been traced. In the life of Kṛshṇa the incidents recorded are the same as those narrated in the Vishṇu and the Bhágavata; but the stories, absurd as they are, are much compressed to make room for original matter, still more puerile and tiresome. The Brahma-vaivartta has not the slightest title to be regarded as a Puráṇa.[65]

11. Linga Puráṇa. "Where Maheśvara, present in the Agni Linga, explained (the objects of life) virtue, wealth, pleasure, and final liberation at the end of the Agni Kalpa, that Puráṇa, consisting of eleven thousand stanzas, was called the Lainga by Brahmá himself."[66]

The Linga Puráṇa conforms accurately enough to this description. The Kalpa is said to be the Íśána, but this is the only difference. It consists of eleven thousand stanzas. It is said to have been originally composed by Brahmá; and the primitive Linga is a pillar of radiance, in which Maheśvara is present. The work is therefore the same as that referred to by the Matsya.

A short account is given, in the beginning, of elemental and secondary creation, and of the patriarchal families; in which, however, Śiva takes the place of Vishṇu, as the indescribable cause of all things. Brief accounts of Śiva's incarnations and proceedings in different Kalpas next occur, offering no interest except as characteristic of sectarial notions. The appearance of the great fiery Linga takes place, in the interval of a creation, to separate Vishṇu and Brahmá, who not only dispute the palm of supremacy, but fight for it; when the Linga suddenly springs up, and puts them both to shame; as, after travelling upwards and downwards for a thousand years in each direction, neither can approach to its termination. Upon the Linga

65 "Analysis of the Brahma-vaivartta Puráṇa:" *Journal of the Asiatic Society of Bengal*, June 1832.

66 यत्राग्निलिङ्गमध्यस्थः प्राह देवो महेश्वरः । धर्म्मार्थकाममोक्षार्थमाग्नेयमधिकृत्य च ।
कल्पान्ते लैङ्गमित्युक्तं पुराणं ब्रह्मणा स्वयं । तदेकादशसाहस्रमिति ॥

the sacred monosyllable Om is visible, and the Vedas proceed from it, by which Brahmá and Vishṇu become enlightened, and acknowledge and eulogize the superior might and glory of Śiva.

A notice of the creation in the Padma Kalpa then follows, and this leads to praises of Śiva by Vishṇu and Brahmá. Śiva repeats the story of his incarnations, twenty-eight in number; intended as a counterpart, no doubt, to the twenty-four Avatáras of Vishṇu, as described in the Bhágavata; and both being amplifications of the original ten Avatáras, and of much less merit as fictions, Another instance of rivalry occurs in the legend of Dadhíchi, a Muni and worshipper of Śiva. In the Bhágavata there is a story of Ambarísha being defended against Durvásas by the discus of Vishṇu, against which that Śaiva sage is helpless: here Vishṇu hurls his discus at Dadhíchi, but it falls blunted to the ground, and a conflict ensues, in which Vishṇu and his partisans are all overthrown by the Muni.

A description of the universe, and of the regal dynasties of the Vaivasvata Manvantara to the time of Kṛshṇa, runs through a number of chapters, in substance, and very commonly in words, the same as in other Puráṇas. After which, the work resumes its proper character, narrating legends, and enjoining rites, and reciting prayers, intending to do honour to Siva under various forms. Although, however, the Linga holds a prominent place amongst them, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity: it is all mystical and spiritual. The Linga is twofold, external and internal. The ignorant, who need a visible sign, worship Śiva through a 'mark' or 'type'—which is the proper meaning of the word 'Linga'—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate in their minds the invisible, inscrutable type, which is Śiva himself. Whatever may have been the origin of this form of worship in India, the notions upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Puráṇas.

Data for conjecturing the era of this work are defective, but it is more of a ritual than a Puráṇa, aud the Pauráṇik chapters which it has inserted, in order to keep up something of its character, have been evidently borrowed for the purpose. The incarnations of Śiva, and their 'pupils', as specified in one place, and the importance attached

to the practice of the Yoga, render it possible that under the former are intended those teachers of the Saiva religion who belong to the Yoga school[67], which seems to have flourished about the eighth or ninth centuries. It is not likely that the work is earlier, it may be considerably later. It has preserved apparently some Saiva legends of an early date, but the greater part is ritual and mysticism of comparatively recent introduction.

12. Varáha Puráṇa. "That in which the glory of the great Varáha is predominant, as it was revealed to Earth by Vishṇu, in connexion, wise Munis, with the Mánava Kalpa, and which contains twenty-four thousand verses, is called the Váráha Puráṇa"[68].

It may be doubted if the Varáha Puráṇa of the present day is here intended. It is narrated by Vishṇu as Varáha, or in the boar incarnation, to the personified Earth. Its extent, however, is not half that specified, little exceeding ten thousand stanzas. It furnishes also itself evidence of the prior currency of some other work, similarly denominated; as, in the description of Mathurá contained in it, Sumantu, a Muni, is made to observe, "The divine Varáha in former times expounded a Puráṇa, for the purpose of solving the perplexity of Earth."

Nor can the Varáha Puráṇa be regarded as a Puráṇa agreeably to the common definition, as it contains but a few scattered and brief allusions to the creation of the world, and the reign of kings: it has no detailed genealogies either of the patriarchal or regal families, and no account of the reigns of the Manus. Like the Linga Puráṇa, it is a religious manual, almost wholly occupied with forms of prayer, and rules for devotional observances, addressed to Vishṇu; interspersed with legendary illustrations, most of which are peculiar to itself, though some are taken from the common and ancient stock: many of them, rather incompatibly with the general scope of the compilation relate to the history of Śiva and Durgá.[69] A considerable portion of the work is devoted to descriptions of various Tírthas, places of

67 See *Asiatic Researches*, vol. XVII, p. 187.

68 महावराहस्यपुनर्माहात्म्यमधिकृत्यच । विष्णुनाभि हितं क्षोण्यै तद्वाराहमित्यु-च्यते । मानवस्य प्रसंगेन कल्पस्य मुनिसत्तमाः । चतुर्विंशत्सहस्राणि तत्पुराणमिहोच्यते ॥

69 One of these is translated by Vans Kennedy, the origin of the three Saktis, or goddesses, Sarasvatí, Lakshmí, and Párvatí. "Ancient and

Vaishṇava pilgrimage; and one of Mathurá enters into a variety of particulars relating to the shrines of that city, constituting the Mathurá Máhátmyam.

In the sectarianism of the Varáha Puráṇa there is no leaning to the particular adoration of Kṛshṇa, nor are the Rath-yátrá and Janmāsh tamì included amongst the observances enjoined. There are other indications of its belonging to an earlier stage of Vaishṇava worship, and it may perhaps be referred to the age of Rámánuja, the early part of the twelfth century.

13. Skanda Puráṇa. "The Skánda Puráṇa is that in which the six-faced deity (Skanda) has related the events of the Tatpurusha Kalpa, enlarged with many tales, and subservient to the duties taught by Maheśvara. It is said to contain eighty-one thousand one hundred stanzas: so it is asserted amongst mankind.[70]

It is uniformly agreed that the Skanda Puráṇa in a collective from has no existence; and the fragments in the shape of Saṃhitás, Khaṇḍas, and Máhátmyas, which are affirmed in various parts of India to be portions of the Puráṇa, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The most celebrated of these portions in Hindustan is the Káśí Khaṇḍa, a very minute description of the temples of Śiva in or adjacent to Banaras, mixed with directions for worshipping Maheśvara, and a great variety of legends explanatory of its merits, and of the holiness of Káśí: many of them are puerile and uninteresting, but some are of a higher character. The story of Agastya records probably, in a legendary style, the propagation of Hinduism in the south of India: and in the history of Divodása, king of Káśí, we have an embellished tradition of the temporary depression of the worship of Śiva, even in its metropolis, before the ascendancy of the followers of Buddha.[71] There is every reason to believe the greater part of the

Hindu Mythology," p. 209. The Tṛśakti Máhátmya occurs, as he gives it, in my copy, and is so far an indication of the identity of the Varáha Puráṇa in the different MSS.

70 यत्रमाहेश्वरान्धर्म्मानधिकृत्यच षण्मुखः । कल्पे तत्पुरुषे वृत्तं चरितैरुपबृंहितं । स्कान्दं नामपुराणं च एकाशीतिर्निगद्यते । सहस्राणि शतंचैकमिति मर्त्येषु गद्यते ॥

71 The legend is translated by Vans Kennedy: *Ancient and Hindu Mythology*, Appendix B.

contents of the Káśí Khaṇḍa anterior to the first attack upon Banaras by Mahmud of Ghizni. The Káśí Khaṇḍa alone contains fifteen thousand stanzas.

Another considerable work ascribed in upper India to the Skanda Puráṇa is the Utkala Khaṇḍa, giving an account of the holiness of Orissa, and the Kshetra of Purushottama or Jagannátha. The same vicinage is the site of temples, once of great magnificence and extent, dedicated to Śiva, as Bhuvaneśvara, which forms an excuse for attaching an account of a Vaishṇava Tírtha to an eminently Śaiva Puráṇa. There can be little doubt, however, that the Utkala Khaṇḍa is unwarrantably included amongst the progeny of the parent work. Besides these, there is a Brahmottara Khaṇḍa, a Revá Khaṇḍa, a Śiva Rahasya Khaṇḍa, a Himavat Khaṇḍa, and others. Of the Saṃhitās, the chief are the Sūta Saṃhitā, Sanatkumára Saṃhitá, Saura Saṃhitā, and Kapila Saṃhitá: there are several other works denominated Saṃhitās. The Máhátmyas are more numerous still.[72] According to the Suta Saṃhitá, as quoted by Vans Kennedy,[73] the Skanda Puráṇa contains six Saṃhitás, five hundred Khaṇḍas, and five hundred thousand stanzas; more than is even attributed to all the Puráṇas. He thinks, judging from internal evidence, that all the Khaṇḍas and Saṃhitás may be admitted to be genuine, though the Máhátmyas have rather a questionable appearance. Now one kind of internal evidence is the quantity; and as no more than eighty-one thousand one hundred stanzas have ever been claimed for it, all in excess above that amount must be questionable. But many of the Khaṇḍas, the Káśí Khaṇḍa for instance, are quite as local as the Máhátmyas, being legendary stories relating to the erection and sanctity of certain temples or groups of temples, and to certain Lingas; the interested origin of which renders them very reasonably objects of suspicion. In the present state of our acquaintance with the requted portions of the Skanda

72 In a list of reputed portions of the Skanda Puráṇa in the possession of my friend C. P. Brown, of the Civil service of Madras, the Saṃhitás are seven, the Kháṇḍas twelve, besides parts denominated Gítá, Kalpa, Stotra, &c. In the collection of Mackenzie, amongst the Máhátmyaa thirty-six are said to belong to the Skanda P.: vol. I. p. 61. In the libraty at the India House are two Saṃhitás, the Sūta and Sanatkumára, fourteen Khaṇḍas, and twelve Máhátmyas.

73 *Ancient and Hindu Mythology*, p. 154, note.

Puráṇa, my own views of their authenticity are so opposed to those entertained by Vans Kennedy, that instead of admitting all the Saṃhitás and Khaṇḍas to be genuine, I doubt if any one of them was ever a part of the Skanda Puráṇa.

14. Vámana Puráṇa. "That in which the four-faced Brahmá taught the three objects of existence, as subservient to the account of the greatness of Trivikrama, which treats also of the Śiva Kalpa, and which consists of ten thousand stanzas, is called the Vámana Puráṇa."[74]

The Vámana Puráṇa contains an account of the dwarf incarnation of Vishṇu; but it is related by Pulastya to Nárada, and extends to but about seven thousand stanzas. Its contents can scarcely establish its claim to the character of a Puráṇa.[75]

There is little or no order in the subjects which this work recapitulates, and which arise out of replies made by Pulastya to questions put abruptly and unconnectedly by Nárada. The greater part of them relate to the worship of the Linga; a rather strange topic for a Vaishṇava Puráṇa, but engrossing the principal part of the compilation. They are however subservient to the object of illustrating the sanctity of certain holy places; so that the Vámana Puráṇa is little else than a a succession of Máhátmyas. Thus in the opening almost of the work occurs the story of Dakhsha's sacrifice, the object of which is to send Śiva to Pápamochana tírtha at Banaras, where he is released from the sin of Brahmanicide. Next comes the story of the burning of Kámadeva, for the purpose of illustrating the holiness of a Śiva-linga at Kedareśwara in the Himalaya, and of Badarikáśrama. The larger part of the work consists of the Saro-máhátmya, or legendary exemplifications of the holiness of Stháṇu tírtha; that is, of the sanctity of various Lingas and certain pools at Thanesar and Kurukhet, the country north-west from Delhi. There are some stories also relating to the holiness of the Godávarí river; but the general site of the legends

74 त्रिविक्रमस्य माहात्म्यमधिकृत्य चतुर्मुखः । त्रिवर्गमभ्यधात्तच्च वामनं परिकीर्त्तितं । पुराणं दशसाहस्रं कल्पानुगं शिवं ॥

75 From the extracts from the Vámana Puráṇa translated by Vans Kennedy, p. 293 et seq., it appears that his copy so far corresponds with mine, and the work is therefore probably the same: two copies in the Company's library also agree with mine.

is in Hindustan. In the course of these accounts we have a long narrative of the marriage of Śiva with Umá, and the birth of Kártikeya. There are a few brief allusions to creation and the Manvantaras, but they are merely incidental; and all the five characteristics of a Puráṇa are deficient. In noticing the Svárochisha Manvantara, towards the end of the book, the elevation of Bali as monarch of the Daityas, and his subjugation of the universe, the gods included, are described; and this leads to the narration that gives its title to the Puráṇa, the birth of Kṛshṇa as a dwarf, for the purpose of humiliating Bali by fraud, as he was invincible by force. The story is told as usual, but the scene is laid at Kurukshetra.

A more minute examination of this work than that which has been given to it might perhaps discover some hint from which to conjecture its date. It is of a more tolerant character than the Puráṇas, and divides its homage between Śiva and Vishṇu with tolerable impartiality. It is not connected, therefore, with any sectarial principles, and may have preceded their introduction. It has not, however, the air of any antiquity, and its compilation may have amused the leisure of some Brahman of Banaras three or four centuries ago.

15. Kúrma Puráṇa. "That in which Janárddana, in the form of a tortoise, in the regions under the earth, explained the objects of life—duty, wealth, pleasure, and liberation—in communication with Indradyumna and the Ṛshis in the proximity of Śakra, which refers to the Lakshmí Kalpa, and contains seventeen thousand stanzas, is the Kúrma Puráṇa".[76]

In the first chapter of the Kúrma Puráṇa it gives an account of itself, which does not exactly agree with this description. Súta, who is repeating the narration, is made to say to the Ṛshis, "This most excellent Kaurma Puráṇa is the fifteenth. Saṃhitás are fourfold, from the variety of the collections. The Bráhmí, Bhágavatí, Saurí, and Vaishṇaví, are well known as the four Saṃhitás which confer virtue, wealth, pleasure, and liberation. This is the Bráhmí Saṃhitá, conformable to the four Vedas; in which there are six thousand ślokas, and by it the importance of the four objects of life, O great sages, holy

76 यत्रधर्म्मार्थकामानां मोक्षस्य च रसातले। माहात्म्यं कथयामास कूर्म्मरूपी जनार्द्दनः। इन्द्रद्युम्नप्रसङ्गेन ऋषिभिः शक्रसन्निधौ। सप्तदशसहस्राणि लक्ष्मीकल्पानुषंगिकं॥

knowledge and Parameśwara is known." There is an irreconcilable difference in this specification of the number of stanzas and that given above. It is not very clear what is meant by a Saṃhitá as here used. A Saṃhitá, as observed above, is something different from a Puráṇa. It may be an assemblage of prayers and legends, extracted professedly from a Puráṇa, but is not usually applicable to the original. The four Saṃhitás here specified refer rather to the religious character than to their connexion with any specific work, and in fact the same terms are applied to what are called Saṃhitás of the Skánda. In this sense a Puráṇa might be also a Saṃhitá; that is, it might be an assemblage of formulæ and legends belonging to a division of the Hindu system; and the work in question, like the Vishṇu Puráṇa, does adopt both titles. It says, "This is the excellent Kaurma Puráṇa, the fifteenth (of the series):" and again, "This is the Bráhmí Saṃhitá." At any rate, no other work has been met with pretending to be the Kúrma Puráṇa.

With regard to the other particulars specified by the Matsya, traces of them are to be found. Although in two accounts of the traditional communication of the Puráṇa no mention is made of Vishṇu as one of the teachers, yet Súta repeats at the outset a dialogue between Vishúu, as the Kúrma, and Indradyumna, at the time of the churning of the ocean; and much of the subsequent narrative is put into the mouth of the former.

The name, being that of an Avatára of Vishṇu, might lead us to expect a Vaishṇava work; but it is always and correctly classed with the Śaiva Puráṇas, the greater portion of it inculcating the worship of Śiva and Durgá. It is divided into two parts, of nearly equal length. In the first part, accounts of the creation, of the Avatáras of Vishṇu, of the solar and lunar dynasties of the kings to the time of Kṛshṇa, of the universe, and of the Manvantaras, are given, in general in a summary manner, but not infrequently in the words employed in the Vishṇu Puráṇa. With these are blended hymns addressed to Maheśvara by Brahmá and others; the defeat of Andhakásura by Bhairava; the origin of four Śaktís, Maheśvarí, Śivá, Satí, and Haimavatí, from Śiva; and other Śaiva legends. One chapter gives a more distinct and connected account of the incarnations of Śiva in the present age than the Linga; and it wears still more the appearance of an attempt to identify the teachers of the Yoga school with persona-

tions of their preferential deity. Several chapters form a Káśí Máhátmya, a legend of Banaras. In the second part there are no legends. It is divided into two parts, the Íśwara Gíta[77] and Vyása Gíta. In the former the knowledge of god, that is, of Śiva, through contemplative devotion, is taught. In the latter the same object is enjoined through works, or observance of the ceremonies and precepts of the Vedas.

The date of the Kúrma Purána cannot be very remote, for it is avowedly posterior to the establishment of the Tántrika, the Sákta, and the Jain sects. In the twelfth chapter it is said, "The Bhairava, Váma, Árhata, and Yámala Śástras are intended for delusion." There is no reason to believe that the Bhairava and Yámala Tantras are very ancient works, or that the practices of the left-hand Śáktas, or the doctrines of Arhat or Jina were known in the early centuries of our era.

16. Matsya Puráṇa. "That in which, for the sake of promulgating the Vedas, Vishṇu, in the beginning of a Kalpa, related to Manu the story of Narasiṃha and the events of seven Kalpas, that, O sages, know to be the Mátsya Puráṇa, containing twenty thousand stanzas".[78]

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct, and yet as regards the number of verses there seems to be a mistatement. Three very good copies, one in my possession, one in the Company's library, and one in the Radcliffe library, concur in all respects, and in containing no more than between fourteen and fifteen thousand stanzas: in this case the Bhágavata is nearer the truth, when it assigns to it fourteen thousand. We may conclude, therefore, that the reading of the passage is in this respect erroneous. It is correctly said that the subjects of the Puráṇa were communicated by Vishṇu, in the form of a fish, to Manu.

The Puráṇa, after the usual prologue of Súta and the Ṛishis, opens with the account of the Matsya or 'fish' Avatára of Vishṇu, in which

77 This is also translated by Vans Kennedy (*Anc. and Hindu Mythol.*, Appendix D. p. 444); and in this instance, as in other passages quoted by him from the Kúrma, his MS. and mine agree.

78 श्रुतीनां यत्र कल्पादौ प्रवृत्त्यर्थं जनार्दनः। मत्स्यरूपेण मनवे नरसिंहस्य वर्णनं।
अधिकृत्याब्रवीत् सप्त कल्पवृत्तं मुनिव्रताः। तन्मात्स्यमिति जानीध्वं सहस्राण्यथ विंशतिः॥

he preserves a king named Manu, with the seeds of all things, in an ark, from the waters of that inundation which in the season of a Pralaya overspreads the world. This story is told in the Mahábhárata, with reference to the Matsya as its authority; from which it might be inferred that the Puráṇa was prior to the poem. This of course is consistent with the tradition that the Puráṇas were first composed by Vyása; but there can be no doubt that the greater part of the Mahábhárata is much older than any extant Puráṇa. The present instance is itself a proof; for the primitive simplicity with which the story of the fish Avatára is told in the Mahábhárata is of a much more antique complexion than the mysticism and extravagance of the actual Matsya Puráṇa. In the former, Manu collects the seeds of existing things in the ark, it is not said how: in the latter, he brings them all together by the power of Yoga. In the latter, the great serpents come to the king, to serve as cords wherewith to fasten the ark to the horn of the fish: in the former, a cable made of ropes is more intelligibly employed for the purpose.

Whilst the ark floats, fastened to the fish, Manu enters into conversation with him; and his questions, and the replies of Vishṇu, form the main substance of the compilation. The first subject is the creation, which is that of Brahmá and the patriarchs. Some of the details are the usual ones; others are peculiar, especially those relating to the Pitṛs, or progenitors. The regal dynasties are next described; and then follow chapters on the duties of the different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmans is comprehended, that we have the specification of the extent and subjects of the Puráṇas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus it is said of the Matsya; "Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth;" that is, he reaps a like reward in his next migration. Special duties of the householder—Vratas, or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue; as, the destruction of Tripurásura; the war of the gods with Táraka and the Daityas, and the consequent birth of Kártikeya, with the various circumstances of Umá's birth and marriage, the burning of Kámadeva, and other events involved in that narrative;

the destruction of the Asuras, Maya and Andhaka; the origin of the Mátṛs, and the like; interspersed with the Vaishṇava legends of the Avatáras. Some Máhátmyas are also introduced; one of which, the Narmadá Máhátmya, cantains some interesting particulars. There are various chapters of law and morals; and one which furnishes directions for building houses, and making images. We then have an account of the kings of future periods; and the Purána concludes with a chapter on gifts.

The Matsya Purána, it will be seen even from this brief sketch of its contents, is a miscellaneous compilation, but including in its contents the elements of a genuine Purána. At the same time it is of too mixed a character to be considered as a genuine work of the Pauráṇik class; and upon examining it carefully, it may be suspected that it is indebted to various works, not only for its matter, but for its words. The genealogical and historical chapters are much the same as those of the Vishṇu; and many chapters, as those on the Pitṛs and Śráddhas, are precisely the same as those of the Sṛshṭi Khaṇḍa of the Padma Purána. It has drawn largely also from the Mahábhárata: amongst other instances, it is sufficient to quote the story of Sávitrí, the devoted wife of Satyavat, which is given in the Matsya in the same manner, but considerably abridged.

Although a Śaiva work, it is not exclusively so, and it has no such sectarial absurdities as the Kúrma and Liṅga. It is a composition of considerable interest; but if it has extracted its materials from the Padma, which it also quotes on one occasion, the specification of the Upa-puráṇas, it is subsequent to that work, and therefore not very ancient.

17. Gáruḍa Purána. "That which Vishṇu recited in the Gáruḍa Kalpa, relating chiefly to the birth of Garuḍa from Vinatá, is here called the Gáruḍa Purána; and in it there are read nineteen thousand verses[79]."

The Gáruḍa Purána which has been the subject of my examination corresponds in no respect with this description, and is probably a different work, though entitled the Gáruḍa Purána. It is identical, however, with two copies in the Company's library. It consists of no

79 यदा च गारुडे कल्पे विनतागरुडोद्भवं । अधिकृत्याब्रवीद्विष्णुर्गारुडं तदिहोच्यते । तदाष्टदश चैकं च सहस्राणीह पठ्यते ॥

more than about seven thousand stanzas; it is repeated by Brahmá to Indra; and it contains no account of the birth of Garuḍa. There is a brief notice of the creation; but the greater part is occupied with the description of Vratas, or religious observances, of holidays, of sacred places dedicated to the sun, and with prayers from the Tántrika ritual, addressed to the sun, to Śiva, and to Vishṇu. It contains also treatises on astrology, palmistry, and precious stones; and one, still more extensive, on medicine. The latter portion, called the Preta Kalpa, is taken up with directions for the performance of obsequial rites. There is nothing in all this to justify the application of the name. Whether a genuine Gáruḍa Puráṇa exists is doubtful. The description given in the Matsya is less particular than even the brief notices of the other Puráṇas, and might have easily been written without any knowledge of the book itself, being, with the exception of the number of stanzas, confined to circumstances that the title alone indicates.

18. Brahmáṇḍa Puráṇa. "That which has declared, in twelve thousand two hundred verses, the mangnificence of the egg of Brahmá, and in which an account of the future Kalpas is contained, is called the Brahmáṇḍa Puráṇa, and was revealed by Brahmá[80]."

The Brahmáṇḍa Puráṇa is usually considered to be in much the same predicament as the Skánda, no longer procurable in a collective body, but represented by a variety of Khaṇḍas and Máhátmyas, professing to be derived from it. The facility with which any tract may be thus attached to the non-existent original, and the advantage that has been taken of its absence to compile a variety of unauthentic fragments, have given to the Brahmáṇḍa, Skanda, and Padma, according to Wilford, the character of being the Puráṇas of thieves or impostors[81]. This is not applicable to the Padma, which, as above shown, occurs entire and the same in various parts of India. The imposition of which the other two are made the vehicles can deceive no one, as the purpose of the particular legend is always too obvious to leave any doubt of its origin.

Copies of what profess to be the entire Brahmáṇḍa Puráṇa are

80 यच्च ब्रह्माण्डमाहात्म्यमधिकृत्याब्रवीत् पुनः। तच्च द्वादशसाहस्रं ब्रह्माण्डं द्विशताधिकं। भविष्याणां च कल्पानां श्रूयते यत्र विस्तरः। तद्ब्रह्माण्डपुराणं च ब्रह्मणा समुदाहृतं॥

81 *As. Res.* vol. VIII. p. 252.

sometimes, though rarely, procurable. I met with one in two portions, the former containing one hundred and twenty-four chapters, the latter seventy-eight; and the whole containing about the number of stanzas assigned to the Puráṇa. The first and largest portion, however, proved to be the same as the Váyu Puráṇa, with a passage occasionally slightly varied, and at the end of each chapter the common phrase '*Iti Brahmáṇḍa Puráṇe*' substituted for '*Iti Váyu Puráṇe.*' I do not think there was any intended fraud in the substitution. The laet section of the first part of the Váyu Puráṇa is termed the Brahmáṇḍa section, giving an account of the dissolution of the universe; and a careless or ignorant transcriber might have taken this for the title of the whole. The checks to the identity of the work have been honestly preserved, both in the index and the frequent specification of Váyu as the teacher or narrator of it.

The second portion of this Brahmáṇḍa is not any part of the Váyu; it is probably current in the Dakhin as a Saṃhitá or Khaṇḍa. Agastya is represented as going to the city Kánchí (Conjeveram), where Vishṇu, as Hayagríva, appears to him, and, in answer to his inquiries, imparts to him the means of salvation, the worship of Paraśaktí. In illustration of the efficacy of this from of adoration, the main subject of the work is an account of the exploits of Lalitá Deví, a form of Durgá, and her destruction of the demon Bháṇḍásura. Rules for her worship are also given, which are decidedly of Śákta or Tántrika description; and this work cannot be admitted, therefore, to be part of a genuine Puráṇa.

The Upa-puráṇas, in the few instances which are known, differ little in extent or subject from some of those to which the title of Puráṇa is ascribed. The Matsya enumerates but four; but the Deví Bhágavata has a more complete list, and specifies eighteen. They are 1. The Sanatkumára, 2. Nárasiṃha, 3. Náradíya, 4. Śiva, 5. Durvásasa, 6. Kápila, 7. Mánava, 8. Auśanaśá, 9. Varuṇa, 10. Káliká, 11. Śámba, 12. Nandi, 13. Saura, 14. Páráśara, 15. Áditya, 16. Máheśvara, 17. Bhágavata, 18. Vaśishṭha. The Matsya observes of the second, that it is named in the Padma Puráṇa, and contains eighteen thousand verses. The Nandi it calls Nandá, and says that Kártikeya tells in it the story of Nandá. A rather different list is given in the Revá Khaṇḍa; or, 1. Sanatkumára, 2. Nárasiṃha, 3. Nandá, 4. Śivadharma, 5. Durvásasa,

6. Bhavishya, related by Nárada or Náradíya, 7. Kápila, 8. Mánava, 9. Auśanaśa, 10. Brahmáṇḍa, 11. Váruṇa, 12. Káliká, 13. Máheśwara, 14. Śámba, 15. Saura, 16. Páráśara, 17. Bhágavata, 18. Kaurma. These authorities, however, are of questionable weight, having in view, no doubt, the pretensions of the Deví Bhágavata to be considered as the authentic Bhágavata.

Of these Upa-puráṇas few are to be procured. Those in my possession are the Śiva, considered as distinct from the Váyu; the Káliká, and perhaps one of the Náradíyas, as noticed above. I have also three of the Skandhas of the Deví Bhágavata, which most undoubtedly is not the real Bhágavata, supposing that any Puráṇa so named preceded the work of Vopadeva. There can be no doubt that in any authentic list the name of Bhágavata does not occur amongst the Upa-puráṇas: it has been put there to prove that there are two works so entitled, of which the Puráṇa is the Deví Bhágavata, the Upa-puráṇa the Śrí Bhágavata. The true reading should be Bhárgava, the Puráṇa of Bhṛgu; and the Deví Bhágavata is not even an Upa-puráṇa. It is very questionable if the entire work, which as far as it extends is eminently a Śákta composition, ever had existence.

The Śiva Upa-puráṇa contains about six thousand stanzas, distributed into two parts. It is related by Sanatkumára to Vyása and the Ṛshis at Naimisháraṇya, and its character may be judged of from the questions to which it is a reply. "Teach us," said the Ṛshis, "the rules of worshipping the Linga, and of the god of gods adored under that type; describe to us his various forms, the places sanctified by him, and the prayers with which he is to be addressed." In answer, Sanatkumára repeats the Śiva Puráṇa, containing the birth of Vishṇu and Brahmá; the creation and divisions of the universe; the origin of all things from the Linga; the reles of worshipping it and Śiva; the sanctity of times, places, and things, dedicated to him; the delusion of Brahmá and Vishṇu by the Linga; the rewards of offering flowers and the like to a Linga; rules for various observances in honour of Mahádeva; the mode of practising the Yoga; the glory of Banaras and other Śaiva Tírthas; and the perfection of the objects of life by union with Maheśvara. These subjects are illustrated in the first part with very few legends; but the second is made up almost wholly of Śaiva stories, as the defeat of Tripurásura; the sacrifice of Daksha; the births of Kártikeya and Ganeśa the sons of Śiva, and

Nandi and Bhṛngaríti his attendants and others; together with descriptions of Banaras and other places of pilgrimage, and rules for observing such festivals as the Sivaratri. This work is a Śaiva manual, not a Purána.

The Káliká Purána contains about nine thousand stanzas in ninety-eight chapters, and is the only work of the series dedicated to recommend the worship of the bride of Śiva, in one or other of her manifold forms, as Girijá, Devi, Bhadrakálí, Káli, Mahámáyá. It belongs therefore to the Śákta modification of Hindu belief, or the worship of the female powers of the deities. The influence of this worship shows itself in the very first pages of the work, which relate the incestuous passion of Brahmá for his daughter Sandhyá, in a strain that has nothing analogous to it in the Váyu, Linga, or Śiva Puránas.

The marriage of Śiva and Párvatí is a subject early described, with the sacrifice of Daksha, and the death of Satí: and this work is authority for Śiva's carrying the dead body about the world, and the origin of the Píthasthánas, or places where the different members of it were scattered, and where Lingas were consequently erected. A legend follows of the births of Bhairava and Vetála, whose devotion to different forms of Deví furnishes occasion to describe in great detail the rites and formulae of which her worship consists, including the chapters on sanguinary sacrifices, translated in the *Asiatic Researches*. Another peculiarity in this work afforded by very prolix descriptions of a number of rivers and mountains at Kámarúpa-tírtha in Assam, and rendered holy ground by the celebrated temple of Durgá in that country, as Kámákshí or Kámákhyá. It is a singular, and yet uninvestigated circumstance, that Assam, or at least the north-east of Bengal, seems to have been in a great degree the source from which the Tántrika and Śákta corruptions of the religion of the Vedas and Puránas proceeded.

The specification of the Upa-puránas, whilst it names several of which the existence is problematical, omits other works, bearing the same designation, which are sometimes met with. Thus in the collection of Mackenzie[82] we have a portion of the Bhárgava, and a Mudgala Purána, which is probably the same with the Ganeśa

82 *Mackenzie Collection*, I. 50, 51.

Upa-purána, cited by Vans Kennedy.[83] I have also a copy of the Ganeśa Purána, which seems to agree with that of which he speaks; the second portion being entitled the Krídá Khanda, in which the pastimes of Ganeśa, including a variety of legendary matters, are described. The main subject of the work is the greatness of Ganeśa, and prayers and formulæ appropriate to him are abundantly detailed. It appears to be a work originating with the Gánapatya sect, or worshippers of Ganeśa. There is also a minor Purána called Ádi, or 'first,' not included in the list. This is a work, however, of no great extent or importance, and is confined to a detail of the sports of the juvenile Kṛshṇa.

From the sketch thus offered of the subjects of the Purāṇas, and which, although admitting of correction, is believed to be in the main a candid and accurate summary, it will be evident that in their present condition they must be received with caution as authorities for the mythological religion of the Hindus at any remote period. They preserve, no doubt, many ancient notions and traditions; but these have been so much mixed up with foreign matter, intended to favour the popularity of particular forms of worship or articles of faith, that they cannot be unreservedly recognised as genuine representations of what we have reason to believe the Purāṇas originally were.

The safest sources for the ancient legends of the Hindus, after the Vedas, are no doubt the two great poems, the Rāmāyaṇa and Mahābhárata. The first offers only few, but they are of a primitive character. The Mahábhárata is more fertile in fiction, but it is more miscellaneous, and much that it contains is of equivocal authenticity, and uncertain date. Still it affords many materials that are genuine, and it is evidently the great fountain from which most, if not all, of the Puráṇas have drawn; as it intimates itself, when it declares that there is no legend current in the world which has not its origin in the Mahábhárata.[84]

A work of some extent professing to be part of the Mahábhárata may more accurately be ranked with the Paurāṇik compilations of least authenticity, and latest origin. The Hari Vaṃśa is chiefly occupied

83 *Anc. and Hindu Mythology*, p. 251.

84 अनाश्रित्यैतदाख्यानं कथा भुवि न विद्यते । 'Unconnected with this narrative, no story is known upon earth.' Vol. I. p. 11. l. 307.

with the adventures of Kṛshṇa, but, as introductory to his era, it records particulars of the creation of the world, and of the patriarchal and regal dynasties. This is done with much carelessness and inaccuracy of compilation, as I have had occasion frequently to notice in the following pages. The work has been very industriously translated by M. Langlois.

A comparison of the subjects of the following pages with those of the other Purāṇas will sufficiently show that of the whole series the Vishṇu most closely conforms to the definition of a Pañcha-lakshaṇa Purāṇa, or one which treats of five specified topics. It comprehends them all; and although it has infused a portion of extraneous and sectarial matter, it has done so with sobriety and with judgment, and has not suffered the fervour of its religious zeal to transport it into very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged, so that they do not distract the attention of the compiler from objects of more permanent interest and importance.

The first book of the six, into which the work is divided, is occupied chiefly with the details of creation, primary (Sarga) and secondary (Pratisarga); the first explaining how the universe proceeds from Prakṛti, or eternal crude matter, the second, in what manner the forms of things are developed from the elementary substances previously evolved, or how they reappear after their temporary destruction. Both these creations are periodical, but the termination of the first occurs only at the end of the life of Brahmá, when not only all the gods and all other forms are annihilated, but the elements are again merged into primary substance, besides which one only spiritual being exists: the latter takes place at the end of every Kalpa, or day of Brahmá, and affects only the forms of inferior creatures, and lower worlds, leaving the substance of the universe entire, and sages and gods unharmed. The explanation of these events involves a description of the periods of time upon which they depend, and which are accodingly detailed. Their character has been a source of very unnecessary perplexity to European writers, as they belong to a scheme of chronology wholly mythological, having no reference to any real or supposed history of the Hindus, but applicable, according to their system, to the infinite and eternal revolutions of the universe. In these notions, and in that of the coeternity of spirit and

matter, the theogony and cosmogony of the Puráṇas, as they appear in the Vishṇu Puráṇa, belong to and illustrate systems of high antiquity, of which we have only fragmentary traces in the records of other nations.

The course of the elemental creation is in the Vishṇu, as in other Puráṇas, taken from the Sáṃkhya philosophy; but the agency that operates upon passive matter is confusedly exhibited, in consequence of a partial adoption of the illusory theory of the Vedánta philosophy, and that prevalence of the Pauráṇik doctrine of Pantheism. However incompatible with the independent existence of Pradhána or crude matter, and however incongruous with the separate condition of pure spirit or Purusha, it is declared repeatedly that Vishṇu, as one with the supreme being, is note only spirit, but crude matter; and not only the latter, but all visible substance, and Time. He is Purusha, 'spirit;' Pradhána, 'crude matter;' Vyakta, 'visible form;' and Kála, 'time.' This cannot but be regarded as a departure from the primitive dogmas of the Hindus, in which the distinctness of the Deity and his works was enunciated; in which upon his willing the world to be, it was; and in which his interposition in creation, held to be inconsistent with the quiescence of perfection, was explained away by the personification of attributes in action, which afterwards came to be considered as real divinities, Bráhmá, Vishṇu, and Śiva, charged severally for a given season with the creation, preservation, and temporary annihilation of material forms. These divinities are in the following pages, consistently with the tendency of a Vaishṇava work, declared to be no other than Vishṇu. In Śaiva Puráṇas they are in like manner identified with Śiva. The Puráṇas thus displaying and explaining the seeming incompatibility, of which there are traces in other ancient mythologies, between three distinct hypostases of one superior deity, and the identification of one or other of those hypostases with their common and separate original.

After the world has been fitted for the reception of living creatures, it is peopled by the will-engendered sons of Brahmá, the Prajápatis or patriarchs, and their posterity. It would seem as if a primitive tradition of the descent of mankind from seven holy personages had at first prevailed, but that in the course of time it had been expanded into complicated, and not always consistent, amplification. How could these Ṛshis or patriarchs have posterity?

It was necessary to provide them with wives. In order to account for their existence, the Manu Sváyambhuva and his wife Satarupá were added to the scheme, or Brahmá becomes twofold, male and female, and daughters are then begotten, who are married to the Prajápatis. Upon this basis various legends of Brahmá's double nature, some no doubt as old as the Vedas, have been constructed: but although they may have been derived in some degree from the authentic tradition of the origin of mankind from a single pair, yet the circumstances intended to give more interest and precision to the story are evidently of an allegorical or mystical description, and conduced, in apparently later times, to a coarseness of realization which was neither the letter nor spirit of the original legend. Sváyambhuva, the son of the self-born or uncreated, and his wife Satarupá, the hundred-formed or multiform, are themselves allegories; and their female descendants, who become the wives of the Ṛshis, are Faith, Devotion, Content, Intelligence, Tradition, and the like; whilst amongst their posterity we have the different phases of the moon, and the sacrificial fires. In another creation the chief source of creatures is the patriarch Daksha (ability), whose daughters, Virtues or Passions or Astronomical Phenomena, are the mothers of all existing things. These legends, perplexed as they appear to be, seem to admit of allowable solution, in the conjecture that the Prajápatis and Ṛshis were real personages, the authors of the Hindu system of social, moral, and religious obligations, and the first observers of the heavens, and teachers of astronomical science.

The regal personages of the Sváyambhuva Manvantara are but few, but they are described in the outset as governing the earth in the dawn of society, and as introducing agriculture and civilisation. How much of their story rests upon a traditional remembrance of their actions, it would be useless to conjecture, although there is no extravagance in supposing that the legends relate to a period prior to the full establishment in India of the Brahmanical institutions. The legends of Dhruva and Prahláda, which are intermingled with these particulars, are in all probability ancient, but they are amplified, in a strain conformable to the Vaishṇava purport of this Puráṇa, by doctrines and prayers asserting the identity of Vishṇu with the supreme. It is clear that the stories do not originate with this Puráṇa. In that of Prahláda particularly, as hereafter pointed out,

circumstances essential to the completeness of the story are only alluded to, not recounted ; showing indisputably the writer's having availed himself of some prior authority for his narration.

The second book opens with a continuation of the kings of the first Manvantara ; amongst whom, Bharata is said to have given a name to India, called after him Bháratavarsha. This leads to a detail of the geographical system of the Puráṇas, with mount Meru, the seven circular continents, and their surrounding oceans, to the limits of the world ; all of which are mythological fictions, in which there is little reason to imagine that any topographical truths are concealed. With regard to Bhárata, or India, the case is different: the mountains and rivers which are named are readily verifiable, and the cities and nations that are particularized may also in many instances be proved to have had a real existence. The list is not a very long one in the Vishṇu Puráṇa, and is probably abridged from some more ample detail like that which the Mahábhárata affords, and which, in the hope of supplying information with respect to a subject yet imperfectly investigated, the ancient political condition of India, I have inserted and elucidated.

The description which this book also contains of the planetary and other spheres is equally mythological, although occasionally presenting practical details and notions in which there is an approach to accuracy. The concluding legend of Bharata—in his former life the king so named, but now a Brahman, who acquires true wisdom, and thereby attains liberation—is palpably an invention of the compiler, and is peculiar to this Puráṇa.

The arrangement of the Vedas and other writings considered sacred by the Hindus, being in fact the authorities of their religious rites and belief, which is described in the beginning of the third book, is of much importance to the history of Hindu literature, and of the Hindu religion. The sage Vyása is here represented, not as the author, but the arranger or compiler of the Vedas, the Itihásas, and Puráṇas. His name denotes his character, meaning the 'arranger or distributor;' and the recurrence of many Vyásas, many individuals, who new modelled the Hindu scriptures, has nothing in it that is improbable except the fabulous intervals by which their labours are separated. The rearranging, the refashioning, of old materials, is nothing more than the progress of time would be likely to render

necessary. The last recognised compilation is that of Kṛshṇa Dwaipáyaṇa, assisted by Brahmans, who were already conversant with the subjects respectively assigned to them. They were the members of a college or school, supposed by the Hindus to have flourished in a period more remote, no doubt, than the truth, but not at all unlikely to have been instituted at some time prior to the accounts of India which we owe to Greek writers, and in which we see enough of the system to justify our inferring that it was then entire. That there have been other Vyásas and other schools since that date, that Brahmans unknown to fame have remodelled some of the Hindu scriptures, and especially the Puráṇas, cannot reasonably be contested, after dispassionately weighing the strong internal evidence which all of them afford of the intermixture of unauthorized and comparatively modern ingredients. But the same internal testimony furnishes proof equally decisive of the anterior existence of ancient materials; and it is therefore as idle as it is irrational to dispute the antiquity or authenticity of the greater portion of the contents of the Puráṇas, in the face of abundant positive and circumstantial evidence of the prevalence of the doctrines which they teach, the currency of the legends which they narrate, and the integrity of the institutions which they describe, at least three centuries before the Christian era. But the origin and development of their doctrines, traditions, and institutions, were not the work of a day ; and the testimony that establishes their existence three centuries before Christianity, carries it back to a much more remote antiquity, to an antiquity that is probably not surpassed by any of the prevailing fictions, institutions, or belief, of the ancient world.

The remainder of the third book describes the leading institutions of the Hindus, the duties of castes, the obligations of different stages of life, and the celebration of obsequial rites, in a short but primitive strain, and in harmony with the laws of Manu. It is a distinguishing feature of the Vishṇu Puráṇa, and it is characteristic of its being the work of an earlier period than most of the Puráṇas, that it enjoins no sectarial or other acts of supererogation ; no Vratas, occasional self-imposed observances ; no holidays, no birthdays of Kṛshṇa, no nights dedicated to Lakshmí ; no sacrifices nor modes of worship other than those conformable to the ritual of the Vedas. It contains no Máhátmyas, or golden legends, even of the temples in which Vishṇu is adored.

The fourth book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals; it is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties must be granted, and the particulars preserved of some of them are trivial and fabulous: still there is an inartificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions which give to these traditions the semblance of authenticity, and render it likely that they are not altogether without foundation. At any rate, in the absence of all other sources of information, the record, such as it is, deserves not to be altogether set aside. It is not essential to its credibility or its usefulness that any exact chronological adjustment of the different reigns should be attempted. Their distribution amongst the several Yugas, undertaken by Jones or his Pandits, finds no countenance from the original texts, farther than an incidental notice of the age in which a particular monarch ruled, or the general fact that the dynasties prior to Kṛshṇa precede the time of the great war, and the beginning of the Kali age; both which events we are not obliged, with the Hindus, to place five thousand years ago. To that age the solar dynasty of princes offers ninety-three descents, the lunar but forty-five, though they both commence at the same time. Some names may have been added to the former list, some omitted in the latter; and it seems most likely, that, notwithstanding their synchronous beginning, the princes of the lunar race were subsequent to those of the solar dynasty. They avowedly branched off from the solar line; and the legend of Sudyumna[85], that explains the connexion, has every appearance of having been contrived for the purpose of referring it to a period more remote than the truth. Deducting however from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing that the Hindu dynasties and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Mahábhárata, and, conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the

85 See Book IV, Ch. I.

commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may or may not be too remote[86]; but it is sufficient, in a subject where precision is impossible, to be satisfied with the general impression, that in the dynasties of kings detailed in the Purāṇas we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted that the Brahmanical religion and civilization were brought into India from without[87]. Certainly, there are tribes on the borders, and in the heart of the country, who are still not Hindus; and passages in the Rámáyaṇa and Mahábhárata and Manu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dekhin, were inhabited by degraded or outcaste, that is, by barbarous tribes. The traditions of the Purāṇas confirm these views, but they lend no assistance to the determination of the question whence the Hindus came; whether from a central Asiatic nation, as Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The

86 However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned, upon the best authorities, to that period. As observed by Milman, in his note on the annotation of Gibbon (II. 301.) which refers to this subject; "Most of the more learned modern English protestants, as Hales, Faber, Russell, as well as the continental writers, adopt the larger chronology." To these may be added the opinion of Mill, who, for reasons which he has fully detailed, identifies the commencement of the Kali age of the Hindus, B. C. 3102, with the era of the deluge. *Christa Sangita*, Introd., supplementary note.

87 Jones on the Hindus (*As. Res.* vol. III.); Klaproth. *Asia Polyglotta*; Vans Kennedy *On the Origin of Languages*; A von Schlegel *Origines des Hindous* (Trans. R. Soc. of Literature).

affinities of the Sanskrit language prove a common origin of the now widely scattered nations amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some centrical spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedas, remains to be determined; but it would have been obviously incompatible with the Pauráṇik system to have referred the origin of Indian princes and principalities to other than native sources. We need not therefore expect from them any information as to the foreign derivation of the Hindus.

We have, then, wholly insufficient means for arriving at any information concerning the ante-Indian period of Hindu history, beyond the general conclusion derivable from the actual presence of barbarous and apparently aboriginal tribes—from the admitted progressive extension of Hinduism into parts of India where it did not prevail when the code of Manu was compiled—from the general use of dialects in India,[d] more or less copious, which are different from Sanskrit—and from the affinities of that language with forms of speech current in the western world—that a people who spoke Sanskrit, and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained is extremely doubtful, but it is not difficult to form a plausible outline of their early site and progressive colonization.

The earliest seat of the Hindus within the confines of Hindusthán was undoubtedly the eastern confines of the Punjab. The holy land of Manu and the Puráṇas lies between the Drishadvatí and Sarasvatí rivers, the Caggar and Ṣursooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Ásramas, or religious domiciles, of several of the latter are placed on the banks of the Sarasvatí. According to some authorities, it was the abode of Vyása, the compiler of the Vedas and Puráṇas; and agreeably to another, when on one occasion the Vedas had fallen into disuse, and been forgotten, the Brahmans were again instructed in them by Sárasvata, the son of Sarasvatí.[88] One of the most distinguished of the tribes of the Brahmans is known as the

88 Book III, Ch. VI, note 9.

Sárasvata;[89] and the same word is employed by Colebrooke to denote that modification of Sanskrit which is termed generally Prakrit, and which in this case he supposes to have been the language of "the Sárasvata nation, which occupied the banks of the river Sarasvatí.[90]" The river itself receives its appellation from Sarasvatí, the goddess of learning, under whose auspices the sacred literature of the Hindus assumed shape and authority. These indications render it certain, that whatever seeds were imported from without, it was in the country adjacent to the Sarasvatí river that they were first planted, and cultivated and reared in Hindusthán.

The tract of land thus assigned for the first establishment of Hinduism in India is of very circumscribed extent, and could not have been the site of any numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular character, and combine with the very narrow bounds of the holy land to render it possible that the earliest emigrants were the members, not of a political, so much as of a religious community; that they were a colony of priests not in the restricted sense in which we use the term, but in that in which it still applies in India, to an Agrahára, a village or hamlet of Brahmans, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the community, are still supposed to devote their principal attention to sacred study and religious offices. A society of this description, with its artificers and servants, and perhaps with a body of martial followers, might have found a home in the Brahmá-vartta of Manu, the land which thence was entitled 'the holy,' or more literally 'the Brahman, region;' and may have communicated to the rude, uncivilized, unlettered aborigines the rudiments of social organization, literature, and religion; partly, in all probability, brought along with them, and partly devised and fashioned by degrees for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work, and in the course of time the improvement which germinated on the banks of the

89 *As. Res.* vol. V. p. 55.

90 *As. Res.* vol. VII. p. 219.

Sarasvatí was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of Upper India traversed the space between the Sarasvatí and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged in various directions, throughout Hindusthán. The Manu of the present period, Vaivasvata, the son of the sun, is regarded as the founder of Ayodhyá ; and that city continued to be the capital of the most celebrated branch of his descendants, the posterity of Ikshváku. The Vishṇu Puráṇa evidently intends to describe the radiation of conquest or colonization from this spot, in the accounts it gives of the dispersion of Vaivasvata's posterity: and although it is difficult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position, whence emigrations might proceed to the east, the west, and the south. This seems to have happened: a branch from the house of Ikshváku spread into Tirhut, constituting the Maithilá kings ; and the posterity of another of Vaivasvata's sons reigned at Vaisáli in southern Tirhut or Saran.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar, making in fact but one race and source for the whole. Leaving out of consideration the legend of Sudyumna's double transformation, the first prince of Pratishṭhána, a city south from Ayodhyá, was one of Vaivasvata's children, equally with Ikshváku. The sons of Pururavas, the second of this branch, extended, by themselves or their posterity, in every direction: to the east to Káśi, Magadhá, Banaras, and Behar ; southwards to the Vindhya hills, and across them to Vidarbha or Berar ; westwards along the Narmadá to Kuśasthali or Dwáraká in Gujerat ; and in a north-westerly direction to Mathurá and Hastinápura. These movements are very distinctly discoverable amidst the circumstances narrated in the fourth book of the Vishṇu Puráṇa, and are precisely such as might be expected from a radiation of colonies from Ayodhyá. Intimations also occur of settlements in Banga, Kalinga, and the Dakhin ; but they are brief and indistinct, and have the appearance of additions subsequent to the comprehension of those countries within the pale of Hinduism.

Besides these traces of migration and settlement, several curious circumstances, not likely to be unauthorized inventions, are hinted in these historical traditions. The distinction of castes was not fully developed prior to the colonization. Of the sons of Vaivasvata, some, as kings, were Kshatriyas ; but one, founded a tribe of Brahmans, another became a Vaiśya, and a fourth a Śúdra. It is also said of other princes, that they established the four castes amongst their subjects.[91] There are also various notices of Brahmanical Gotras, or families, proceding from Kshatriya races:[92] and there are several indications of severe struggles between the two ruling castes, not for temporal, but for spiritual dominion, the right to teach the Vedas. This seems to be the especial purport of the inveterate hostility that prevailed between the Brahman Vaśishṭha and the Kshatriya Visvámitra, who, as the Rámáyaṇa relates, compelled the gods to make him a Brahman also, and whose posterity became very celebrated as the Kauśika Brahmans. Other legends, again, such as Daksha's sacrifice, denote sectarial strife ; and the legend of Paraśuráma reveals a conflict even for temporal authority between the two ruling castes. More or less weight will be attached to these conjectures, according to the temperament of different inquirers; but, even whilst fully aware of the facility with which plausible deductions may cheat the fancy, and little disposed to relax all curb upon the imagination, I find it difficult to regard these legends as wholly unsubstantial fictions, or devoid of all resemblance to the realities of the past.

After the date of the great war, the Vishṇu Puráṇa, in common with those Puráṇas which contain similar lists, specifies kings and dynasties with greater precision, and offers political and chronological particulars, to which on the score of probability there is nothing to object. In truth their general accuracy has been incontrovertibly established. Inscriptions on columns of stone, on rocks, on coins, deciphered only of late years, through the extraordinary ingenuity and perseverance of James Prinsep, have verified the names of races, and titles of princes—the Gupta and Andhra Rájás, mentioned in the Puráṇas—and have placed beyond dispute the identity of

91 See Book IV, Ch. VIII, Ch. XVIII etc.

92 Book IV, Ch. XIX.

Chandragupta and Sandrocottus: thus giving us a fixed point from which to compute the date of other persons and events. Thus the Vishṇu Puráṇa specifies the interval between Chandragupta and the great war to be eleven hundred years ; and the occurrence of the latter little more than fourteen centuries B. C., as shown in my observations on the passage[93], remarkably concurs with inferences of the like date from different premises. The historical notices that then follow are considerably confused, but they probably afford an accurate picture of the political distractions of India at the time when they were written ; and much of the perplexity arises from the corrupt state of the manuscripts, the obscure brevity of the record, and our total want of the means of collateral illustration.

The fifth book of the Vishṇu Puráṇa is exclusively occupied with the life of Kṛshna. This is one of the distinguishing characteristics of the Puráṇa, and is one argument against its antiquity. It is possible, though not yet proved, that Kṛshṇa as an Avatára of Vishṇu, is mentioned in an indisputably genuine text of the Vedas. He is couspicuously prominent in the Mahábhárata, but very contradictorily described there. The part that he usually performs is that of a mere mortal, although the passages are numerous that attach divinity to his person. There are, however, no descriptions in the Mahábhárata of his juvenile frolics, of his sports in Vṛndávan, his pastimes with the cow-boys, or even his destruction of the Asuras sent to kill him. These stories have all a modern complexion: they do not harmonize with the tone of the ancient legends, which is generally grave, and sometimes majestic: they are the creations of a puerile taste, and grovelling imagination. These chapters of the Vishṇu Puráṇa offer some difficulties as to their originality: they are the same as those on the same subject in the Brahmá Puráṇa: they are not very dissimilar to those of the Bhágavata. The latter has some incidents which the Vishṇu has not, and may therefore be thought to have improved upon the prior narrative of the latter. On the other hand, abridgment is equally a proof of posteriority as amplification. The simpler style of the Vishṇu Puráṇa is however in favour of its priority; and the miscellaneous composition of the Brahmá Puráṇa renders it likely to have borrowed these chapters from the Vishṇu. The life of

93 Book IV, Ch. XXIV,

Kṛshṇa in the Hari-vaṃnśa and the Brahma-vaivartta are indisputably of later date.

The last book contains an account of the dissolution of the world, in both its major and minor cataclysms; and in the particulars of the end of all things by fire and water, as well as in the principle of their perpetual renovation, presents a faithful exhibition of opinions that were general in the ancient world[94]. The metaphysical annihilation of the universe, by the release of the spirit from bodily existence, offers, as already remarked, other analogies to doctrines and practices taught by Pythagoras and Plato, and by the Platonic Christians of later days.

The Vishṇu Puráṇa has kept very clear of particulars from which an approximation to its date may be conjectured. No place is described of which the sacredness has any known limit, nor any work cited of probable recent composition. The Vedas, the Puráṇas, other works forming the body of Sanskrit literature, are named; and so is the Mahábhárata, to which therefore it is subsequent. Both Bauddhas and Jains are adverted to. It was therefore written before the former had disappeard ; but they existed in some parts of India as late as the twelfth century at least ; and it is probable that the Puráṇa was compiled before that period. The Gupta kings reigned in the seventh century ; the historical record of the Puráṇa which mentions them was therefore later: and there seems little doubt that the same alludes to the first incursions of the Muhammadans, which took place in the eighth century ; which brings it still lower. In describing the latter dynasties, some, if not all, of which were no doubt contemporary, they are described as reigning altogether one thousand seven hundred and ninety-six years. Why this duration should have been chosen does not appear, unless, in conjunction with the number of years which are said to have elapsed between the great war and the last of the Andhra dynasty, which preceded these different races, and which amounted to two thousand three hundred and fifty, the compiler was influenced by the actual date at which he wrote. The aggregate

94 Burnet has collected the opinions of the ancient world on this subject, tracing them, as he says, "to the earliest people, and the first appearances of wisdom, after the flood." The Hindu account explains what is imperfect or contradictory in ancient tradition, as handed down from other and less carefully perpetuated sources. *Theory of the Earth*, b. III, c. 3.

of the two periods would be the Kali year 4146, equivalent to A.D. 1045. There are some variety and indistinctness in the enumeration of the periods which compose this total, but the date which results from it is not unlikely to be an approximation to that of the Vishṇu Purâṇa.

It is the boast of inductive philosophy, that it draws its conclusions from the careful observation and accumulation of facts; and it is equally the business of all philosophical research to determine its facts before it ventures upon speculation. This procedure has not been observed in the investigation of the mythology and traditions of the Hindus. Impatience to generalize has availed itself greedily of whatever promised to afford materials for generalization; and the most erroneous views have been confidently advocated, because the guides to which their authors trusted were ignorant or insufficient. The information gleaned by Jones was gathered in an early season of Sanskrit study, before the field was cultivated. The same may be said of the writings of Paulinus a St. Bartolomæo[95], with the further disadvantage of his having been imperfectly acquainted with the Sanskrit language and literature, and his veiling his deficiencies under loftiness of pretension and a prodigal display of misapplied erudition. The documents to which Wilford[96] trusted proved to be in great part fabrications, and where genuine, were mixed up with so much loose and unauthenticated matter, and so overwhelmed with extravagance of speculation, that his citations need to be carefully and skilfully sifted, before they can be serviceably employed. The descriptions of Ward[97] are too deeply tinctured by his prejudices to be implicitly confided in; and they are also derived in a great measure from the oral or written communications of Bengali pandits, who are not in general very deeply read in the authorities of their mythology The accounts of Polier[98] were in like manner collected from questionable sources, and his *Mythologie des Hindous* presents a heterogeneous mixture of popular and Pauráṇik tales, of ancient traditions, and legends apparently invented for the occasion, which renders the publication worse than useless,

95 *Systema Brahmanicum*, &c.

96 *Asiatic Researches.*

97 *Account of the Hindus.*

98 *Mythologie des Hindous*, edited by Canoness Polier.

except in the hands of those who can distinguish the pure metal from the alloy. Such are the authorities to which Maurice, Faber, and Creuzer have exclusively trusted in their description of the Hindu mythology, and it is no marvel that there should have been an utter confounding of good and bad in their selection of materials, and an inextricable mixture of truth and error in their conclusions. Their labours accordingly are far form entitled to that confidence which their learning and industry would else have secured; and a sound and comprehensive survey of the Hindu system is still wanting to the comparative analysis of the religious opinions of the ancient world, and to a satisfactory elucidation of an important chapter in the history of the human race. It is with the hope of supplying some of the necessary means for the accomblishment of these objects, that the following pages have been translated.

The translation of the Vishṇu Puráṇa has been made from a collation of various manuscripts in my possession. I had three when I commenced the work, two in the Devanagari, and one in the Bengali character: a fourth, from the west of India, was given to me by Jervis, when some progress had been made: and in conducting the latter half of the translation through the press, I have compared it with three other copies in the library of the East India Company. All these copies closely agree; presenting no other differences than occasional varieties of reading, owing chtefly to the inattention or inaccuracy of the transcriber. Four of the copies were accompanied by a commentary, essentially the same, although occasionally varying; and ascribed, in part at least, to two different scholiasts. The annotations on the first two books and the fifth are in two MSS. said to be the work of Śrídhara Yati, the disciple of Paránanda, and who is therefore the same as Śrìdhara Swámì, the commentator on the Bhágavata. In the other three books these two MSS. concur with other two in naming the commentator Ratnagarbha Bhaṭṭa, who in those two is the author of the notes on the entire work. The introductory verses of his comment specify him to be the disciple of Vidya-váchaspati, the son of Hiraṇyagarbha, and grandson of Mádhava, who composed his commentary by desire of Súryákara, son of Ratìnath Miśra, son of Chandrákara, hereditary ministers of some sovereign who is not particularized. In the illustrations which are attributed to these different writers there

is so much conformity, that one or other is largely indebted to his predecessor. They both refer to earlier commentaries. Śrìdhara cites the works of Chit-sukha-yoni and others, both more extensive and more concise; between which, his own, which he terms Ātma-or Sva-prakása, 'self-illuminator,' holds as intermediate character. Ratnagarbha entitles his, Vaishṇavákútachandriká, 'the moonlight of devotion to Vishṇu.' The dates of these commentators are not ascertainable, as far as I am aware, from any of the particulars which they have specified.

In the notes which I have added to the translation, I have been desirous chiefly of comparing the statements of the text with those of other Purāṇas, and pointing out the circumstances in which they differ or agree; so as to render the present publication a sort of concordance to the whole, as it is not very probable that many of them will be published or translated. The Index that follows has been made sufficiently copious to answer the purposes of a mythological and historical dictionary, as far as the Puráṇas, or the greater number of them, furnish materials.

In rendering the text into English, I have adhered to it as literally as was compatible with some regard to the usages of English composition. In general the original presents few difficulties. The style of the Puráṇas is very commonly humble and easy, and the narrative is plainly and unpretendingly told. In the addresses to the deities, in the expatiations upon the divine nature, in the descriptions of the universe, and in argumentative and metaphysical discussion, there occur passages in which the difficulty arising from the subject itself is enhanced by the brief and obscure manner in which it is treated. On such occasions I derived much aid from the commentary, but it is possible that I may have sometimes misapprehended and misrepresented the original; and it is also possible that I may have sometimes failed to express its purport with sufficient precision to have made it intelligible. I trust, however, that this will not often be the case, and that the translation of the Vishṇu Puráṇa will be of service and of interest to the few, who in these times of utilitarian selfishness, conflicting opinion, party virulence, and political agitation, can find a restingplace for their thoughts in the tranquil contemplation of those yet living pictures of the ancient world which are exhibited by the literature and mythology of the Hindus.

विष्णुपुराणम्

BOOK I

CHAPTER I

(मङ्गलाचरणम्, पराशरं प्रति मैत्रेयस्य प्रश्नः, पराशरस्योत्तरदानञ्च)

ॐ नमो भगवते वासुदेवाय।

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन।
नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥१॥

OM ! GLORY TO VĀSUDEVA[1]—Victory be to thee, Puṇḍaríkáksha; adoration be to thee, Viśvabhávana; glory be to thee, Hṛshikeśa,

1 ओम् नमो वासुदेवाय. An address of this kind, to one or other Hindu divinity, usually indroduces Sanskrit compositions, especially those considered sacred. The first term of this mantra or brief prayer, Om or Omkára, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity. In the Vedas it is said to comprehend all the gods; and in the Purāṇas it is directed to be prefixed to all such formulæ as that of the text. Thus in the Uttara Khaṇḍa of the Pádma Puráṇa: 'The syllable Om, the mysterious name, or Brahma, is the leader of all prayers: let it therefore, O lovely-faced, (Siva addresses Durgá,) be employed in the beginning of all prayers:'
ओङ्कारः प्रणवो ब्रह्म सर्व्वमन्त्रेषु नायकः। आदौ सर्व्वत्र युंजीत मन्त्राणां च शुभानने॥
According to the same authority, one of the mystical imports of the term is the collective enunciation of Vishṇu expressed by A, of Srí his bride intimated by U, and of their joint worshipper designated by M. A whole chapter of the Váyu Puráṇa is devoted to this term. A text of the Vedas is there cited: ओमित्येकाक्षरं ब्रह्म। 'Om, the monosyllable Brahma;' the latter meaning either the Supreme Being or the Vedas collectively, of which this monosyllable is the type. It is also said to typify the three spheres of the world, the three holy fires, the three steps of Vishṇu &c. ओमित्येव त्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः। विष्णुक्रमास्त्वेते—
Frequent meditation upon it, and repetition of it, ensure release from

Mahápurusha, and Púrvaja[2].

सदक्षर ब्रह्म य ईश्वरः पुमान् गुणोर्म्मिसृष्टि-स्थिति-काल-संलयः ।
प्रधान-बुद्धयादि-जगत्-प्रपञ्च-सूः स नोऽस्तु विष्णुर्मति-भूति-मुक्तिदः ॥२॥

May that Vishṇu, who is the existent, imperishable, Brahma who is Íśwara,[3] who is spirit[4]; who with the three qualities[5] is the cause of creation, preservation, and destruction ; who is the parent of nature, intellect, and the other ingredients of the universe[6] ; be to us the bestower of understanding, wealth and final emancipation.

worldly existence. इत्येतदक्षरं ब्रह्म परमोंकारसंज्ञित । यस्तु वेदयते सम्यक् तथाध्यायति वा पुनः ॥ संसारचक्रमुत्सृज्य मुक्तवचनबन्धनः । अचलं निर्गुणं स्थानं शिवं प्राप्नोत्यसंशयः ॥ See also Manu, II. 76. Vásudeva, a name of Vishṇu or Kṛshṇa, is, according to its grammatical etymology, a patronymic derivative implying son of Vásudeva. The Vaishnava Puráṇas, however, devise other explanations : see the next chapter, and again, b. VI. c. 5.

2 In this stanza occurs a series of the appellations of Vishṇu: 1. Puṇḍaríkáhsha, having eyes like a lotus, or heart-pervading ; or Puṇḍaríka is explained supreme glory, and Aksha imperishable : the first is the most usual etymon, 2. Viśwabhávana, the creator of the universe, or the cause of the existence of all things. 3. Hṛshíkeśa, lord of the senses. 4. Mahápurusha, great or supreme spirit ; purusha meaning that which abides or is quiescent in body (puri sété). 5. Pūrvaja, produced or appearing before creation; the Orphic πρωτογόνος. In the fifth book, c. 18, Vishṇu is described by five appellations, which are considered analogous to these ; or, 1. Bhūtátmá, one with created things, or Puṇḍaríkáksha ; 2. Pradhánátmá, one with crude nature, or Viśvabhávana ; 3. Indriyátmá, one with the senses, or Hṛshikeśa ; 4. Paramátma, supreme spirit, or Mahápurusha ; and Atmá, soul ; living soul, animating nature and existing before it, or Pūrvaja.

3 Brahma, in the neuter form, is abstract supreme spirit ; and Íśwara is the Deity in his active nature, he who is able to do or leave undone, or to do any thing in any other manner than that in which it is done : कर्त्तुमकर्त्तुमन्यथा कर्त्तुं समर्थः ।

4 Pumán which is the same with Furusha, incorporated spirit. By this and the two preceding terms also the commentator understands the text to signify that Vishṇu is any form of spiritual being that is acknowledged by different philosophical systems, or that he is the Brahma of the Vedánta, the Íśwara of the Pátanjala, and the Purusha of the Sánkhya school.

5 The three qualities, to which we shall have further occasion to advert, are Satya, (सत्व), goodness or purity, knowledge, quiescence ; Rajas, foulness, passion, activity ; and Tamas, darkness, ignorance, inertia.

6 Pradhánabuddhyádisūh. This predicate of the Deity distinguishes most of the Puráṇas from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature,

प्रणम्य विष्णुं विश्वेशं ब्रह्मादीन् प्रणिपत्य च ।
गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसम्मितम् ॥३॥

Having adored Vishṇu[7], the lord of all, and paid reverence to Brahmá and the rest[8]; having also saluted the spiritual preceptor[9]; I will narrate a Purána equal in sanctity to the Vedas.

इतिहासपुराणज्ञं वेदवेदाङ्गपारगम् ।
धर्मशास्त्रादितत्त्वज्ञं वशिष्ठतनयात्मजम् ॥४॥
पराशरं मुनिवरं कृतपूर्वाह्णिकक्रियम् ।
मैत्रेयः परिपप्रच्छ प्रणिपत्याभिवाद्य च ॥५॥

Maitreya[10], having saluted him reverentially, thus addressed Paráśara, the excellent sage, the grandson of Vaśishtha, who was versed in traditional history, and the Puráṇas; who was acquainted with the Vedas, and the branches of science dependent upon them; and skilled in law and philosophy; and who had performed the morning rites of devotion.

matter, or chaos. Accordingly, the commentator notices the objection. Pradhána being without beginning, it is said how can Vishṇu be its parent? To which he replies, that this is not so, for in a period of worldly destruction (Pralaya), when the Creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Buddhi) &c. are formed through the materiality of crude nature, or Pradhána.

7 Vishṇu is commonly derived in the Puráṇas from the root Vis, to enter, entering into, or pervading the universe, agreeably to the text of the Vedas, तत्सृष्ट्वा तदेवानुप्रविशति । 'Having created that (world), he then afterwards enters into it;' being, as our comment observes, undistinguished by place, time, or property; देशकालस्वरूपतो व्यवच्छेदाभावात् । According to the Mátsya P. the name alludes to his entering into the mundane egg: according to the Pádma P., to his entering into or combining with Prakṛti, as Purusha or spirit: स एव भगवान्विष्णुः प्रकृत्यामाविवेश ह । In the Moksha Dharma of the Mahábhárata, s. 165, the word is derived from the root ví, signifying motion, pervasion, production, radiance; or, irregularly, from krama, to go with the particle vi, implying, variously, prefixed.

8 Brahmá and the rest is said to apply to the series of teachers through whom this Purána was transmitted from its first reputed author Brahmá, to its actual narrator, the sage Paráśara. See also b. VI. c. 8.

9 The Guru, or spiritual preceptor, is said to be Kapila or Sárasvata; the latter is included in the series of teachers of the Puráṇa. Paráśara must be considered also as a disciple of Kapila, as a teacher of the Sánkhya philosophy.

10 Maitreya is the disciple of Paráśara, who relates the Vishṇu

त्वत्तो हि वेदाध्ययनमधीतमखिलं गुरो ।
धर्मशास्त्राणि सर्व्वाणि वेदाङ्गानि यथाक्रमम् ॥६॥

त्वत्प्रसादान्मुनिश्रेष्ठ मामन्ये नाकृतश्रमम् ।
वक्ष्यन्ते सर्वशास्त्रेषु प्रायशो येऽपि विद्विषः ॥७॥

सोऽहमिच्छामि धर्म्मज्ञ श्रोतुं त्वत्तो यथा जगत्
बभूव भूयश्च यथा महाभाग भविष्यति ॥८॥

यन्मयञ्च जगद् ब्रह्मन् यतश्चैतच्चराचरम् ।
लीनमासीद् यथा यत्र लयमेष्यति यत्र च ॥९॥

यत्प्रमाणानि भूतानि देवादीनाञ्च सम्भवम् ।
समुद्र-पर्वतानां च संस्थानञ्च तथा भुवः ॥१०॥

सूर्य्यादीनाञ्च संस्थानं प्रमाणं मुनिसत्तम ।
देवादीनां तथा वंशान् मनून् मन्वन्तराणि च ॥११॥

कल्पान् कल्पविकल्पांश्च चतुर्युगविकल्पितान् ।
कल्पान्तस्य स्वरूपञ्च युगधर्मांश्च कृत्स्नशः ॥१२॥

देवर्षिपार्थिवानाञ्च चरितं यन्महामुने ।
वेदशाखाप्रणयनं यथावद् व्यासकर्त्तृकम् ॥१३॥

धर्म्मांश्च ब्राह्मणादीनां तथा चाश्रमवासिनाम् ।
श्रोतुमिच्छाम्यहं सर्व्वं त्वत्तो वाशिष्ठनन्दन ॥१४॥

ब्रह्मन् प्रसादप्रवणं कुरुष्व मयि मानसम् ।
येनाहमेतज्जानीयां त्वत्प्रसादान्महामुने ॥१५॥

Maitreya said, Master ! I have been instructed by you in the whole of the Vedas, and in the institutes of law and of sacred science: through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge.

Purána to him ; he is also one of the chief interlocutors in the Bhágavata, and is introduced in the Mahábhárata (Vana Parva, s. 10.) as a great Ṛshi, or sage, who denounces Duryodhana's death. In the Bhágavata he is also termed Kausháravi, or the son of Kusharava.

साधु मैत्रेय धर्मज्ञ स्मारितोऽस्मि पुरातनम् ।
पितुः पिता मे भगवान् वशिष्ठो यदुवाच ह ॥१६॥

विश्वामित्रप्रयुक्तेन रक्षसा भक्षितो मया ।
श्रुतस्तातस्ततः क्रोधो मैत्रेयासीन्ममातुलः ॥१७॥

ततोऽहं रक्षसां सत्रं विनाशाय समारभम् ।
भस्मीकृताश्च शतशस्तस्मिन् सत्रे निशाचराः ॥१८॥

ततः संक्षीयमाणेषु तेषु रक्षः स्वशेषतः ।
मामुवाच महाभागो वशिष्ठो मत्पितामहः ॥१९॥

अलमत्यन्तकोपेन तात मन्युमिमं जहि ।
राक्षसा नापराध्यन्ते पितुस्ते विहितं तया ॥२०॥

I am now desirous, oh thou who art profound in piety! to hear from thee, how this world was, and how in future it will be? What is its substance, oh Brahman, and whence proceeded animate and inanimate things? Into what has it been resolved, and into what will its dissolution again occur? How were the elements manifested? Whence proceeded the gods and other beings? What are the situation and extent of the oceans and the mountains, the earth, the sun, and the planets? What are the families of the gods and others, the Manus, the periods called Manvantaras, those termed Kalpas, and their sub-divisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages[11]: the histories, oh great Muni, of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vyása; the duties of the Brahmans, and the other tribes, as well as of those who pass through the different orders of life? All these things I wish to hear from you, grandson of Vaśishṭha. Incline thy thoughts benevolently towards me, that I may, through thy favour, be informed of all I desire to know.

Paráśara replied, Well inquired, pious Maitreya. You recall to my recollection that which was of old narrated by my father's father, Vaśishṭha. I had heard that my father had been devoured by a

11 One copy reads Yuga dharma, the duties peculiar to the four ages, or their characteristic properties, instead of Yugánta.

मूढानामेष भवति क्रोधो ज्ञानवतां कुतः ।
हन्यते तात कः केन यतः स्वकृतभुक् पुमान् ॥२१॥

संचितस्यापि महतो वत्स क्लेशेन मानवैः ।
यशसस्तपसश्चैव क्रोधो नाशकरः परः ॥२२॥
स्वर्गापवर्गव्यासेधकारणं परमर्षयः ।
वर्जयन्ति सदा क्रोधं तात मा तद्वशो भव ॥२३॥

अलं निशाचरैर्दग्धैर्दीनैरनपकारिभिः ।
सत्रं ते विरमत्वेतत् क्षमासारा हि साधवः ॥२४॥

Rákshasa employed by Viśvámitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rákshasas: hundreds of them were reduced to ashes by the rite, when, as they were about to be entirely extirpated, my grandfather Vaśishṭha thus spake to me: Enough, my child; let thy wrath be appeased: the Rákshasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous[12]:

12 Sacrifice of Paráśara. The story of Paráśara's birth is narrated in detail in the Mahábhárata (Ādi Parva, s. 176). King Kalmáshapáda meeting with Sakti, the son of Vaśishṭha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused: on which the Rája beat him with his whip, and Sakti cursed him to become a Rákshasa, a man-devouring spirit. The Rája in this transformation killed and ate its author, or Sakti, together with all the other sons of Vaśishṭha. Sakti left his wife Adriśyantī pregnant, and she gave birth to Paráśara, who was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rákshasas; but was dissuaded from its completion by Vaśishṭha and other sages or Atri, Pulastya, Pulaha, and Kratu. The Mahábhárata adds, that when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himálaya mountain, where it still blazes forth at the phases of the moon, consuming Rákshasas, forests, and mountains. The legend alludes possibly to some trans-Himalayan volcano. The transformation of Kalmáshapáda is ascribed in other places to a different cause; but he

एवं तातेन (ज) तेनाहमनुनीतो महात्मना ।

उपसंहृतवान् सत्रं सद्यस्तद्वाक्यगौरवात् ॥२५॥
ततः प्रीतः स भगवान् वशिष्ठो मुनिसत्तमः ।

संप्राप्तश्च तदा तत्र पुलस्त्यो ब्रह्मणः सुतः ॥२६॥
पितामहेन दत्तार्घ्यः कृतासनपरिग्रहः ।

मामुवाच महाभागो मैत्रेय पुलहाग्रजः ॥२७॥
वैरे महति यद्वाक्याद् गुरोरस्याश्रिता क्षमा ।

त्वया तस्मात् समस्तानि भवान शास्त्राणि वेत्स्यति ।२८
सन्ततेर्न ममोच्छेदः क्रुद्धेनापि यतः कृतः ।

त्वया तस्मान्महाभाग ददाम्यन्यं महावरम् ॥२९॥
पुराणसंहिताकर्त्ता भवान् वत्स भविष्यति ।

देवतापारमार्थञ्च यथावद् वेत्स्यते भवान् ॥३०॥

Being thus admonished by my venerable grandsire, I immediately desisted from the rite, in obedience to his injunctions, and Vaśishṭha, the most excellent of sages, was content with me. Then arrived Pulastya, the son of Brahmá,[13] who was received by my grandfather with the customary marks of respect. The illustrious brother of Pulaha

is every where regarded as the devourer of Sakti or Saktri, as the name also occurs. The story is told in the Linga Puráṇa (Pūrvárddha, s. 64) in the same manner, with the addition, conformably to the Saiva tendency of that work, that Paráśara begins his sacrifice by propitiating Mahádeva Vaśishṭha's dissuasion, and Pulastya's appearance, are given in the very words of our text; and the story concludes, 'thus through the favour of Pulastya and of the wise Vaśishṭha, Paráśara composed the Vaishṇava (Vishṇu) Puráṇa, containing ten thousand stanzas, and being the third of the Puráṇa compilations' (Puráṇasaṃhitá). The Bhágavata (b. III. s. 8) also alludes, though obscurely, to this legend. In recapitulating the succession of the narrators of part of the Bhágavata, Maitreya states that this first Puráṇa was communicated to him by his Guru Purásara, as he had been desired by Pulastya: प्रोवाच मह्यं स दयालुरुक्तो मुनिः (पराशरः) पुलस्त्येन पुराणमाद्यं । i. e. according to the commentator, agreeably to the boon given by Pulastya to Paráśara, saying, 'You shall be a narrator of Puráṇas;' (पुराणवक्ता भविष्यसि). The Mahábhárata makes no mention of the communication of this faculty to Paráśara by Pulastya; and as the Bhágavata could not derive this particular from that source, it here most probably refers unavowedly, as the Linga does avowedly, to the Vishṇu Puráṇa.

13 Pulastya, as will be presently seen, is one of the Ṛshis, who were the mind-born sons of Brahmá. Pulaha, who is here also named, as another. Pulastya is considered as the ancestor of the Rákshasas, as

प्रवृत्ते च निवृत्ते च (श) कर्मण्यस्तमला मतिः ।
मत्प्रसादादसन्दिग्धा तव वत्स भविष्यति ॥३१॥
ततश्च भगवान् प्राह वशिष्ठो मत्पितामहः ।
पुलस्त्येन यदुक्तं ते सर्व्वमेतद् भविष्यति ॥ ३२ ॥

said to me: Since, in the violence of animosity, you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science: since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon, and you shall become the author of a summary of the Puráṇas;[14] you shall know the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance,[15] your understanding, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vaśishṭha added: Whatever has been said to thee by Pulastya, shall assuredly come to pass.

इति पूर्वं वशिष्ठेन पुलस्त्येन च धीमता ।
यदुक्तं तत् स्मृतिं यातं त्वत्प्रश्नाखिलं मम ॥३३॥

Now truly all that was told me formerly by VaSishṭha, and by the wise Palastya, has been brought to my recollection by your questions, and I will relate to you the whole, even all you have asked.

he is the father of Visravas, the father of Rávana and his brethren. Uttara Rámáyaṇa. Mahábhárata, Vana Parva, s. 272. Pádma Pur Linga Pur. s. 63.

14 Puráṇa saṃhitá kerttá Bhaván bhavishyati. You shall be a maker of the Saṃhitá or compendium of the Puráṇas, or of the Vishṇu Puráṇa, considered as a summary or compendium of Pauranic traditions. In either sense it is incompatible with the general attribution of all the Puráṇas to Vyása.

15 Whether performing the usual ceremonies of the Brahmans or leading a life of devotion and penace, which supersedes the necessity of rites and sacrifices.

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।
पुराणसंहितां सम्यक् तां निबोध यथायथम् ॥३४॥

विष्णोः सकाशात् सम्भूतं जगत् तत्रैव संस्थितम् ।
स्थिति-संयमकर्त्ताऽसौ जगतोऽस्य जगच्च सः ॥३५॥

Listen to the complete compendium of the Purāṇas, according to its tenor. The world was produced from Vishṇu: it exists in him: he is the cause of its continuance and cessation: he is the world.[16]

16 These are, in fact, the brief replies to Maitreya's six questions (p. 3), or, How was the world created? By Vishṇu How will it be? At the periods of dissolution it will be in Vishṇu. Whence proceeded animate and inanimate things? From Vishṇu. Of what is the substance of the world? Vishṇu. Into what has it been, and will it again be, resolved? Vishṇu. He is therefore both the instrumental and material cause of the universe. 'The answer to the "whence" replies to the query as to the instrumental cause: "He is the world" replies to the inquiry as to the material cause:' अनेन यतश्चैतदस्य निमित्तप्रश्नस्योत्तरं जगच्च स इत्युपादानप्रश्नस्योत्तरं । 'And by this explanation of the agency of the materiality, &c. of Vishṇu, as regards the universe, (it follows that) all will be produced from, and all will repose in him:' अनेनैव विष्णोः सर्व्वजगदुपादानरूप-कर्त्तृत्वादिकथनेन विष्णोरेवोद्भविष्यति तत्रैव स्थास्यतीति । We have here precisely the *το παν* of the Orphic doctrines, and we might fancy that Brucker was translating a passage from a Purána when he describes them in these words: "Continuisse Jovem (lege Vishnum) sive summum deum in se omnia, omnibus ortum ex se dedisse, omnia ex se genuisse, et ex sua produxisse essentia. Spiritum esse universi qui omnia regit vivificat estque ; ex quibus necessario sequitur omnia in eum reditura." Hist. Philos. I. 388. Jamblichus and Proclus also testify that the Pythagorean doctrines of the origin of the material world from the Deity, and its identity with him, were much the same.—Cudworth, 1, c. p. 348.

CHAPTER II

पराशर उवाच ।

अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥१॥
नमो हिरण्यगर्भाय हरये शंकराय च ।
वासुदेवाय ताराय सर्गस्थित्यन्तकारिणे ॥ २ ॥
एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नमः ।
अव्यक्तव्यक्तभूताय विष्णवे मुक्तिहेतवे ॥ ३ ॥
सर्गस्थितिविनाशानां जगतोऽस्य जगन्मयः ।
मूलभूतो नमस्तस्मै विष्णवे परमात्मने ॥४॥

Paráśara said, Glory to the unchangeable, holy, eternal, supreme Vishṇu, of one universal nature, the mighty over all : to him who is Hiranygarbha, Hari, and Śankara,[1] the creator, the preserver, and destroyer of the world: to Vásudeva, the liberator of his worshippers: to him, whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishṇu, the cause of final

1 The three hypostases of Vishṇu. Hiraṇyagarbha is a name of Brahmá ; he who was born from the golden egg. Hari is Vishṇu, and Śankara Siva. The Vishṇu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creator, preserver and destroyer. Thus in the Márkaṇḍeya: 'Accordingly, as the primal all-pervading spirit is distinguished by attributes in creation and the rest, so he obtains the denomination of Brahmá, Vishṇu, and Śiva. In the capacity of Brahmá he creates the worlds ; in that of Rudra he destroys them ; in that of Vishṇu he is quiescent. These are the three Avasthás (lit. hypostases) of the self-born. Brahmá is the quality of activity ; Rudra that of darkness ; Vishṇu, the lord of the world, is goodness: so, therefore, the three gods are the three qualities They are ever combined with, and dependent upon one another; and they are never for an instant separate ; they never quit each other.'
यथा प्राग्व्यापकः क्षेत्री सर्गादिषु गुणैर्युतः । तथा स संज्ञामायाति ब्रह्मविष्णुशिवा-त्मिकां ।
ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि । विष्णुत्वेऽपि चोदासीनस्तिस्रोऽवस्थाः स्वयम्भुवः ।
रजो ब्रह्मा तमो रुद्रो विष्णुः सत्त्वं जगत्पतिः । अत एव त्रयो देवा एत एव त्रयो गुणाः ।
अन्योन्यमिथुना ह्येते अन्योन्याश्रयिणस्तथा । क्षणं वियोगो नह्येषां न त्यजन्ति परस्परं ॥

emancipation.[2] Glory to the supreme Vishṇu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world.[3]

आधारभूतं विश्वस्याप्यणीयांसमणीयसाम् ।
प्रणम्य सर्व्वभूतस्थमच्युतं पुरुषोत्तमम् ॥५॥
ज्ञानस्वरूपमत्यन्तनिर्म्मलं परमार्थतः ।
तमेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम् ॥६॥
विष्णुं ग्रसिष्णुं विश्वस्य स्थितौ सर्गे तथा प्रभुम् ।
प्रणम्य जगतामीशमजमक्षरमव्ययम् ॥७॥
कथयामि यथा पूर्व्वं दक्षाद्यैर्मुनिसत्तमैः ।
पृष्टः प्रोवाच भगवानब्जयोनिः पितामहः ॥८॥
तैश्चोक्तं पुरुकुत्साय भूभुजे नर्मदातटे ।
सारस्वताय तेनापि मह्यं सारस्वतेन च ॥९॥

Having glorified him who is the support of all things; who is the

The notion is one common to all antiquity, although less philosophically conceived, or perhaps less distinctly expressed, in the passages which have come down to us. The τρεῖς ἀρχικάς ὑποστάσεις of Plato are said by Cudworth (I. 111), upon the authority of Plotinus, to be an ancient doctrine, παλαιά δόξα: and he also observes, "Orpheus, Pythagoras, and Plato have all of them asserted a trinity of divine hypostases; and as they unquestionably derived much of their doctrine from the Egyptians, it may reasonably be suspected that the Egyptians did the like before them." As however the Grecian accounts, and those of the Egyptians, are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original as well as most methodical and significant from.

2 This address to Vishṇu pursues the notion that he, as the supreme being, is one, whilst he is all: he is Avikára, not subject to change; Sadaikarūpa, one invariable nature: he is the liberator (tára), or he who bears mortals across the ocean of existence: he is both single and manifold (ekánekarūpa): and he is the indiscrete (avyakta) cause of the world, as well as the discrete (vyakta) effect; or the invisible cause, and visible creation.

3 Jaganmaya, made up, or consisting substantially (मय), of the world. Maya in an affix denoting 'made' or 'consiting of,' as Káshṭha maya, 'made of wood.' The world is therefore not regarded by the Pauraniks as an emanation or an illusion, but as consubstantial with its first cause.

smallest of the small;[4] who is in all created things; the unchanged, imperishable[5] Purushottama;[6] who is one with true wisdom, as truly known;[7] eternal and incorrupt ; and who is known through false appearances by the nature of visible objects:[8] having bowed to Vishṇu, the destroyer, and lord of creation and preservation; the ruler of the world; unborn, imperishable, undecaying: I will relate to you that which was originally imparted by the great father of all (Brahmá), in answer to the questions of Daksha and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmadá. It was next related by him to Sárasvata, and by Sárasvata to me.[9]

4 Aṇíyansaṃ aṇíyasáṃ 'the most atomic of the atomic ;' alluding to the atomic theory of the Nyáya or logical school.

5 Or Achyuta ; a common name of Vishṇu, from *a*, privative, and chyúta, fallen ; according to our comment, 'he who does not perish with created things.' The Mahábhárata interprets it in one place to mean, 'he who is not distinct from final emancipation ;' and in another to signify, 'exempt from decay' (क्षयहीन:). A commentator on the Káśi-khaṇḍa of the Skánda Puráṇa explains it, 'he who never declines (or varies) from his own proper nature ;' स्वभावादप्रच्यवते ।

6 This is another commen title of Vishṇu, implying supreme, best (Uttama), spirit (Purusha), or male, or sacrifice, or, according to the Mahábh. Moksha Dharma, whatever sense Purusha may bear: पुरुषो यज्ञ इत्येवं यत् परं परिकीर्त्तितं। यच्चान्यत् पुरुषाख्यं स्यात् सर्व्वं तत्पुरुषोत्तमः ॥

7 Paramárthatas, 'by or through the real object, or sense ; through actual truth.'

8 . Bhránti darśanatas 'false appearances,' in opposition to actual truth. 'By the nature of visible objects' (अर्थस्वरूपेण) : Artha is explained by driśya 'visible' ; swarūpena by 'the nature of': that is, visible objects are not what they seem to be, independent existences ; they are essentially one with their original source : and knowledge of their true nature or relation to Vishṇu, is knowledge of Vishṇu himself. This is not the doctrine of Máyá, or the influence of illusion, which alone, according to Vedánta idealism, constitutes belief in the existence of matter : a doctrine foreign to most of the Puráṇas, and first introduced amongst them apparently by the Bhágavata.

9 A different and more detailed account of the transmission of the Vishṇu Puráṇa is given in the last book, c. 8.

परः पराणां परमः परमात्मात्मसंस्थितः ।
रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥१०॥
अपक्षयविनाशाभ्यां परिणामर्द्धिजन्मभिः ।
वर्ज्जितः शक्यते वक्तुं यः सदास्तीति केवलम् ।११।
सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः ।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥१२॥
तद्ब्रह्म परमं नित्यमजमक्षयमव्ययम् ।
एकस्वरूपं च सदा हेयाभावाच्च निर्म्मलम् ॥ १३ ॥

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all things here exist; and who is thence named Vásudeva[10]? He is Brahma,[11] supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects. He, that Brahma, was all things; comprehending in his own nature the indiscrete and discrete. He then existed in the forms of Purusha and of Kála. Purusha (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kála (time) was the last. These four—Pradhána (primary or crude matter), Purusha (spirit), Vyakta (visible substance), and Kála (time)—the wise consider to be the pure and supreme condition of Vishṇu.[12]

10 The ordinary derivation of Vásudeva has been noticed above (p. I): here it is derived from Vas, 'to dwell,' from Vishṇu's abiding in all things, and all in him: सर्व्वत्रासौ समस्तं च वसत्यत्र । The Mahábhárata explains Vásu in the same manner, and Deva to signify radiant, shining: सर्व्वं जगदात्मनि वासयति सर्व्वभूतेषु वसतीति वासुः । सूर्य्य इव दीप्तिमा नितिदेवः वासुश्चासौ देवश्चेति वासुदेवः ॥ 'He causes all things io dwell in him, and he abides in all; whence he is named Vásu: being resplendent as the sun, he is called Deva: and he who is both these, is denominated Vásudeva., See also b. VI. c. 5.

11 The commentator argues that Vásudeva must be the Brahma, or supreme being, of the Vedas, because the same circumstances are predicated of both, as eternity, omnipresence, omnipotence, &c.; but he does not adduce any scriptual text with the name Vásudeva.

12 Time is not usually enumerated in the Puráṇas as an element of the first cause, but the Padma P. and the Bhágavata agree with the Vishnu in including it. It appears to have been regarded at an earlier

तदेतत् सर्व्वमेवासीद् व्यक्ताव्यक्तस्वरूपवत् ।
तथा पुरुषरूपेण कालरूपेण च स्थितम् ॥ १४ ॥
परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज ।
व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम् ॥१५॥
प्रधानपुरुषव्यक्तकालानां परमं हि यत् ।
पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम् ॥१६॥
प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः ।
रूपाणि स्थितिसर्गान्तव्यक्तिसद्भावहेतवः ॥१७॥
व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च ।
क्रीड़तो बालकस्येव चेष्टां तस्य निशामय ॥१८॥

These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Vishṇu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.[13]

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः ।
प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम् ॥१९॥

That chief principle (Prdhána), which is the indiscrete cause, is called by the sages also Prakriti (nature): it is subtile, uniform, and

date as an independent cause: the commentator on the Moksha Dharma cites a passage from the Vedas, which he understands to allude to the different theories of the cause of creation: कालः स्वभावो नियतिर्यदृच्छया भूतानि योनिः पुरुषः । Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted severally by the Astrologers, the Buddhists, the Mímánsakas, the Jains, the Logicians, the Sánkhyas, and the Vedántis. Κρονος was also one of the first generated agents in creation, according to the Orphic theogony.

13 The creation of the world is very commonly considered to be the Lílá (लीला), sport or amusement, of the Supreme Being.

शब्दस्पर्शविहीनं तद् रूपादिभिरसहितम् ॥२०॥

त्रिगुणं तज्जगद्योनिरनादिप्रभवाप्ययम् ।

तेनाग्रे सर्व्वमेवासीद् व्याप्तं वै प्रलयादनु ॥ २१ ॥

comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved.[14] By

14 The attributes of Pradhána, the chief (principle or element) here specified, conform generally to those ascribed to it by the Sánkhya philosophy (Sánkhya Káriká. p. 16, &c.), although some of them are incompatible with its origin from a first cause. In the Sánkhya this incongruity does not occur ; for there Pradhána is independent, and co-ordinate with primary spirit. The Puráṇas give rise to the inconsistency by a lax use of both philosophical and pantheistical expressions. The most incongruous epithets in our text are however explained away in the comment. Thus nitya (नित्य), 'eternal,' is said to mean 'uniform, not liable to increase or diminution:' नित्य' सदैकरूपं वृद्धयादिहीनं । Sandasadátmaka (सदसदात्मकं), 'comprehending what is and what is not,' means 'having the power of both cause and affect' (कार्य्यकारणशक्तियुक्तं) as proceding from Vishṇu, and as giving origin to material things. Anádi, 'without beginning,' means 'without birth' (जन्मशून्यं), not being engendered by any created things but proceeding immediately from the first cause. 'The mother,' or literally 'the womb of the 'world' (जगद्योनिं), means 'the passive agent in creation,' operated on or influenced by the active will of the Creator. The first part of the passage in the text is a favourite one with several of the Puráṇas, but they modify it and apply it after their own fashion. In the Vishṇu the original is, अव्यक्तं कारणं यत् तत प्रधानमृषिसत्तमैः । प्रोच्यते प्रकृतिः सूक्ष्मा नित्य' सदसदात्मकं । rendered as above. The Váyu, Brahmánda, and Kurmma Puráṇas have अव्यक्तं कारणं यत्तन्नित्य' सदसदात्मकं । प्रधानं प्रकृतिश्चैव यमाहुस्तत्त्वचिन्तकाः । 'The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhána and Prakṛti—is the uncognizable Brahma, who was before all:' अविज्ञेयं ब्रह्माग्रे समवर्त्तत । But the application of two synonyms of Prakriti to Brahma seems unnecessary at least. The Brahmá P. corrects the reading apparently: the first line is as before ; second is, प्रधानं पुरुषं यस्मात् निर्म्ममे विश्वमीदृशं । The passage is placed absolutely ; There was an indiscrete cause eternal, and cause and effect, which was both matter and spirit (Pradhána and Purusha), from which this world was made. Instread of

विदवादविदो विद्वन्नियता ब्रह्मवादिनः ।
पठन्ति वै तमेवार्थं प्रधानप्रतिपादकम् ॥२२॥

that principle all things were invested in the period subsequent to the last dissolution of the universe, and prior to creation[15]. For Brahmans learned in the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production

ईदृशं 'such' or 'this,' some copies read ईश्वर: 'from which Īswara or god (the active deity or Brahmá) made the world.' The Hari Vaṃsa has the same reading, except in the last term, which it makes ईश्वरं that is, according to the commentator, 'the world, which is Īsvara, was made. The same authority explains this indiscrete cause, avyakta kárana, to denote Brahmá, 'the creator ;, तं वै विद्धि ब्रह्माणं स्रष्टारं सर्व्वभूतानां । an identification very unusual, if not inaccurate, and possibly founded on misapprehension of what is stated by the Bhavishya P.: यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकं । तद्विशिष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते । एवं स भगवानण्ड इति । 'That male or spirit which is endowed with that which is the indiscrete cause, &c, is known in the world as Brahmá : he being in the egg, &c.' The passage is precisely the same in Manu, I. 11 ; except that we have 'visrishta' instead of 'viśishṭha :' the latter is a questionable reading, and is probably wrong: the sense of the former is, 'detached ;' and the whole means very consistently, 'embodied spirit detached from the indiscrete cause of the world is known as Brahmá.' The Padma P. inserts the first line, अव्यक्तं &c., but has महदाविशेषान्तं सृजतीति विनिश्चयः । 'Which creates undoubtedly Mahat and the other qualities :' assigning the first epithets, therefore, as the Vishṇu does, to Prakṛti only. The Linga also refers the expression to Prakṛti alone, but makes it a secondary cause: अव्यक्तं चेश्वरात् तस्मादभवत् कारणं प्रधानं प्रकृतिं चैव यदाहुस्तत्त्वचिन्तकाः । 'An indiscrete cause, which those acquainted with first principles call Pradhána and Prakṛti proceeded from that Īsvara (Siva).' This passage is one of very many instances in which expressions are common to several Puránas that seem to be borrowed from one another, or from some common source older than any of them, especially in this instance, as the same text occurs in Manu.

15 The expression of the text is rather obscure ; 'All was pervaded (or comprehended) by that chief principle before (recreation), after the (last) destruction:' तेनाग्रे सर्व्वमेवासीद्व्याप्तं वै प्रलयादनु । The ellipses are filled up by the commentator. This, he adds, is to be regarded as the state of things at a Mahá Pralaya, or total dissolution ; leaving, therefore, crude matter, nature, or chaos, as a co-existent element with the Supreme. This, which is conformable to the philosophical doctrine, is not however that of the Puráṇas in general, nor that of our text, which states (b. VI. c. 4), that at a Prákṛta, or elementary dissolution. Pradhána itself merges into the deity. Neither is it apparently the doctrine of the Vedas, although their language is somewhat equivocal.

नाहो न रात्रिन नभो न भूमि-
नासीत्तमो ज्योतिरभून्न चान्यत् ।
श्रोतादिबुद्ध्यानुपलभ्यमेकं
प्राधानिकं ब्रह्म पुमांस्तदासीत् ॥२३॥

of the chief principle (Pradhána). "There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other things, save only One, unapprehensible by intellect, or That which is Brahmá and Pumán (spirit) and Pradhána (matter)"[16]. The two forms which are other than the essence of unmodified Vishṇu, are Pradhána (matter) and Purusha (spirit) ; and his other form, by which those two are connected or separated, is called Kála (time)[17]. When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prákṛta). The deity as Time is without beginning, and his end is not known ; and from him the revolutions of creation, continuance, and dissolution unintermittingly succeeds: for when, in the latter season, the equilibrium of the qualities (Pradhána) exists, and spirit (Pumán) is detached from

16 The metre here is one common to the Vedas, Trishtubh, but in other respects the language is not characteristic of those compositions The purport of the passage is rendered somewhat doubtful by its close, and by the explanation of commentator. The former is, एकं प्रधानिकं ब्रह्म पुमांस्तदासीत् । 'One Pradhánika Brahma Spirit: THAT, was. The commentator explains Pradhánika, Pradhána eva, the same word as Pradhána ; but it is a derivative word, which may be used attributively, implying 'having, or conjoined with, Pradhána.' The commentator, however, interprets it as the substantive ; for he adds, 'There was Pradhána and Brahma and Spirit ; this traid was at the period of dissolution:' प्रधानिकं ब्रह्म च पुमांश्चेति त्रयमेव तदा प्रलये आसीत् । He evidently, however, understands their conjoint existence as one only ; for he continues, 'So, according to the Vedas, then there was neither the non-existent (invisible cause, or matter) nor the existent (visible effect, or creation):' तथा च श्रुतिर्नासदासीन्नोसदासत्तदानीं । meaning that there was only One Being, in whom matter and its modifications were all comprehended.

17 Or it might be rendered, 'Those two other forms (which proceed) from his supreme nature ;' विष्णोः स्वरूपात्परतः । that is, from the nature of Vishṇu, when he is Nirupádhi, or without adventitious attributes । निरुपाधेर्विष्णोः स्वरूपात् । 'other' (अन्ये) ; the commentator states they are other or separate from Vishṇu only through Máyá, 'illusion,' but here implying 'false notion ;' the elements of creation being in essence one with Vishṇu, though in existence detached and different.

विष्णोः स्वरूपात् परतो हि तेऽन्ये
रूपे प्रधानं पुरुषश्च विप्र ।
तस्यैव तेऽन्येन धृते वियुक्ते
रूपान्तरं यत् तद् द्विज कालसंज्ञम् ॥२४॥

प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत् ।
तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंचरः ॥२५॥
अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते ।
अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः ॥२६॥
गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते ।
कालस्वरूपरूपं तद् विष्णोर्मैत्रेय वर्त्तते
कालस्वरूपं तद्विष्णोर्मैत्रेय परिवर्त्तते ॥२७॥

matter, then the form of Vishṇu which is Time abides[18]. Then the supreme Brahma, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon

18 Pradhána, when unmodified, is, according to the Sánkhyas and Pauráṇiks, nothing more than the three qualities in equilibrio, or goodness, foulness, and darkness neutralising each other; (Sánkhya Káriká, p. 52;) so in the Matsya P.: सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतं । साम्यावस्थितिरेषां प्रकृतिः परिकीर्त्तिता । This state is synonymous with the non-evolution of material products, or with dissolution; implying however, separate existence, and detached from spirit. This being the case, it is asked what should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation? It is aswered, Time, which is when every thing else is not: and which, at the end of a [illegible] interval, unites Matter, Pradhána, and Purusha, and produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the co-operation of three such principles in creation, as Phanes or Eros, which is the Hindu spirit or Purusha; Chaos, matter or Pradhána; and Chronos, or Kála time.

ततस्तत् परमं ब्रह्म परमात्मा जगन्मयः ।

सर्व्वगः सर्व्वभूतेशः सर्वात्मा परमेश्वरः ॥ २८ ॥

प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः ।

क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ ॥२९॥

mind itself: so the Supreme influenced the elements of creation[19].

19 Pradhána is styled Vyaya 'that which may be expended;' or Pariṇámin 'which may be modified:' and Purusha is called Avyaya 'inconsumable;' or apariṇámin, 'immutable.' The expressions प्रविश्य having entered into,' and क्षोभयामास 'agitated,' recall the mode in which divine intelligence, mens, νους, was conceived by the ancients to operate upon matter:

φρην.........φροντιον κοσμον απαντα
.........κατα σσουσα θοησιν:

or as in a more familiar passage:

Spiritus intus alit totamque infusa per artus
Mens agitat molem et magno se corpore miscet:

or perhaps it more closely approximates to the Phœnician cosmogony, in which a spirit mixing with its own principles gives rise to creation. Brucker, I. 240. As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents, which produce effects; as perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind. The entrance of the supreme Vishṇu into spirit as well as matter is less intelligible than the view elsewhere taken of it, as the infusion of spirit, identified with the Supreme, into Prakṛti or matter alone. Thus in the Pradma Purána: योऽसौ प्रकृत्याः पुरुषः प्रोच्यते स इहाच्युतः । स एव भगवान्विष्णु प्रकृत्यामाविवेशह । 'He who is called the male (spirit) of Prakṛti, is here named Achyuta; and that same divine Vishṇu entered into Prakṛti.' So the Vṛhat Naradiya: प्रकृतौ क्षोभमापन्ने पुरुषाख्ये जगद्गुरौ । 'The lord of the world, who is called Purusha, producing agitation in Prikṛti.' From the notion of influence or agitation produced on matter through or with spirit, the abuse of personification led to actual or vicarious admixture. Thus the Bhágavata, identifying Máyá with Prakṛti, has, कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः । पुरुषेणात्मभूतेन वीर्य्यमाधत्त वीर्य्यवान् । 'Through the operation of time, the Mighty One, who is present to the pure, implanted a seed in Máyá endowed with qualities, as Purusha, which is one with himself.' B. III. s. 5. And the Bhavishya: 'Some learned men say, that the Supreme Being, desirous to create beings, creates in the commencement of the Kalpa a body of soul (or an incorporeal substance); which soul created by him enters into Prakṛti; and Prakṛti being thereby agitated,

यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते ।
मनसो नोपकर्त्तृत्वात् तथासौ परमेश्वरः ॥३०॥
स एव क्षोभको ब्रह्मन् क्षोभश्च पुरुषोत्तमः ।
स संकोचविकाशाभ्यां प्रधानत्वेऽपि च स्थितः ॥३१॥
विकाराणुस्वरूपैश्च ब्रह्मरूपादिभिस्तथा ।
व्यक्तस्वरूपश्च तथा विष्णुः सर्व्वेश्वरेश्वरः ॥३२॥

Purushottama is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is contracted and expanded[20]. Vishṇu, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahmá and the rest (gods, men, &c.)

गुणसाम्यात् ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने ।
गुणव्यञ्जनसम्भूतिः सर्गकाले द्विजोत्तम ॥३३॥

Then from that equilibrium of the qualities (Pradhána) presided over by soul[21], proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation[22].

creates many material elements:' अन्ये चेदं महाबाहो प्रवदन्ति मनीषिणः ॥ योऽसावात्मा परस्तात् कल्पादौ सृजते तनुं । पुद्गलस्य महाबाहो सिसृक्षुर्विविधाः प्रजाः ॥ तेन सृष्टः पुद्गलस्तु प्रधानं विशते नृप । प्रधानं क्षोभितं तेन सृजते विकारान् बहून् ॥ But these may be regarded as notions of a later date. In the Mahábhárata the first cause is declared to be 'Intellectual,' who creates by his mind or will: मानसो नाम पूर्व्वोऽपि विश्रुतो वै महर्षिभिः । अनादिनिधनो देवस्तथाभेद्योऽजरामरः ॥ 'The first (Being) is called Mánasa (intellectual), and is so celebrated by great sages: he is God, without beginning or end, indivisible, immortal, undecaying.' And again: प्रजाविसर्गं विविधं मानसो मनसोऽसृजत् । 'The Intellectual created many kinds of creatures by his mind.'

20 Contraction, Sankocha (संकोचः), is explained by Sámya (साम्यं), sameness or equilibrium of the three qualities, or inert Pradhána: and Expansion, Vikáśa (विकाशः), is the destruction of this equipoise, by previous agitation and consequent development of material products.

21 The term here is Kshetrajna, 'embodied spirit,' or that which knows the kshetra or 'body;' implying the combination of spirit with form or matter, for the purpose of creating.

22 The first product of Pradhána sensible to divine, though not to mere human organs, is, both according to the Sánkhya and Pauráṇic

प्राधानतत्त्वमुद्भूतं महान्तं तत् समावृणोत् ।
सात्त्विको राजसश्चैव तामसश्च त्रिधा महान् ।
प्रधानतत्त्वेन समं त्वचा बीजमिवावृतम् ॥३४॥

The Chief principle then invests that Great principle, Intellect, and it becomes threefold, as affected by the quality of goodness, foulness,

doctrines, the principle called Mahat, literally 'the Great,' explained in other places, as in our text, 'the production of the manifestation of the qualities:' गुणव्यंजनसम्भूतिः । or, as in the Váyu, गुणभावाद्व्यज्यमानो महान् प्रादुर्बभूवह । We have in the same Puráṇa, as well as in the Brahmáṇḍa and Linga, a number of synonyms for this term, as, मनो महान् मतिर्ब्रह्मा पूर्बुद्धिः ख्यातिरीश्वरः । प्रज्ञा चितिः स्मृतिः संविद्विपुरं चोच्यते बुधैः । They are also explained, though not very distinctly, to the following purport: Manas is that which considers the consequences of acts to all creatures, and provides for their happiness. Mahat, the Great principle, is so termed from being the first of the created principles, and from its extension being greater than that of the rest. Mati is that which discriminates and distinguishes objects preparatory to their fruition by Soul. Brahmá implies that which effects the development and augmentation of created things. Pur is that by which the concurrence of nature occupies and fills all bodies. Buddhi is that which communicates to soul the knowledge of good and evil. Khyáti is the means of individual fruition, or the faculty of discriminating objects by appropriate designations, and the like. Iśvara is that which knows all things as if they were present. Prajná is that by which the properties of things are known. Chiti is that by which the consequences of acts and species of knowledge are selected for the use of soul. Smriti is the faculty of recognising all things, past, present, or to come. Samvit is that in which all things are found or known, and which is found or known in all things: and Vipura is that which is free from the effects of contrarieties, as of knowledge and ignorance, and the like. Mahat is also called Iśvara, from its exercising supremacy over all things; Bháva, from its elementary existence; Eka, or 'the one,' from its singleness; Purusha, from its abiding within the body; and from its being ungenerated it is called Swayambhu." Now in this nomenclature we have chiefly two sets of words; one, as Manas, Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom, design; and the other, as Brahmá, Iśwara, &c., denoting an active creator and ruler of the universe: as the Váyu adds, महां सृष्टिं विकुरुते चोद्यमानः सिसृक्षया । 'Mahat, impelled by the desire to create, causes various creation:' and the Mahábhárata has महान् ससर्जाहंकारं । 'Mahat created Ahankára.' The Puráṇas generally employ the same expression, attributing to Mahat or Intelligence the act of creating. Mahat is therefore the divine mind in creative operation, the νοῦς ὁ διακοσμῶν τε καὶ πάντων αἴτιος of Anaxagoras; 'an ordering and disposing mind, which was the cause of all things.' The word itself suggests some relationship to the Phœnician Mot which, like

वैकारिकस्तैसजश्च भूतादिश्चैव तामसः ।
त्रिविधोऽयमहंकारो महत्तत्त्वादजायत ॥३५॥
भूतेन्द्रियाणां हेतुः स त्रिगुणत्वान्महामुने ।
यथा प्रधानेन महान् महता स तथावृतः ॥३६॥
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः ।
ससर्ज्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम् ।
शब्दमात्रं तथाकाशं भूतादिः स समावृणोत् ॥३७॥
आकाशस्तु विकुर्व्वाणः स्पर्शमात्रं ससर्ज्ज ह ।
बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः ॥३८॥

or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect, threefold Egotism, (Ahankára)[23], denominated Vaikaríka, 'pure;' Taijasa,

Mahat, was the first product of the mixture of spirit and matter, and the first . .diment of creation: "Ex connexione autem ejus spiritus prodiit mot... .....hinc seminium omnis creaturæ et omnium rerum creatio." Brucker, I. 240. Mot, it is true, appears to be a purely material substance, whilst Mahat is an incorporeal substance; but they agree in their place in the cosmogony, and are something alike in name. How far also the Phœnician system has been accurately described, is matter of uncertainty. See Sánkhya Káriká, p. 83.

23 The sense of Ahankára cannot be very well rendered by any European term. It means the principle of individual existence, that which appropriates perceptions, and on which depend the notions, I think, I feel, I am. It might be expressed by the proposition of Descartes reversed; "Sum ergo cogito, sentio," &c. The equivalent emyloyed by Colebrooke, egotism, has the advantage of an analogous etymology, Ahankára being derived from Aham(अहं), 'I ;' as in the Hari Vaṃsa: अहं त्विति सहोवाच प्रजाः स्रयामि भारत । 'He (Brahmá), oh Bhárata, said, *I* will create creatures.' See also Saṃkhya Káriká, p. 91. These three varities of Ahankára are also described in the Sánkhya Káriká, p. 92. Vaikárika, that which is productive, is the same as the Sátvika, or that which is combined with the property of goodness. Taijasa Ahankára is that which is endowed with Tejas, 'heat' or 'energy,' in consequence of its having the property of Rajas, 'passion' or 'activity ;' and the third kind, Bhūtádi, or 'elementary,' is the Támasa, or has the property of darkness. From the first kind proceed the sense; from the last, the rudimental unconscious elements; both kinds, which are equally of themselves inert, being rendered productive by the co-operation of the second, the energetic or active modification of Ahankára, which is therefore said to be the origin of both the senses and the elements.

आकाशं शब्दमात्रन्तु स्पर्शमात्रं समावृणोत् ।
ततो वायुर्व्विकुर्व्वाणो रूपमात्रं ससर्ज्ज ह ॥३९॥
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते (घ) ।
स्पर्शमात्रन्तु वै वायू रूपमात्रं समावृणोत् ॥४०॥
ज्योतिश्चापि विकुर्व्वाणं रसमात्रं ससर्ज्ज ह ।
सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि च ।४१।

'passionate;' and Bhùtádi, 'rudimental,' is produced ; the origin of the (subtile) elements and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of sound, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch ; whence originated strong wind, the property of which is touch ; and Ether. with the rudiment of sound, enveloped the rudiment of touch. Then wind becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute ; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste ; whence proceed all juices in which flavour resides ; and the rudiment of colour invested the juices with the rudiment of taste. The waters becoming productive, engendered the rudiment of smell ; whence an aggregate (earth) originates, of which smell is the property[24]. In each several

24 The successive series of rudiments and elements, and their respectively engendering the rudiments and elements next in the order, occur in most of the Puráṇas, in nearly the same words. The Vrihannáradiya P. observes, यथाक्रमं कारणतामेकैस्योपयान्ति वै । 'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same ; or, ether ákás), wind or air (váyu), fire or light (tejas), water and earth ; except in one passage of the Mahábhárata (Moksha Dharma, c. 9), where it is ether, water, fire, air, earth. The order of Empedocles was ether, fire, earth, water, air. —Cudworth, I. 97. The investment (ávaraṇa) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental elements, is also met with in most of the chief Puráṇas, as the Váyu, Padma, Linga, and Bhágavata ; and traces of it are found amongst the ancient cosmogonists ; for Anaximander supposed, that 'when the world was made, a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree:' **Κατα την γενεσιν τουδε του κόσμου αποκριθηναι, καί τινα ἐκ**

रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत् ।
विकुर्व्वाणानि चाम्भांसि गन्धमात्रं ससर्ज्जिरे ॥४२॥
संघातो जायते तस्मात् तस्य गन्धो गुणो मतः ।
तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता ॥४३॥
तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते ।
न शान्ता नापि घोरास्ते न मूढाश्चाविशेषणाः ॥४४॥

element resides its peculiar rudiment ; thence the property of tanmátratá[25] (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupefying[26]. This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate products of the same principle, affected by foulness ; and the ten

τουτον φλογὸς σφαιραν περι-φυηναι τῷ περὶ την γην αερι, ὡς τῷ δένδρω φλοιόν. Euseb. Pr. I. 15. Some of the Puráṇas, as the Matsya, Váyu, Linga, Bhágavata, and Márkaṇḍeya, add a description of a participation of properties amongst the elements, which is rather Vedánta than Sánkhya. According to this notion, the elements add to their characteristic properties those of the elements which precede them. Ākasa has the single property of sound: air has those of touch and sound: fire has colour, touch, and sound: water has taste, colour, touch, and sound: and earth has smell and the rest, thus having five properties: or, as the Linga P. describes the series, आकाशं शब्दमात्रं यत् तत्स्पर्शमात्रमाविशत् । द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत् । रूपं तथैवाविशतां शब्दस्पर्शगुणावुभौ । त्रिगुणश्च ततोऽग्निः स शब्दस्पर्शरूपवान् । शब्दस्पर्शरूपमात्रं रसमात्रं समाविशत् । तस्माच्चतुर्गुणा आपो विज्ञेयास्तुरसात्मिकाः । शब्दस्पर्शश्च रूपं च रसश्च गन्धमाविशत् । तस्मात् पंचगुणा भूमिः स्थूलभूतेषु शस्यते ॥

25 Tanmátra, 'rudiment' or 'type,' from Tad 'that,' for Tasmin 'in that' gross element, and mátrá 'subtile or rudimental form' (मात्रासूक्ष्मं रूपं) The rudiments are also the characteristic properties of the elements: as the Bhágavata ; तस्य मात्रा गुणः शब्दो लिंगं यद्द्रष्टृदृश्ययोः । 'The rudiment of it (ether) is also its quality, sound ; as a common designation may denote both a person who sees an object which is to be seen:' that is, according to the commentator, suppose a person behind a wall called aloud, "An elephant ! an elephant !" the term would equally indicate an elephant was visible, and that somebody saw it. Bhag. II. 5.

26 The properties here alluded to are not those of goodness &c., but other properties assigned to perceptible objects by the Sánkhya doctrines, or Śánti, 'placidity' ; Ghoratá, 'terror ;' and Moha, 'dulness' or 'stupefaction.' S. Káriká, v. 38, p. 112.

भूततन्मात्रसर्गोऽयमहङ्कारात् तु तामसात् ।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश ॥४५॥
एकादशं मनश्चात्र देवा वैकारिकाः स्मृताः ।
त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम् ॥४६॥
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वै द्विज ।
पायूपस्थौ करौ पादौ वाक् च मैत्रेय पञ्चमी ॥४७॥
विसर्गशिल्पगत्युक्तिः कर्म्म तेषाञ्च कथ्यते ।
आकाशवायुतेजांसि सलिलं पृथिवी तथा ॥४८॥

divinities[27] proceed from egotism affected by the principle of goodness; as does Mind, which is the eleventh. The organs of sense are ten: of the ten, five are the skin, eye, nose, tongue, and ear; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts.

शब्दादिभिर्गुणैर्ब्रह्मन् ! संयुक्तान्युत्तरोत्तरैः
शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः ॥४९॥
नानावीर्य्याः पृथग्भूतास्ततस्ते संहतिं विना ।
नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः ॥५०॥

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle[28], Intellect and the rest, to the gross elements

27 The Bhágavata, which gives a similar statement of the origin of the elements, senses, and divinities, specifies the last to be Diś (space), air, the sun, Prachetas, the Aswins, fire, Indra, Upendra, Mitra, and Ka or Prajápati, presiding over the senses, according to the comment, or severally over the ear, skin, eye, tongue, nose, speech, hands, feet, and excretory and generative organs. Bhag. II. 5. 31.

28 Avyaktánugraheṇa. The expression is something equivocal, as Avyakta may here apply either to the First Cause or to matter. In

समेत्यान्योऽन्यसंयोगं परस्परसमाश्रयाः ।
एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः ॥५१॥
पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च ।
महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते ॥५२॥
तत्क्रमेण विवृद्धन्तु जलबुद्बुदवत्समम् ।
भूतेभ्योऽण्डं महाबुद्धे ! बृहत् तदुदकेशयम्
प्राकृतं ब्रह्मरूपस्य विष्णोः संस्थानमुत्तमम् ॥५३॥

inclusive, formed an egg[29], which gradually expcnded like a bubble of water. This vast egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Vishṇu in the from of Brahmá; and there Vishṇu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahmá.[30] Its womb, vast as the

either case the notion is the same, and the aggregation of the elements is the effect of the presidence of spirit, without any active interference of the indiscrete principle The Avyakta is passive in the evolution and combination of Mahat and the rest. Pradhána is, no doubt, intended, but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

29 It is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. "It seems to have been a favourite symbol, and very ancient, and we find it adopted among many nations.' Bryant, III. 165. Traces of it occur amongst the Syrians, Persians' and Egyptains; and besides the Orphic egg amongst the Greeks, and that described by Aristophanes, Τὲκτξν πρωτιστον υπηνὲμιον νυξ η μελανόπτερος ὠόν, part of the ceremony in the Dionysiaca and other mysteries consisted of the consecration of an egg; by which according to Porphyry, was signified the world: 'Ερμηνευει δὲ τὸ ὠὸν τὸν κόσμον. Whether this egg typified the ark, as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief that the world in the beginning existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Puráṇas, with the usual epithet Haima or Hiranya, 'golden,' as it occurs in Manu, I. 9.

30 Here is another analogy to the doctrines of antiquity relating to the mundane egg: and as the first visible male being, who, as we shall hereafter see, united in himself the nature of either sex, abode in the egg, and issued from it; so "this first-born of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals

तत्राव्यक्तस्वरूपोऽसौ व्यक्तरूपी जगत्पतिः ।
विष्णुर्ब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः ॥५४॥
मेरुरुल्बमभूत् तस्य जरायुश्च महीधराः ।
गर्भोदकं समुद्राश्च तस्यासन् सुमहात्मनः ॥५५॥
साद्रिद्वीपसमुद्रास्तु सज्योतिर्लोकसंग्रहः ।
तस्मिन्नण्डेऽभवद् विप्र ! सदेवासुरमानुषः ॥५६॥
वारिवह्न्यनिलाकाशैस्ततो भूतादिना बहिः ।
वृतं दशगुणैरण्डं भूतादिर्महता तथा (ठ) ॥५७॥
अव्यक्तेनावृतो ब्रह्मंस्तैः सर्व्वैः सहितो महान् ।
एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्
नारिकेलफलस्यान्तर्बीजं बाह्यदलैरिव । ॥ ५८ ॥

mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahankára the origin of the elements, each tenfold the extent of that which it invested; next came the principle of Intelligence; and, finally, the whole was surrounded by the indiscrete Principle: resembling thus the cocoa-nut, filled interiorly with pulp, and exteriorly covered by husk and rind.

जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः ।
ब्रह्मा भूत्वास्य जगतो विसृष्टौ सम्प्रवर्त्तते ॥५९॥

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahmá, engaged in the creation of the universe. Vishṇu with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period

were derived. He was the same as Dionusus, whom they styled, πρωτογονον διφυη τριγονον Βακχειον "Ανακτα "Αγριον αρρητον κρυφιον δικερωτα διμορφον:" or, with the omission of one epithet, δικερως. पूर्व्वजमर्द्धनारीशं त्रिगुणाख्यप्रजापतिं । अत्राव्यं कृष्णमव्यक्तं ब्रह्माणं च त्रिमूर्त्तिकं ॥

सृष्टञ्च पात्यनुयुगं यावत् कल्पविकल्पना ।
सत्त्वभृग् भगवान् विष्णुरप्रमेयपराक्रमः ॥६०॥
तमोद्रेकी च कल्पान्ते रुद्ररूपी जनार्दनः
मैत्रेयाखिलभूतानि भक्षयत्यतिभीषणः (ड) ॥६१॥
स भक्षयित्वा भूतानि जगत्येकार्णवीकृते ।
नागपर्य्यङ्कशयने शेते च परमेश्वरः । ॥६२॥
प्रबुद्धश्च पुनः सृष्टिं करोति ब्रह्मरूपधृक् ॥६३॥

termed a Kalpa; when the same mighty deity, Janárddana,[31] invested with the quality of darkness, assumes the awful from of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahmá, becomes the author of creation.

सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवानेक एव जनार्दनः ॥६४॥
स्रष्टा सृजति चात्मानं विष्णुः पाल्यञ्च पाति च ।
उपसंह्रियते चान्ते संहर्त्ता च स्वयं प्रभुः ॥६५॥

Thus the one only god, Janárddana, takes the designation of Brahmá, Vishṇu, and Śiva, accordingly as he creates, preserves, or destroys.[32] Vishṇu as creator, creates himself; as preserver, preserves himself; as destroyer, destroys himself at the end of all things. This world of earth, air, fire, water, ether, the senses, and the mind; all that is termed spirit,[33] that also is the lord of all elements, the univer-

31 Janárddana is derived from Jana, 'men,' and Arddana, 'worship;' 'the object of adoration to mankind.'

32 This is the invariable doctrine of the Puráṇas, diversified only according to the individual divinity to whom they ascribe identity with Paramátmá or Parameśwara. In our text this is Vishṇu: in the Śaiva Puráṇas, as in the Linga, it is Śiva: in the Brahma-vaivartta it is Kṛshṇa. The identification of one of the hypostases with the common source of the triad was an incongruity not unknown to other theogonies; for Cneph, amongst the Egyptians, appears on the one hand to have been identified with the Supreme Being, the indivisible unity, whilst on the other he is confounded with both Emeph and Ptha, the second and third persons of the triad of hypostases.—Cudworth, I. 4. 18.

33 'The world that is termed spirit;' पुरुषाख्यं जगत् । explained by

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
सर्व्वेन्द्रियान्तःकरणं पुरुषाख्यं हि यज्जगत् ॥६६॥
स एव सर्व्वभूतेशो विश्वरूपो यतोऽव्ययः ।
सर्गादिकं ततोऽस्यैव भूतस्थमुपकारकम् ॥६७॥

स एव सृज्यः स च सर्गकर्त्ता
स एव पात्यत्ति च पाल्यते च ।
ब्रह्माद्यवस्थाभिरशेषमूर्त्ति-
र्विष्णुर्वरिष्ठो वरदो वरेण्यः ॥६८॥

sal trom, and impreishable: hence he is the cause of creation, preservation, and destruction; and the subject of the vicissitudes inherent in elementary nature.[34] He is the object and author of creation: he preserves, destroys, and is preserved. He, Vishṇu, as Brahmá, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness.[35]

the commentator, पुरुषसंज्ञमेव । 'which indeed bears the appellation spirit;' conformably to the text of the Vedas, पुरुष एवेदं सर्व्वं । 'this universe is indeed spirit.' This is rather Vedánta than Sánkhya, and appears to deny the existence of matter: and so it does as an independent existence; for the origin and end of infinite substance is the Deity or universal spirit: but it does not therefore imply the non-existence of the world as real substance.

34 Vishṇu is both Bhūteśa, 'lord of the elements,' or of created things, and Viśwarūpa 'universal substance:' he is therefore, as one with sensible things, subject to his own control.

35 Vareṇya, 'most excellent;' being the same, according to the commentator, with supreme felicity: परमानन्दरूपत्वात् ।

CHAPTER III

मैत्रेय उवाच ।

निर्गुणस्याप्रमेयस्य शुद्धस्याप्यमलात्मनः ।
कथं सर्गादिकर्त्तृत्वं ब्रह्मणोऽभ्युपगम्यते ॥१॥

Maitreya.—How can creative agency be attributed to that Brahmá, who is without qualities, illimitable, pure, and free from imperfection?

पराशर उवाच ।

शक्तयः सर्व्वभावानामचिन्त्यज्ञानगोचराः ।
यतोऽतो ब्रह्मणस्तास्तु सर्गाद्या भावशक्तयः ॥२॥
भवन्ति तपतां श्रेष्ठ ! पावकस्य यथोष्णता ।
तन्निबोध यथा सर्गे भगवान् सम्प्रवर्त्तते ॥३॥
नारायणाख्यो भगवान् ब्रह्मा लोकपितामहः ।
उत्पन्नः प्रोच्यते विद्वन् नित्य एवोपचारतः ॥४॥

Parásara.—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable; and creation, and hundreds of properties, belong to Brahma, as inseparable parts of his essence, as heat, oh chief of sages, is inherent in fire.[1] Hear then how the deity Náráyána, in the person of Brahmá, the great parent of the world, created all existent things.

1 Agency depends upon the Raja guna, the quality of foulness or passion, which is an imperfection. Perfect being is void of all qualities, and is therefore inert.

Omnis enim per se divom natura necesse est

Immortali ævo summa cum pace fruatur :

but if inert for ever, creation could not occur. The objection is rather evaded than answered. The ascribing to Brahma of innumerable and unappreciable properties is supported by the commentator with vague and scarcely applicable texts of the Vedas. 'In him there is neither instrument nor effect : his like, his superior, is nowhere seen :' न तस्य कार्य्यं करणं च विद्यते न तत्समश्चाप्यधिकश्च दृश्यते । 'That supreme soul is the subjugator of all, the ruler of all, the sovereign of all :'

निजेन तस्य मानेन ह्यायुर्व्वर्षशतं स्मृतम् ।
तत्पराख्यं तदर्द्धञ्च परार्द्धमभिधीयते ॥५॥
कालस्वरूपं विष्णोश्च यन्मयोक्तं तवानघ ।
तेन तस्य निबोध त्वं परिमाणोपपादनम् ॥६॥
अन्येषाञ्चैव जन्तूनां चराणामचराश्च ये ।
भू-भूभृत्सागरादीनामशेषाणाञ्च सत्तम ॥७॥

Brahmá is said to be born: a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence, a hundred of his years is said to constitute his life: that period is also called Param, and the half of it, Parárddham.[2] I have already declared to you, oh sinless Brahman, that Time is a form of Vishṇu: hear now how it is applied to measure the duration of Brahmá, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.

स चायमात्मा सर्व्वस्य वशी सर्व्वस्य शासनः सर्व्वस्याधिपतिः । In various places of the Vedas also it is said that his power is supreme, and that wisdom. power, and action are his essential properties : परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च । The origin of creation is also imputed in the Vedas to the rise of will or desire in the Supreme : सोऽकामयत बहु स्यां प्रजायेय । 'He wished I may become manifold, I may create creatures.' The Bhágavata expresses the same doctrine : 'The Supreme Being was before all things alone, the soul and lord of spiritual substance : in consequence of his own will he is secondarily defined, as if of various minds :' भगवानेक आसेदमग्र आत्मात्मनां विभुः । आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥ This will however, in the mysticism of the Bhágavata, is personified as Máyá : सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका । माया नाम महाभाग ययेदं निर्ममे विभुः ॥ 'She (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and by her, whose name is Máyá, the Lord made the universe.' This, which was at first a mere poetical personification of the divine will, came, in such works, as the Bhágavata, to denote a female divinity, co-equal and co-eternal with the First Cause. It may be doubted if the Vedas authorize such a mystification, and no very decided vestige of it occurs in the Vishṇu Puráṇa.

2 This term is also applied to a different and still more protracted period. See b. VI. c. 3.

काष्ठा पंचदशख्याता निमेषा मुनिसत्तम ।
काष्ठास्त्रिंशत्कला तास्तु त्रिंशन्मौहूर्त्तिको विधिः ।८
तावत्संख्यैरहोरात्रं मुहूर्त्तैर्मानुषं स्मृतम् ।
अहोरात्राणि तावन्ति मासः पक्षद्वयात्मकः ॥९॥

Oh best of sages, fifteen twinklings of the eye make a Káshṭhá; thirty Káshṭhás, one Kalá; and thirty Kalás, one Muhúrtta[3]. Thirty

3 The last proportion is rather obscurely expressed : तास्तु त्रिंशन्मौहूर्त्तिको विधिः । 'Thirty of them (Kalás) are the rule for the Muhūrtta.' The commentator says it means that thirty Kalás make a Ghatiká (or Ghari), and two Ghatikás a Muhūrtta ; but his explanation is gratuitous, and is at variance with more explicit passages elsewhere ; as in the Matsya : त्रिंशत् कलाश्चैव भवेन्मुहूर्त्तः । 'A Muhūrtta is thirty Kalás. In these divisions of the twenty-four hours the Kūrma, Márkaṇdeya, Matsya, Váyu and Linga Puráṇas exactly agree with our authority. In Manu, I. 64, we have the same computation, with a difference in the first article, eighteen Nimeshas being one Kashṭhá. The Bhavishya P. follows Manu in that respect, and agrees in the rest with the Padma, which has,

15	Nimeshas = 1 Káshṭhá	30	Káshṭhás = 1	Kalá
30	Kalás = 1 Kshaṇa	12	Kashaṇas = 1	Muhūrtta
30	Muhūrttas = 1 day and night.			

In the Mahábhárata, Moksha Dharma, it is said that thirty Kalás and one-tenth, or, according to the commentator, thirty Kalás and three Káshṭhás make a Muhūrtta. A still greater variety, however, occurs in the Bhágavata and in the Brahma Vaivartta P. These have,

2 Paramáṇus	= 1 Aṇu	3 Aṇus	= 1	Trasareṇu
3 Trasareṇus	= 1 Truti	100 Trutis	= 1	Vedha
3 Vedhas	= 1 Lava	3 Lavas	= 1	Nimesha
3 Nimeshas	= 1 Kshaṇa	5 Kshaṇas	= 1	Káshṭhá
15 Káshṭhás	= 1 Laghu	15 Laghus	= 1	Náriká
2 Nárikás	= 1 Muhūrtta	6 or 7 Nárikás	= 1	Yama, or watch of the day or night

Allusions to this or either of the preceeding computations, or to any other, have not been found in either of the other Puráṇas: yet the work of Gopála Bhaṭṭa, from which Colebrooke states he derived his information on the subject of Indian weights and measures (A. R. 5. 105), the Sankhya Parimáṇa, cities the Varáha P. for a peculiar computation, and quotes another from the Bhavishya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different: it is, 6 respirations (Práṇa)=1 Vikalá ; 60 Vikalás=1 Daṇḍa ; 60 Daṇḍas=1 sydereal day. The Nimesha, which is the base of one of the Pauránik modes, is a twinkle of the eye of a man at rest ; whilst

तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे ।
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम् ॥१०॥
दिव्यैर्व्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम् ।
चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे ॥११॥
चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् ।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः ॥१२॥
तत्प्रमाणैः शतैः सन्ध्या पूर्व्वा तत्राभिधीयते ।
सन्ध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि सः ॥१३॥
सन्ध्यासन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम ।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः ॥१४॥
कृतं त्रेता द्वापरञ्च कलिश्चैव चतुर्युगम् ।
प्रोच्यते तत्सहस्रञ्च ब्रह्मणो दिवसं मुने ॥१५॥

Muhúrttas constitute a day and night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana (the period of the sun's progress north or south of the ecliptic): and two Ayanas compose a year. The southern Ayana is a night, and the northern a day, of the gods. Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Krita age has four thousand divine years; the Tretá three thousand; the Dwápara two thousand; and the Kali age one thousand: so those acquainted with antiquity have declared. The period that precedes a Yuga is called a Sandhyá, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga, termed the Sandhyánsa, is of similar duration. The interval between the Sandhyá and the Sandhyáṃsa is the Yuga, denominated Krita, Tretá, &c. The Krita, Tretá, Dwápara, and Kali, constitute a

the Paramáṇu, which is the origin of the other, and apparently more modern system, considering the works in which it occurs, is the time taken by a Paramáṇu, or mote in the sun-beam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency, occur in the Hindustani terms Reṇu (Trasareṇu) and Lamhu (Laghu) in Indian horometry (A. R. 5. 81): whilst the more ordinary system seems derived from the astronomical works, being 60 Tilas=1 Vipala; 60 Vipalas=1 Pala; 60 Palas=1 Daṇḍa or Ghari. *Ibid.*

ब्रह्मणो दिवसे ब्रह्मन् ! मनवश्च चतुर्दश ।

भवन्ति परिमाणञ्च तेषां कालकृतं शृणु ॥१६॥

great age, or aggregate of four ages: a thousand such aggregates are a day of Brahmá, and fourteen Manus reign within that term. Hear the division of time which they measure[4].

4 These calculations of time are found in most of the Puráṇas, with some additions occasionally, of no importance, as that of the year of the seven Ṛshis, 3030 mortal years, and the year of Dhruva, 9090 such years, in the Linga P. In all essential points the computations accord, and the scheme, extravagant as it may appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or,

Krita Yuga	4000	
Sandhyá	400	
Sandhyánsa	400	
		4800
Tretá Yuga	3000	
Sandhyá	300	
Sandhyánsa	300	
		3600
Dwápara Yuga	2000	
Sandhyá	200	
Sandhyánsa	200	
		2400
Kali Yuga	1000	
Sandhyá	100	
Sandhyánsa	100	
		1200
		12000.

If these divine years are converted into years of mortals, by multiplying them by 360, a year of men being a day of the gods, we obtain the years of which the Yugas of mortals are respectively said to consist:

$$4800 \times 360 = 1{,}728{,}000$$
$$3600 \times 360 = 1{,}296{,}000$$
$$2400 \times 360 = 864{,}000$$
$$1200 \times 360 = 432{,}000$$

4,320,000 a Maháyuga.

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by descending arithmetical progression, as 4, 3, 2, 1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.

सप्तर्षयः सुराः शक्रो मनुस्तत्सूनवो नृपाः ।
एककाले हि सृज्यन्ते संह्रियन्ते च पूर्व्ववत् ॥१७॥
चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः ।
मन्वन्तरं मनोः कालः सुरादीनाञ्च सत्तम ॥१८॥
अष्टौ शतसहस्राणि दिव्यया संख्यया गतिः ।
द्वापञ्चाशत् तथान्यानि सहस्राण्यधिकानि च ।१९।
त्रिंशत्कोट्यस्तु सम्पूर्णाः संख्याताः संख्यया द्विज ।
सप्तषष्टिस्तथान्यानि नियुतानि महामुने ॥२०॥
विंशतिश्च सहस्राणि कालोऽयमधिकं विना ।
मन्वन्तरस्य संख्येयं मानुषैर्व्वत्सरैर्द्विज ॥२१॥

Seven Rishis, certain (secondary) divinities, Indra, Manu, and the kings his sons, are created and perish at one period[5]; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years: this is the duration of the Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period[6]. Fourteen times this

5 The details of these, as occurring in each Manvantara, are given in the third book, c. 1 and 2.

6 चतुर्युगानां संख्याता साधिका ह्येकसप्ततिः ।' 'One and seventy enumerations of the four ages, with a surplus.' A similar reading occurs in several other Puráṇas, but none of them state of what the surplus or addition consists ; but it is, in fact, the number of years required to reconcile two computations of the Kalpa. The most simple, and probably the original calculation of a Kalpa, is its being 1000 great ages, or ages of the gods:

एतद्द्वादशसाहस्रं देवानां युगमुच्यते। दैविकानां युगानां तु सहस्रं परिसंख्यया । ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरुच्यते ॥—Bhavishya P. Then 4,320,000 years, or a divine age, ×1000=4,320,000,000 years, or a day or night of Brahmá. But a day of Brahmá is also seventy-one times a great age multiplied by fourteen: 4,320,000 × 71 × 14 = 4,294,080,000, or less than the preceding by 25,920,000 ; and it is to make up for this deficiency that a certain number of years must be added to the computation by Manvantaras. According to the Sūrya Siddhánta, as cited by Davis (A. R. 2. 231), this addition consists of a Sandhi to each Manvantara, equal to the Satya age, or 1,728,000 years ; and one similar Sandhi at the commencement of the Kalpa: thus 4,320,000 × 71=306,720,000 + 1,728,000= 308,448,000 × 14=4318,272,000 + 1,728,000=4320,000,000. The Pauraniks,

चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम् ।
ब्राह्मो नैमित्तिको नाम तस्यान्ते प्रतिसञ्चरः ॥२२॥

तदा हि दह्यते सर्व्वं त्रैलोक्यं भूर्भुवादिकम् ।
जनं प्रयान्ति तापार्त्ता महर्लोकनिवासिनः ।२३।

एकार्णवे तु त्रैलोक्ये ब्रह्मा नारायणात्मकः ।
भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः ॥२४॥
जनस्थैर्योगिभिर्देवश्चिन्त्यमानोऽब्जसम्भवः ।
तत्प्रमाणां हि तां रात्रिं तदन्ते सृज्यते पुनः ।२५।

एवन्तु ब्रह्मणो वर्षमेवं वर्षशतं च यत् ।
शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥२६॥

period constitutes a Bráhma day, that is, a day of Brahmá; the term (Bráhma) being the derivative form. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space, are consumed with fire. The dwellers of Maharloka (the region inhabited by the saints who survive the world), distressed by the heat, repair then to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, Brahmá, who is one with Náráyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed—contemplated, the lotus born, by the ascetic inhabitants of the Janaloka—for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Brahmá composed; and a hundred such years constitute his whole life.[7] One Parárddha[8], or half his

however, omit the Sandhi of the Kalpa, and add the whole compensation to the Manvantaras. The amount of this in whole numbers is 1,851,428 in each Manvantara, or $4,320,000 \times 71 = 306,720,000 + 1,851,428 = 308,571.428 \times 14 = 4319,999,992$; leaving a very small inferiority to the result of the calculation of a Kalpa by a thousand great ages. To provide for this deficiency, indeed, very minute sub-divisions are admitted into the calculation; and the commentator on our text says, that the additional years, if of gods, are 5142 years, 10 months, 8 days, 4 watches, 2 Muhūrttas, 8 Kalás, 17 Káshṭhás, 2 Nimeshas, and $\frac{4}{7}$th; if of mortals, 1,851,428 years, 6 months, 24 days, 12 Náris, 12 Kalás, 25 Káshṭhas, and 10 Nimeshas. It will be observed, that in the Kalpa we have the regular descending series 4, 3, 2, with cyphers multiplied *ad libitum*.

7 The Brahma Vaivartta says 108 years, but this is unusual. Brahmá's life is but a Nimesha of Kṛshṇá, according to that work; a Nimesha of Śiva, according to the Saiva Puráṇa.

8 In the last book the Parárddha occurs as a very different measure of time, but it is emploved here in its ordinary acceptation.

एकमस्य व्यतीतन्तु परार्द्धं ब्रह्मणोऽनघ ।
तस्यान्तेऽभून्महाकल्पः पाद्म इत्यभिधीयते ॥२७॥

द्वितीयस्य परार्द्धस्य वर्त्तमानस्य वै द्विज ।
वाराह इति कल्पोऽयं प्रथमः परिकीर्त्तितः ॥२८॥

existence, has expired, terminating with the Mahá Kalpa[9] called Pádma. The Kalpa (or day of Brahmá) termed Váráha is the first of the second period of Brahmá's existence.

9 In theory the Kalpas are infinite ; as the Bhavishya : कोटिकोटिसहस्राणि कल्पानां मुनिसत्तमाः । गतानि तावच्छेषाणि ॥ 'Excellent sages, thousands of millions of Kalpas have passed, and as many are to come.' In the Linga Puráṇa, and others of the Saiva division, above thirty Kalpas are named, and some account given of several but they are evidently sectarial embellishments. The only Kalpas usually specified are those which follow in the text : the one which was the last, or the Pádma, and the present or Váráha. The first is also commonly called the Bráhma ; but the Bhágavata distinguishes the Bráhma, considering it to be the first of Brahmá's life, whilst the Pádma was the last of the first Parárddha. The term Mahá, or great Kalpa, applied to the Pádma, is attached to it only in a general sense ; or, according to the commentator, because it comprises, as a minor Kalpa, that in which Brahmá was born from a lotus. Properly, a great Kalpa is not a day, but a life of Brahmá ; as in the Brahma Vaivartta : ब्रह्मणश्चायुषा कल्पः कालविद्भिर्निरूपितः । क्षुद्रकल्पा वहुतरास्ते सम्वर्त्तादयः स्मृताः ॥ 'Chronologers compute a Kalpa by the life of Branmá. Minor Kalpas, as Saṃvartta and the rest, are numerous.' Minor Kalpas here denote every period of destruction, or those in which the Samvartta wind, or other destructive agents, operate. Several other computations of time are found in different Puráṇas, but it will be sufficient to notice one which occurs in the Hari Vaṃsa, as it is peculiar, and because it is not quite correctly given in M. Langlois' translation It is the calculation of the Mánava time, or time of a Manu.

10 divine years	=a day and night of a Manu.
10 Mánava days	=his fortnight.
10 Mánava fortn.	=his month.
12 Mánava months	=his season.
6 Mánava seasons	=his year.

Accordingly the commentator says 72000 divine years make up his year. The French translation has, "dix années des dieux font un jour de Manu ; dix jours des dieux font un pakcha de Manu," &c. The error lies in the expression "jours *des dieux*," and is evidently a mere inadvertence ; for if ten *years* make a *day*, ten *days* can scarcely make a *fortnight*.

CHAPTER IV

मैत्रेय उवाच ।

ब्रह्मा नारायणाख्योऽसौ कल्पादौ भगवान् यथा ।

ससर्ज सर्व्वभूतानि तदाचक्ष्व महामुने ॥१॥

Maitreya—Tell me, mighty sage, how, in the commencement of the (present) Kalpa, Náráyaṇa, who is named Brahmá, created all existent things.[1]

पराशर उवाच ।

प्रजाः ससर्ज्ज भगवान् ब्रह्मा नारायणात्मकः ।

प्रजापतिपतिर्द्देवो यथा तन्मे निशामय ॥२॥

Paráśara—In what manner the divine Brahmá, who is one with Náráyaṇa, created progeny, and is thence named the lord of progeny (Prajápati), the lord god, you shall hear.

अतीतकल्पावसाने निशासुप्तोत्थितः प्रभुः ।

सत्त्वोद्रिक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत ॥३॥

नारायणः परोऽचिन्त्यः परेषामपि स प्रभुः ।

ब्रह्मस्वरूपी भगवाननादिः सर्व्वसम्भवः ॥४॥

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति ।

ब्रह्मस्वरूपिणं देवं जगतः प्रभवाप्ययम् ॥५॥

At the close of the past (or Pádma) Kalpa, the divine Brahmá endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Náráyaṇa, the incomprehensible, the sovereign of creatures, invested with the form of Brahmá, the god without beginning, the creator of all things; of whom, with respect to his name Náráyana, the god who has the form

1 This creation is of the secondary order, or Pratisarga; water, and even the earth, being in existence, and consequently having been preceded by the creation of Mahat and the elements. It is also a different Pratisarga from that described by Manu, in which Svayambhu first creates the waters, then the egg: one of the simplest forms, and perhaps therefore one of the earliest in which the tradition occurs.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
अयनं तस्य ताः पूर्व्वं तेन नारायणः स्मृतः ।६।
तोयान्तः स महीं ज्ञात्वा जगत्येकार्णवे प्रभुः ।
अनुमानात् तदुद्धारं कर्त्तुकामः प्रजापतिः ।।७।।

of Brahmá, the imperishable origin of the world, this verse is repeated, "The waters are called Nárá, because they were the offspring of Nara (the supreme spirit) ; and as in them his first (Ayana) progress (in the character of Brahmá) took place, he is thence named Náráyaṇa (he whose place of moving was the waters)."[2] He, the lord, concluding that within the waters lay the earth, and being desirous to raise

2 This is the well known verse of Manu, I. 8, rendered by Jones, "The waters are called Nárá, because they were the production of Nara, or 'the spirit' of God ; and since they were his first Ayana, or place of motion, he thence is named Náráyaṇa, or 'moving on the waters.' " Now although there can be little doubt that this tradition is in substance the same as that of Genesis, the language of the translation is perhaps more scriptural than is quite warranted. The waters, it is said in the text of Manu, were the progeny of Nara, which Kullūka Bhaṭṭa explains Paramátmá, 'the supreme soul ;' that is, they were the first productions of God in creation. Ayana, instead of 'place of motion,' is explained by Āsraya, 'place of abiding.' Náráyaṇa means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Puráṇas, in general in nearly the same words, and almost always as a quotation, as in our text: इमंचोदाहरन्त्यत्र श्लोकं । The Linga, Váyu, and Márkaṇḍeya Puráṇas, citing the same, have a somewhat different reading ; or, आपो नारा वै तनव इत्यपां नाम शुश्रुमः । अप्सु शेते यतस्तस्मात् तेन नारायणः स्मृतः । 'Apa (is the same (as) Nárá, or bodies (Tanava) ; such, we have heard (from the Vedas), is the meaning of Apa. He who sleeps in them, is thence called Náráyaṇa.' The ordinary sense of Tanu is either 'minute' or 'body,' nor does it occur amongst the synonyms of water in the Nirukta of the Vedas. It may perhaps be intended to say, that Nárá or Āpa has the meaning of 'bodily forms,' in which spirit is enshrined, and of which the waters, with Visṇu resting upon them, are a type ; for there is much mysticism in the Puráṇas in which the passage thus occurs. Even in them, however, it is introduced in the usual manner, by describing the world as water alone, and Vishṇu reposing upon the deep : एकार्णवे तदा तस्मिन् ··· कृष्णो नारायणाख्यस्तु । सुष्वाप सलिले तथा ॥—Váyu P. The Bhágavata has evidently attempted to explain the ancient text: पुरुषोऽण्डं विनिर्भेद्य यदादौ स विनिर्गतः । आत्मनोऽयनमन्विच्छन्नापोऽस्राक्षीच्छुचिः शुचीः । तास्ववात्सीत् स्वसृष्टासु सहस्रपरिवत्सरान् । तेन नारायणो नाम यदापः पुरुषोद्भवाः । 'When the embodied god in the

अकरोत् स तनूमन्यां कल्पादिषु यथा पुरा ।
मत्स्यकूर्म्मादिकां तद्वद् वाराहं वपुरास्थितः ॥८॥
वेदयज्ञमयं रूपमशेषजगतः स्थितौ
स्थितः स्थिरात्मा सर्व्वात्मा परमात्मा प्रजापतिः ॥९॥
जनलोकगतैः सिद्धैः सनकाद्यैरभिष्टुतः ।
प्रविवेश तदा तोयमात्माधारो धराधरः ॥१०॥
निरीक्ष्य तं तदा देवी पातालतलमागतम् ।
तुष्टाव प्रणता भूत्वा भक्तिनम्रा वसुन्धरा ॥११॥

it up, created another form for that purpose ; and as in preceding Kalpas he had assumed the shape of a fish or a tortoise, so in this he took the figure of a boar. Having adopted a form composed of the sacrifices of the Vedas,[3] for the preservation of the whole earth, the eternal, supreme, and universal soul, the great progenitor of created beings, eulogized by Sanaka and the other saints who dwell in the sphere of holy men (Janaloka) ; he, the supporter of spiritual and material being, plunged into the ocean. The goddess Earth, beholding him thus descending to the subterrene regions, bowed in devout adoration, and thus glorified the god:

पृथिव्युवाच ।

नमस्ते सर्व्वभूताय तुभ्यं शङ्खगदाधर ।
मामुद्धरास्मादद्य त्वं त्वत्तोऽहं पूर्व्वमुत्थिता ॥१२॥

Prithivi (Earth)—Hail to thee, who art all creatures ; to thee, the holder of the mace and shell: elevate me now from this place, as thou hast upraised me in days of old. From thee have I proceeded ;

beginning divided the mundane egg, and issued forth, then, requiring an abiding place, he created the waters: the pure created the pure. In them, his own created he abode for a thousand years, and thence received the name of Náráyaṇa : the waters being the product of the embodied deity :' i. e. they were the product of Nara or Vishṇu, as the first male or Virát, and were therefore termed Nára : and from there being his Ayana or Sthána, his 'abiding place' comes his epithet of Náráyaṇa.

3 The Varáha form was chosen, says the Váyu P., because it is an animal delighting to sport in water, but it is described in many Puráṇas, as it is in the Vishṇu, as, a type of the ritual of the Vedas, as we shall have further occasion to remark. The elevation of the earth from

त्वत्तोऽहमुद्धृता पूर्व्वं त्वन्मयाहं जनार्दन ।
तथान्यानि च भूतानि गगनादीन्यशेषतः ॥१३॥

नमस्ते परमात्मात्मन् पुरुषात्मन् नमोऽस्तु ते ।
प्रधानव्यक्तभूताय कालभूताय ते नमः ॥१४॥
त्व कर्त्ता सर्व्वभूतानां त्वं पाता त्वं विनाशकृत् ।
सर्गादिषु प्रभो ब्रह्मविष्णुरुद्रात्मरूपधृक् ॥१५॥

सम्भक्षयित्वा सकलं जगत्येकार्णवीकृते ।
शेषे त्वमेव गोविन्द चिन्त्यमानो मनीषिभिः ॥१६॥

भवतो यत् परं तत्त्वं तन्न जानाति कश्चन ।
अवतारेषु यद्रूपं तदर्च्चन्ति दिवौकसः ॥१७॥

त्वामाराध्य परं ब्रह्म याता मुक्तिं मुमुक्षवः ।
वासुदेवमनाराध्य को मोक्षं समवाप्स्यति ॥१८॥

यत् किंचिन्मनसा ग्राह्यं यदग्राह्यं चक्षुरादिभिः ।
बुद्ध्या च यत् परिच्छेद्यं तद्रूपमखिलं तव ॥१९॥

of thee do I consist; as do the skies, and all other existing things. Hail to thee, spirit of the supreme spirit; to thee, soul of soul; to thee, who art discrete and indiscrete matter; who art one with the elements and with time. Thou art the creator of all things, their preserver, and their destroyer, in the forms, oh lord, of Brahmá, Vishṇu, and Rudra, at the seasons of creation, duration, and dissolution. When thou hast devoured all things, thou reposest on the ocean that sweeps over the world, meditated upon, oh Govinda, by the wise. No one knoweth thy true nature, and the gods adore thee only in the forms it hath pleased thee to assume. They who are desirous of final liberation, worship thee as the supreme Brahmá; and who that adores not Vásudeva, shall obtain emancipation? Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of thee. I am of thee, upheld by thee; thou art

beneath the ocean in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity by the rites of religion. Geologists may perhaps suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

त्वन्मयाऽहं त्वदाधारा त्वत्सृष्टा त्वामुपाश्रिता ।
माधवीमिति लोकोऽयमभिधत्ते ततो हि माम् ॥२०॥
जयाखिलज्ञानमय जय स्थूलमयाव्यय ।
जयानन्त जयाव्यक्त जय व्यक्तमय प्रभो ॥२१॥
परापरात्मन् विश्वात्मन् जय यज्ञपतेऽनघ ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारस्त्वमग्नयः ॥२२॥
त्वं वेदास्त्वं तदङ्गानि त्वं यज्ञपुरुषो हरे ।
सूर्य्यादयो ग्रहास्तारा नक्षत्राण्यखिलं जगत् ॥२३॥
मूर्त्तामूर्त्तमदृश्यञ्च कठिनं पुरुषोत्तम ।
यच्चोक्तं यच्च नैवोक्तं मयात्र परमेश्वर ।
तत्सर्व्वं त्वं नमस्तुभ्यं भूयो भूयो नमो नमः ॥२४॥

my creator, and to thee I fly for refuge: hence, in this universe, Mádhaví (the bride of Mádhava or Vishṇu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, the imperishable: triumph to the eternal; to the indiscrete, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice;[4] triumph. Thou art sacrifice; thou art the oblation; thou art the mystic Omkára; thou art the sacrificial fires; thou art the Vedas, and their dependent sciences; thou art, Hari, the object of all worship.[5] The sun, the stars, the planets, the whole world; all that is formless, or that has form; all that is visible, or invisible; all, Purushottama, that I have said, or left unsaid; all this, Supreme, thou art. Hail to thee, again and again! hail! all hail!

पराशर उवाच ।

एवं संस्तूयमानस्तु पृथिव्या पृथिवीधरः ।
सामस्वरध्वनिः श्रीमान् जगर्ज्ज परिघर्घरम् ॥२५॥

Paráśara.—The auspicious supporter of the world, being thus hymned by the earth, emitted a low murmuring sound, like the

4 Yajnapati, 'the bestower of the beneficial results of sacrifices.'

5 Yajnapurusha, 'the male or soul of sacrifice;' explained by Yajnamūrtti, 'the form or personification of sacrifice;' or Yajnárádhya, 'he who is to be propitiated bv it.'

ततः समुत्क्षिप्य धरां स्वदंष्ट्रया महावराहः स्फुटपद्मलोचनः ।
रसातलादुत्पलपत्रसन्निभः समुत्थितो नील इवाचलो महान् ॥२६॥
उत्तिष्ठता तेन मुखानिलाहतं तत्सम्भवाम्भो जनलोकसंश्रयान् ।
प्रक्षालयामास हि तान् महाद्युतीन् सनन्दनादीनपकल्मषान् मुनीन् ॥२७॥
प्रयान्ति तोयानि क्षुराग्रविक्षते रसातलेऽधः कृतशब्दसन्तति ।
श्वासानिलास्ताः परतः प्रयान्ति सिद्धा जने ये नियतं वसन्ति ॥२८॥
उत्तिष्ठतस्तस्य जलार्द्रकुक्षेः महावराहस्य महीं विधार्य्य ।
विधुन्वतो वेदमयं शरीरं रोमान्तरस्था मुनयो जुषन्ति ॥२९॥
तं तुष्टुवुस्तापपरीतचेतसो लोके जने ये निवसन्ति योगिनः ।
सनन्दनाद्या नतिनम्रकन्धरा धराधरं धीरतरोद्धतेक्षणम् ॥३०॥

chanting of the Sáma Veda; and the mighty boar, whose eyes were like the lotus, and whose body, vast as the Níla mountain, was of the dark colour of the lotus leaves,[6] uplifted upon his ample tusks the earth from the lowest regions. As he reared up his head, the waters shed from his brow purified the great sages, Sanandana and others, residing in the sphere of the saints. Through the indentations made by his hoofs, the waters rushed into the lower worlds with a thundering noise. Before his breath, the pious denizens of Janaloka were scattered, and the Munis sought for shelter amongst the bristles upon the scriptural body of the boar, trembling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight, and bowing lowly they praised the stern-eyed upholder of the earth.

6 Varáha Avatáta. The description of the figure of the boar is much more particularly detailed in other Purāṇas. As in the Váyu: "The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat, and large; he strode along like a powerful lion; his haunches were fat, his loins were slender, and his body was smooth and beautiful." The Matsya P. describes the Varáha in the same words, with one or two unimportant varieties. The Bhágavata indulges in that amplification which marks its more recent composition, and describes the Varáha as issuing from the nostrils of Brahmá, at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiranyáksha, who in a preceding existence was one of Vishṇu's doorkeepers, at his palace in Vaikuntha. Having refused admission to a party of Munis, they cursed him, and he

जयेश्वराणां परमेश केशव प्रभो गदाशंखधरासि चक्रधृक् ।
प्रसूति नाशस्थिहेतुरीश्वर- स्त्वमेव नान्यत् परमञ्च यत् परम् ॥३१॥
पादेषु वेदास्तव यूपदंष्ट्र दन्तेषु यज्ञाश्रितयश्च वक्त्रे
हुताशजिह्वोऽसि तनूरुहाणि दर्भाः प्रभो यज्ञपुमांस्त्वमेव ॥३२॥
विलोचने रात्र्यहनी महात्मन् सर्व्वाश्रयं ब्रह्मपदं शिरस्ते ।
सूक्तान्यशेषाणि सटाकलापो घ्राणं समस्तानि हवींषि देव ॥३३॥
स्रुक्तुण्ड सामस्वरधीरनाद प्राग्वंशकायाखिलसत्रसन्धे ।
पूर्तेष्टधर्म्मश्रवणोऽसि देव सनातनात्मन भगवन् प्रसीद ॥३४॥
पदक्रमक्रान्तभुवं भवन्त- मादिस्थितिञ्चाक्षर विश्वमूर्त्ते ।
विश्वस्य विद्मः परमेश्वरोऽसि प्रसीद नाथोऽसि चराचरस्य ॥३५॥

The Yogis.—Triumph, lord of lords supreme; Keśava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. Thou art, oh god: there is no other supreme condition, but thou. Thou, lord, art the person of sacrifice: for thy feet are the Vedas; thy tusks are the stake to which the victim is bound; in thy teeth are the offerings; thy mouth is the altar; thy tongue is the fire; and the hairs of thy body are the sacrificial grass. Thine eyes, oh omnipotent, are day and night; thy head is the seat of all, the place of Brahma; thy mane is all the hymns of the Vedas; thy nostrils are all oblations: oh thou, whose snout is the ladle of oblation; whose deep voice is the chanting of the Sáma Veda; whose body is the hall of sacrifice; whose joints are the different ceremonies; and whose ears have the properties of both voluntary and obligatory rites;[7] do thou who art eternal, who art in

was in consequence born as one of the sons of Diti. When the earth, oppressed by the weight of the mountains, sunk down into the waters, Vishṇu was beheld in the subterrene regions, or Rasátala, by Hiranyáksha in the act of carrying it off. The demon claimed the earth, and defied Vishṇu to combat; and a conflict took place, in which Hiranyáksha was slain. This legend has not been met with in any other Puráṇa, and certainly does not occur in the chief of them, any more than in our text. In the Moksha Dharma of the Mahábhárata, c. 35, Vishṇu destroys the demons in the form of the Varáha, but no particular individual is specified, nor does the elevation of the earth depend upon their discomfiture. The Káliká Upapuráṇa has an absurd legend of a conflict between Śiva as a Sarabha, a fabulous animal, and Vishṇu as the Varáha, in which the latter suffers himself and his offspring begotten upon earth to be slain.

7 This, which is nothing more than the development of the notion that the Varáha incarnation typifies the ritual of the Vedas, is repeated in most of the Puráṇas in the same or nearly the same words.

दंष्ट्राग्रविन्यस्तमशेषमेतद्—
भूमण्डलं नाथ विभाव्यते ते ।
विगाहतः पद्मवनं विलग्नं
सरोजिनीपत्रमिवोढपङ्कम् ॥३६॥
द्यावापृथिव्योरतुलप्रभाव
यदन्तरं तद् वपुषा तवैव ।
व्याप्तं जगद्व्याप्तिसमर्थदीप्ते
हिताय विश्वस्य विभो भव त्वम् ॥३७॥
परमार्थस्त्वमेवैको नान्योऽस्ति जगतः पते ।
तवैष महिमा येन व्याप्तमेतच्चराचरम् ॥३८॥
यदेतद् दृश्यते मूर्त्तमेतज्ज्ञानात्मनस्तव ।
भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः ॥३९॥
ज्ञानस्वरूपमखिलं जगदेतदबुद्धयः ।
अर्थस्वरूपं पश्यन्तो भ्राम्यन्ते मोहसंप्लवे ॥४०॥
ये तु ज्ञानविदः शुद्धचेतसस्तेऽखिलं जगत् ।
ज्ञानात्मकं प्रपश्यन्ति त्वद्रूपं परमेश्वर ॥४१॥

size a mountain, be propitious. We acknowledge thee, who hast traversed the world, oh universal form, to be the beginning, the continuance, and the destruction of all things: thou art the supreme god. Have pity on us, oh lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of thy tusks, as if thou hadst been sporting amidst a lake where the lotus floats, and hadst borne away the leaves covered with soil. The space between heaven and earth is occupied by thy body, oh thou of unequalled glory, resplendent with the power of pervading the universe, oh lord, for the benefit of all. Thou art the aim of all: there is none other than thee, sovereign of the world: this is thy might, by which all things, fixed or movable, are pervaded. This form, which is now beheld, is thy form, as one essentially with wisdom. Those who have not practised devotion, conceive erroneously of the nature of the world. The ignorant, who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine

प्रसीद सर्व्वसर्व्वात्मन् भवाय जगतामिमाम् ।
उद्धरोर्व्वीममेयात्मन् शंन्नो देह्यब्जलोचन ॥४२॥
सत्त्वोद्रिक्तोऽसि भगवन् गोविन्द पृथिवीमिमाम् ।
समुद्धर भवायेश शं नो देह्यब्ज लोचन ॥४३॥
सर्गप्रवृत्तिर्भवतो जगतामुपकारिणी ।
भवत्वेषा नमस्तेऽस्तु शं नो तेह्यब्जलोचन ॥४४॥

knowledge, as one with thee, oh god. Be favourable, oh universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotuses, give us felicity. Oh lord, thou art endowed with the quality of goodness: raise up, Govinda, this earth, for the general good. Grant us happiness, oh lotus-eyed. May this, thy activity in creation, be beneficial to the earth. Salutation to thee. Grant us happiness, oh lotus-eyed.

पराशर उवाच ।

एवं संस्तूयमानोऽथ परमात्मा महीधरः ।
उज्जहार क्षितिं क्षिप्त न्यस्तवांश्च महार्णवे ॥४५॥
तस्योपरि समुद्रस्य महती नौरिव स्थिता ।
विततत्वाच्च देहस्य न मही याति संप्लवम् ॥४६॥
ततः क्षितिं समां कृत्वा पृथिव्यां सोऽपि नोद्गिरीन् ।
यथा विभागं भगवाननादिः परमेश्वरः ॥४७॥
प्राक् सर्गदग्धानखिलान् पर्व्वतान् पृथिवीतले ।
अमोघेन प्रभावेण ससर्जामोघवांछितः ॥४८॥
भूविभागं ततः कृत्वा सप्तद्वीपं यथातथम् ।
भुवाद्यांश्चतुरो लोकान् पूर्व्ववत् समकल्पयत् ॥४९॥

Paráśara.—The supreme being thus eulogized, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then, having levelled the earth, the great eternal deity divided it into portions, by mountains: he who never wills in vain, created, by his irresistible power, those mountains again upon the earth which had been consumed at the destruction of

ब्रह्मरूपधरो देवस्ततोऽसौ रजसा वृतः ।

चकार सृष्टिं भगवांश्चतुर्व्वक्त्रधरो हरिः ॥५०॥

निमित्तमात्रमेवासीत् सृज्यनां सर्गकर्म्मणि ।

प्रधानकारणीभूता यतो वै सृज्यशक्तयः ॥५१॥

निमित्रमात्रं मुक्तकं नान्यत् किंचिदवेक्षते ।

नीयत्ते तपतां श्र ष्ठ स्वशक्त्या वस्तुवस्तुताम् ॥५२॥

the world. Having then divided the earth into seven great portions or continents, as it was before, he constructed in like manner the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmá, accomplished the creation: but he (Brahmá) is only the instrumental cause of things to be created; the things that are capable of being created arise from nature as a common material cause: with the exception of one instrumental cause alone, there is no need of any other cause, for (imperceptible) substance becomes perceptible substance according to the powers with which it is originally imbued.[8]

8 This seems equivalent to the ancient notion of a plastic nature: "All parts of matter, by reason of a certain life in them, being supposed able to form themselves artificially and methodically to the greatest advantage of their present respective capabilities." This, which Cudworth (c. III) calls hylozoism, is not incompatible with an active creator: "not that he should, αυτουργειν απαντα, set his own hand to every work, which, as Aristotle says, would be, απρεπες τῷ θεῷ, unbecoming God; but, as in the case of Brahmá and other subordinate agents, that they should occasion the various developments of crude nature to take place, by supplying that will," of which nature itself is incapable Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers or a vitality inherent in nature or the matter of creation itself. The efficiency of such subordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno, as stated by Laertius, might be taken for a translation of some such passage as that in our text: "Εστι δε φυσις εξις εξ αυτης κινουμενη κατα σπερματικους λόγους, αποτελουσα τε καὶ συνεχουσα τα εξ αυτης εν ὡρισμενοις χρόνοις, καὶ τοιαυτα δρῶσα αφ' οιων απεκρίθη· 'Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.'—Intell. System, I. 328. So the commentator illustrates our text by observing that the cause of the budding of rice is in its own seed, and its development is from itself, though its growth takes place only at a determinate season, in consequence of the instrumental agency of the rain.

CHAPTER V

मैत्रेय उवाच ।

यथा ससर्ज्ज देवोऽसौ देवर्षिपितृदानवान् ।
मनुष्यतिर्य्यग्वृक्षादीन् भूव्योमसलिलौकसः ॥१॥
यद्गुणं यत्स्वरूपञ्च यत्स्वभावं जगद्द्विज ।
सर्गादौ सृष्टवान् ब्रह्मा तन्ममाचक्ष्व तत्त्वतः ॥२॥

Maitreya.—Now unfold to me, Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters: how Brahmá at creation made the world with the qualities, the characteristics, and the forms of things[1].

पराशर उवाच ।

मैत्रेय कथयाम्येष शृणुष्व सुसमाहितः ।
यथा ससर्ज्ज देवोऽसौ देवादीनखिलान् प्रभुः ॥३॥
सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।
अबुद्धिपूर्व्वकः सर्गः प्रादुर्भूतस्तमोमयः ॥४॥

Paráśara.—I will explain to you, Maitreya, listen attentively, how this deity, the lord of all, created the gods and other beings.

Whilst he (Brahmá) formerly, in the beginning of the Kalpas, was meditating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold Ignorance, consisting of obscurity, illusion, extreme illusion, gloom, utter darkness[2]. The creation of the creator thus plunged in

1 The terms here employed are for qualities, Gunas ; which, as we have already noticed, are those of goodness, foulness, and darkness. The characteristics, or Swabhávas, are the inherent properties of the qualities, by which they act, as, soothing, terrific, or stupefying: and the forms, Swarūpas, are the distinctions of biped, quadruped, brute, bird, fish, and the like.

2 Or Tamas, Moha, Mahámoha, Tamisra, Andhatamisra ; they are the five kinds of obstruction, viparyyaya, of soul's liberation, according to the Sánkhya : they are explained to be, 1. The belief of material

तमो मोहो महामोहस्तामिस्रो ह्यन्धसंज्ञितः ।
अविद्या पंचपर्व्वैषा प्रादुर्भूता महात्मनः ॥५॥
पंचधावस्थितः सर्गो ध्यायतो प्रतिबोधवान् ।
बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मकः ॥६॥
मुख्या नगा यतश्चोक्ता मुख्यसर्गस्ततस्त्वयम् ।
तं दृष्ट्वाऽसाधकं सर्गममन्यदपरं पुनः ॥७॥
तस्याभिध्यायतः सर्गस्तिर्य्यक्स्रोताभ्यवर्त्तत ।
यस्मात् तिर्य्यक् प्रवृत्तः स तिर्य्यक्स्रोतास्ततः स्मृतः ॥८॥
पश्वादयस्ते विख्यातास्तमः प्राया ह्यवेदिनः ।
उत्पथग्राहिणश्चैव तेऽज्ञाने ज्ञानमानिनः ॥९॥

abstraction, was the fivefold (immovable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and destitute of motion[3]. Since immovable things were first created, this is called the first creation, Brahmá, beholding that it was defective, designed another ; and whilst he thus meditated, the animal creation was manifested, to the products of which the term Tiryaksrotas is

substance being the same with spirit ; 2. Notion of property or possession, and consequent attachment to objects, as children and the like, as being one's own ; 3. Addiction to the enjoyments of sense ; 4. Impatience or wrath ; and 5. Fear of privation or death. They are called in the Pátanjala philosophy, the five afflications, Kleśa, but are similarly explained by Avidyá, 'ignorance ;' Asmitá, 'selfishness,' literally 'I-amness ;' Rága, 'love ;' Dwesha, 'hatred ;' and Abhiniveṣa (अभिनिवेशः), 'dread of temporal suffering.' Sánkhya Káriká, p. 148--150. This creation by Brahma in the Váráha Kalpa begins in the same way, and in the same words, in most of the Purāṇas. The Bhágavata reverses the order of these five products, and gives them, Andhatamisra, Tamisra, Mahámoha, Moha, and Tamas ; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt, merely for the sake of giving the passage an air of originality.

3 This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature, or Pradhána ; but, as will be seen presently, we have here to do with final productions, or the forms in which the previously created elements and faculties are more or less perfectly aggregated. The first class of these forms is here said to be immovable things ; that is, the mineral and vegetable kingdoms ; for the solid earth, with its mountains and rivers and seas, was already prepared for their reception. The 'fivefold' immovable creation is indeed, according to the comment, restricted to vegetables, five orders of which are enumerated, or, 1. trees ; 2. shrubs ; 3. climbing plants ; 4, creepers ; and 5. grasses.

अहङ्कृता अहम्माना अष्टाविंशद्वधात्मकाः ।

अन्तःप्रकाशास्ते सर्व्वे आवृताश्च परस्परम् ॥१०॥

applied, from their nutriment following a winding course[4]. These were called beasts, &c., and their characteristic was the quality of darkness, they being destitute of knowledge, uncontrolled in their conduct, and mistaking error for wisdom ; being formed of egotism and self-esteem, labouring under the twenty-eight kinds of imperfection[5], manifesting inward sensations, and associating with each other (according to heir kinds).

तमप्यसाधकं मत्वा ध्यायतोऽन्यस्ततोऽभवत् ।

ऊर्द्ध्वस्रोतास्तृतीयस्तु सात्त्विकोर्ध्वमवर्त्तत ॥११॥

ते सुखप्रीतिबहुला बहिरन्तस्त्वनावृताः ।

प्रकाशा बहिरन्तश्च ऊर्ध्वस्रोतोद्भवाः स्मृताः ॥१२॥

तुष्टात्मनस्तृतीयस्तु देवसर्गस्तु स स्मृतः ।

तस्मिन् सर्गेऽभवत् प्रीतिर्निष्पन्ने ब्रह्मणस्तदा ॥१३।

Beholding this creation also imperfect, Brahmá again meditated, and a third creation appeared, abounding with the quality of goodness, termed Ūrddhasrotas.[6] The beings thus produced in the Ūrddhasrotas creation were endowed with pleasure and enjoyment, unencumbered

4 Tiryak, 'crooked ;' and Srotas, 'a canal.'

5 Twenty-eight kinds of Badhas (बाधाः), which in the Sánkhya system mean disabilities, as defects of the senses, blindness, deafness, &c. ; and defects of intellect, discontent, ignorance, and the like. S. Káriká, p. 148, 151. In place of Badha, however, the more usual reading, as in the Bhágavata, Váráha, and Márkaṇḍeya Puráṇas, is Vidha (विध), 'kind,' 'sort,' as अष्टाविंशद्विधात्मकाः । implying twenty-eight sorts of animals. These are thus specified in the Bhágavata, III. 10 : Six kinds have single hoofs, nine have double or cloven hoofs, and thirteen have five claws or nails instead of hoofs. The first are the horse, the mule, the ass, the yak, the sarabha, and the gaura, or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, shacal, wolf, tiger, cat, hare, porcupine, lion, monkey, elephant, tortoise, lizard, and alligator.

6 Ūrddha, 'above,' and Srotas, as before ; their nourishment being derived from the exterior, not from the interior of the body : according to the commentator : ऊर्द्ध्वमुपरि देहाद्बहिरेव स्रोत आहारस्य प्रहणं यस्य सः । as a text of the Vedas has it ; 'Through satiety derived from even beholding ambrosia ;' अमृतदर्शनादेव तृप्ते: ।

ततोऽन्य स तदा दध्यौ साधकं सर्गमुत्तमम्
असाधकांस्तु तान् ज्ञात्वा मुख्यसर्गादिसम्भवान् ॥१४॥
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः ।
प्रादुर्बभूव चाव्यक्तादर्व्वाक् स्रोतस्तु साधकम् ।१५।
यस्मादर्वाक् प्रवर्त्तन्ते ततोऽर्व्वाक्स्रोतसस्तु ते ।
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः ॥१६॥
तस्मात् ते दुःखबहुला भूयोभूयश्च कारिणः ।
प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते ॥१७॥

internally or externally, and luminous within and without. This, termed the creation of immortals, was the third perfomance of Brahmá, who, although well pleased with it, still found it incompetent to fulfil his end. Continuing therefore his meditations, there sprang, in consequence of his infallible purpose, the creation termed Arváksrotas, from indiscrete nature. The products of this are termed Arváksrotasas,[7] from the downward current (of their nutriment). They abound with the light of knowledge, but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instruments (of accomplishing the object of creation, the liberation of soul). These creatures were mankind.

इत्येते कथिताः सर्गाः षडत्र मुनिसत्तम ।
प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः ॥१८॥

I have thus explained to you, excellent Muni, six[8] creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahmá[9]. The second was that of the rudimental principles

7 Arvák, 'downwards,' and Srotas, 'canal.'

8 This reckoning is not very easily reconciled with the creations described ; for, as presently enumerated, the stages of creation are seven. The commentator, however, considers the Ūrddhasrotas creation, or that of the superhuman beings, to be the same with that of the Indriyas, or senses over which they preside ; by which the number is reduced to six.

9 This creation being the work of the supreme spirit, ब्रह्म परमात्मा तत्कर्त्तृकः सर्गो विज्ञेय इत्यर्थः । according to the commentator ; or it might have been understood to mean, that Brahmá was then created, being, as we have seen, identified with Mahat, 'active intelligence,' or the operating will of the Supreme. See Ch. II. Note 23.

तन्मात्राणां द्वितीयश्च भूतसर्गस्तु स स्मृतः ।
वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः ॥१९॥
इत्येष प्राकृतः सर्गः सम्भूतो बुद्धिपूर्व्वकः ।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः ॥२०॥
तिर्य्यक्स्रोतास्तु यः प्रोक्तस्तैर्य्यग्योन्यः स उच्यते ।
ऊर्ध्वस्रोतास्ततः षष्ठो देवसर्गस्तु स स्मृतः ॥२१॥
ततोऽर्व्वाक्स्रोतसः सर्गः सप्तमः स तु मानुषः ।
अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः ॥२२॥

(Tanmátras), thence termed the elemental creation (Bhúta sarga). The third was the modified form of egotism, termed the organic creation, or creation of the senses (Aindríyaka). These three were the Prákṛta creations, the developments of indiscrete nature, preceded by the indiscrete principle[10]. The fourth or fundamental creation (of perceptible things) was that of inanimate bodies. The fifth, the Tairyag yonya creation, was that of animals. The sixth was the Ūrddhasrotas creation, or that of the divinities. The creation of the Arváksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and dark-

10 The text is, सर्गः सम्भूतो बुद्धिपूर्व्वकः । which is, as rendered in the text, 'creation preceded by, or beginning with Buddhi, intelligence.' The rules of euphony would however admit of a mute negative being inserted, or सम्भूतोऽबुद्धिपूर्व्वकः । 'preceded by ignorance;' that is, by the chief principle. crude nature or Pradhana. which is one with ignorance : but this seems to depend on notions of a later date, and more partial adoption, than those generally prevailing in our authority ; and the first reading therefore has been preferred. It is also to be observed, that the first unintellectual creation was that of immovable objects (as in p. 30-31), the original of which is, अबुद्धिपूर्व्वकः सर्गः प्रादुर्भूतस्तमोमयः । and all ambiguity of construction is avoided. The reading is also established by the text of the Linga Purána, which enumerates the different series of creation in the words of the Vishṇu, except in this passage, which is there transposed, with a slight variation of the reading. Instead of प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः । it is प्रथमो महतः सर्गः सम्भूतो बुद्धिपूर्व्वकः । 'The first creation was that of Mahat : Intellect being the first in manifestation.' The reading of the Váyu P. is still more tautological, but confirms that here preferred : प्रथमो महतः सर्गो विज्ञेयो महतस्तु सः । See also n. 12.

पंचैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः ।
प्राकृतो वैकृताश्चैव कौमारो नवमः स्मृतः ॥२३॥
इत्येते वै समाख्याता नव सर्गाः प्रजापतेः
प्राकृता वैकृताश्चैव जगतो मूलहेतवः ।
सृजतो जगदीशस्य किमन्यत् श्रोतुमिच्छसि ॥२४॥

ness.[11] Of these creations, five are secondary, and three are primary[12]. But there is a ninth, the Kaumára creation, which is both primary and secondary[13]. These are the nine creations of the great progenitor of all, and, both as primary and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost thou desire to hear ?

11 The Anugraha creation, of which no notice has been found in the Mahábhárata, seems to have been borrowed from the Sánkhya philosophy. It is more particularly described in the Padma, Márkaṇḍeya, Linga, and Matsya Puráṇas ; as, पंचमोऽनुग्रहः सर्गः स चतुर्द्धा व्यवस्थितः । विपर्य्ययेणाशक्त्या च सिद्ध्या तुष्ट्या तथैव च ॥ 'The fifh is the Anugraha creation, which is subdivided into four kinds ; by obstruction, disability, perfectness, and acquiescence. This is the Pratyaya sarga, or intellectual creation, of the Sánkhyas (S. Káriká, v. 46. p. 146) ; the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have sensible perception. In its specific subdivisions it is the notion of certain inseparable properties in the four different orders of beings : obstruction or stolidity in inanimate things ; inability or imperfection in animals ; perfectibility in man ; and acquiescence or tranquil enjoyment in gods. So also the Váyu P. : स्थावरेषु विपर्य्यासस्तिर्य्यग्योनिष्वशक्तिता सिद्ध्यात्मानो मनुष्यास्तु तुष्टिर्देवेषु कृत्स्नशः ।

12 Or Vaikṛta, derived mediately from the first principle, through its Vikṛtis, 'productions' or 'developements ;' and Prákṛta, derived more immediately from the chief principle itself. Mahat and the two forms of Ahankára, or the rudimental elements and the senses, constitute the latter class ; inanimate beings, &c, compose the former : or the latter are considered as the work of Brahmá, whilst the three first are evolved from Pradhána. So the Váyu : प्राकृतास्तु त्रयः सर्गाः कृतास्ते बुद्धिपूर्व्वकाः । बुद्धिपूर्व्वं प्रवर्त्तन्ते षट् सर्गाः ब्रह्मणस्तु ते । 'The three creations beginning with Intelligence are elemental ; but the six creations which proceed from the series of which Intellect is the first are the works of Brahmá.'

13 We must have recourse here also to other Puráṇas. for the elucidation of this term. The Kaumára creation is the creation of Rudra or Nílalohita, a from of Śiva, by Brahmá, which is

मैत्रेय उवाच ।

संक्षेपात् कथितः सर्गो देवादीनां मुने त्वया ।
विस्तराच्छ्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम ॥२५।

Maitreya.—Thou hast briefly related to me, Muni, the creation of the gods and other beings: I am desirous, chief of sages, to hear from thee a more ample account of their creation.

subsequently described in our text, and of certain other mind-born sons of Brahmá, of whose birth the Vishṇu P. gives no further account : they are elsewhere termed Sanat-kumára, Sananda, Sanaka, and Sanatana, with sometimes a fifth, Ribhu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, kumáras ; that is, ever pure and innocent ; whence their creation is called the Kaumára. Thus the Váyu : अग्रे ससर्ज वै ब्रह्मा मानसानात्मनः समान् । सनन्दनं ससनकं विद्वांसं च सनातनं । सनत्कुमारमेव च न ते लोके तु सर्ज्जन्ते निरपेक्षाः सनातनाः । And the Linga has, यथोत्पन्नः सदा एव कुमार स इहोच्यते । तस्मात् सनत्कुमारेति नामास्तीह प्रकीर्त्तितः । 'Being ever as he was born, he is here called a youth ; and hence his name is well known as Sanatkumára.' This authority makes Sanatkumára and Ribhu the two first born of all : ऋभुः सनत्कुमारश्च द्वावेतावूर्द्ध्वरेतसौ । पूर्व्वोत्पन्नौ...सर्व्वेषामपि पूर्व्वजौ । whilst the text of the Hari Vaṃsa limits the primogeniture to Sanatkumára : सनत्कुमारं च विभुं पूर्व्वेषामपि पूर्व्वजं । In another place, however, it enumerates apparently six, or the above four with Sana and either Ribhu or another Sanátana ; for the passage is-corrupt. The French translation ascribes a share in creation to Sanatkumára : 'Les sept Prajapatis, Roudra, Scanda, et Sanatkaumára, se mirent a produire les etres repandant partout l'inepuisable energie de dieu.' The original is, सप्तैते जनयन्ति स्म प्रजा रुद्रश्च भारत । स्कन्दः सनत्कुमारश्च तेजः संक्षिप्य तिष्ठतः । Sankshipya is not 'repandant,' but 'restraining ;' and Tishthatah being in the dual number, relates of course to only two of the series. The correct rendering is, 'These seven (Prajápatis) created progency, and so did Rudra ; but Skanda and Sanatkumára, restraining their power, abstained (from creation).' So the commentator : सृष्टिसामर्थ्यं संक्षिप्य निगृह्य सृष्टिमकुर्व्वन्तावेव तिष्ठतः । These sages, however, live as long as Brahmá, and they are only created by him in the first Kalpa, although their generation is very commonly, but inconsistently, introduced in the Váráha or Pádma Kalpas. This creation, says the text, is both primary (Prákṛta) and secondary (Vaikṛta). It is the latter, according to the commentator, as regards the origin of these saints from Brahmá : it is the former as affects Rudra, who, though proceeding from Brahmá, in a certain form was in essence equally an immediate production of the first principle. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Saivas, and to have been awkwardly engrafted upon the Vaishṇava system. Sanatkumára and his brethren are always described in the Saiva Puránas as

पराशर उवाच ।

कर्म्मभिर्भाविताः पूर्व्वैः कुशलाकुशलैस्तु ताः ।
ख्यात्या तया ह्यनिर्मुक्ताः संहारे ह्युपसंहृताः ।२६।
स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मंश्चतुर्विधाः ।
ब्रह्मणः कुर्व्वतः सृष्टिं जज्ञिरे मानसास्तु ताः ॥२७॥

Parâśara.—Created beings, although they are destroyed (in their individual forms) at the periods of dissolution, yet, being affected by the good or evil acts of former existence, they are never exempted from their consequences ; and when Brahmá creates the world anew, they are the progeny of his will, in the fourfold condition of gods, men, animals, or inanimate things. Brahmá then, being desirous of creating the four orders of beings, termed gods, demons, progenitors, and men, collected his mind into itself.[14] Whilst thus concentrated,

Yogis : as the Kūrma, after enumerating them, adds, पंचैते योगिनो विप्राः परं वैराग्यमाश्रिताः । 'These five, oh Brahmans, were Yogis, who acquired entire exemption from passion :' and the Hari Vaṃsa, although rather Vaishṇava than Saiva, observes, that the Yogis celebrate these six, along with Kapila, in Yoga works : ब्रह्माणं कपिलं चैव षडेतांश्च योगिनः । यतयो योगतन्त्रेषु स्तुवन्ति हि द्विजातयः । The idea seems to have been amplified also in the Saiva works ; for the Linga P. describes the repeated birth of Śiva, or Vámadeva, as a Kumára, or boy, from Brahmá, in each Kalpa, who again becomes four. Thus in the twenty-ninth Kalpa Swetalohita is the Kumára, and he becomes Sananda, Nandana, Viswananda, Upananda; all of a white complexion : in the thirtieth the Kumára becomes Virajas, Viváhu, Visoka, Viswabhávana ; all of a red colour : in the thirty-first he becomes four youths of a yellow colour : and in the thirty-second the four Kumáras were black. All these are, no doubt, comparatively recent additions to the original notion of the birth of Rudra and the Kumáras ; itself obviously a sectarial innovation opon the primitive doctrine of the birth of the Prajápatis, or will-born sons of Brahmá.

14 These reiterated, and not always very congruous accounts of the creation are explained by the Purāṇas as referring to different Kalpas, or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance is the probability that they have been borrowed from different original authorities. The account that follows is evidently modified by the Yogi Saivas, by its general mysticism, and by the expressions with which it begins: ततो देवासुरपितॄन्मानुषांश्च चतुष्टयं । सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत् । 'Collecting his mind into itself,' मनो समाधत्ते । according to the comment, is the performance of the Yoga (Yūyuje). The term Ambhánsi, lit. 'waters,' for the four orders of beings, gods, demons, men, and Pitṛs, is also a

ततो देवासुरपितॄन् मानुषांश्च चतुष्टयम् ।
सिसृक्षुरम्भांस्येतानि स्वमात्मानमयूयुजत् ॥२८॥
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत् प्रजापतेः ।
सिसृक्षोर्ज्जघनात् पूर्व्वमसुरा जज्ञिरे ततः ॥२९॥
उत्ससर्ज्ज ततस्तान्तु तमोमात्रात्मिकां तनुम् ।
सा तु त्यक्ता ततस्तेन मैत्रेयाभूद् विभावरी ॥३०॥
सिसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः ।
सत्त्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो द्विज ॥३१॥
त्यक्ता सा तु तनुस्तेन सत्त्वप्रायमभूद् दिनम् ।
ततो हि बलिनो रात्रावसुरा देवता दिवा ॥३२॥
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम् ।
पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे ॥३३॥
उत्ससर्ज्ज पितॄन् सृष्ट्वा ततस्तामपि स प्रभुः ।
स चोत्सृष्टाऽभवत् सन्ध्या दिननक्तान्तरस्थितिः ॥३४

the quality of darkness pervaded his body ; and thence the demons (the Asuras) were first born, issuing from his thigh. Brahmá then abandoned that form which was composed of the rudiment of darkness, and which, being deserted by him, became night. Continuing to create, but assuming a different shape, he experienced pleasure ; and thence from his mouth proceeded the gods, endowed with the quality of goodness. The form abandoned by him, became day, in which the good quality predominates ; and hence by day the gods are most powerful, and by night the demons. He next adopted another person, in which the rudiment of goodness also prevailed ; and thinking of himself, as the father of the world, the progenitors (the Pitṛs) were born from his side. The body, when he abandoned it, became the Sandhyá (or evening twilight), the interval between day and night. Brahmá then assumed another person, pervaded by

peculiar, and probably mystic term. The commentator says it occurs in the Vedas as a synonym of gods, &c.: एतानि चत्वार्य्यम्भांसि देवा मनुष्याः पितरोऽसुरा इति श्रुतेः । The Váyu Puráṇa derives it from भा 'to shine,' because the different orders of beings shine or flourish severally by moonlight, night, day, and twilight: भान्ति यस्मात्ततोऽम्भांसि । &c.

रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः ।
रजोमात्रोत्कटा जाता मनुष्या द्विजसत्तम ॥३५॥
तामप्याशु स तत्याज तनुं सद्यः प्रजापतिः ।
ज्योत्स्ना समभवत् सापि प्राक्सन्ध्या याभिधीयते।३६
ज्योत्स्नायामेव बलिनो मनुष्याः पितरस्तथा ।
मैत्रेय सन्ध्यासमये तस्मादेते भवन्ति वै ॥३७॥
ज्योत्स्ना राज्यहनी सन्ध्या चत्वार्य्येतानि वै प्रभोः ।
ब्रह्मणस्तु शरीराणि त्रिगुणोपाश्रयाणि तु ॥३८॥

the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn. At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsná (dawn), Rátri (night), Ahar (day), and Sandhyá (evening), are the four bodies of Brahmá invested by the three qualities[15].

15 This account is given in several other Puráṇas: in the Kūrma with more simplicity; in the Padma, Linga, and Váyu with more detail. The Bhágavata, as usual, amplifies still more copiously, and mixes up much absurdity with the account. Thus the person of Sandhyá, 'evening twilight,' is thus described: "She appeared with eyes rolling with passion, whilst her lotus-like feet sounded with tinkling ornaments: a muslin vest depended from her waist, secured by a golden zone: her breasts were protuberant, and close together; her nose was elegant; her tongue beautiful; her face was bright with smiles, and she modestly concealed it with the skirts of her robe; whilst the dark curls clustered round her brow." The Asuras address her, and win her to become their bride. To the four forms of our text, the same work adds, Tandrí, 'sloth;' Jṛmbhiká, 'yawning;' Nidrá, 'sleep;' Unmáda, 'insanity;' Antarddhána, 'disappearance;' Pratibimba, 'reflexion;' which become the property of Pisáchas, Kinnaras, Bhūtas, Gandharbas, Vidyádharas, Sádhyas, Pitṛs, and Manus. The notions of night, day, twilight, and moonlight being derived from Brahmá, seem to have originated with the Vedas. Thus the commentator on the Bhágavata observes, यास्य तनुरासीत् तामपाहत सा तमिस्राभवदिति श्रुतिः । 'That which was his body, and was left, was darkness: this is the Śruti.' All the authorities place night before day, and the Asuras or Titans before the gods, in the order of appearance; as did Hesiod and other ancient theogonists.

रजोमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम् ।
ततः क्षुद् ब्रह्मणो जाता जज्ञे कोपस्तया ततः ॥३९॥
क्षुत्क्षामानन्धकारेऽथ सोऽसृजद् भगवांस्ततः ।
विरूपाः श्मश्रुला(छ) जातास्तेऽभ्यधावंस्ततः प्रभुम्।४०
मैवं भो रक्ष्यतामेष यैरुक्तम् राक्षसास्तु ते ।
ऊचुः खादाम इत्यन्ये ये ते यक्षास्तु जक्षणात् ॥४१॥
अप्रियानथ तान् दृष्ट्वा केशाः शीर्य्यन्त वेधसः ।
हीनाश्च शिरसो भूयः समारोहन्त तच्छिरः ।४२।
सर्पणात् तेऽभवन् सर्पा हीनत्वादहयः स्मृताः ।
ततः क्रुद्धो जगत्स्रष्टा क्रोधात्मनो विनिर्ममे ॥४३॥
वर्णेन कपिशेनोग्रा भूतास्ते पिशिताशनाः ।
धयन्तो गां समुत्पन्ना गन्धर्व्वास्तस्य तत्क्षणात् ॥४४।

Next from Brahmá, in a from composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth in darkness beings emaciate with hunger, of hideous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed, Oh preserve us! were thence called Rákshasas[16]: others, who cried out, Let us eat, were denominated from that expression Yakshas[17]. Beholding them so disgusting, the hairs of Brahmá were shrivelled up, and first falling from his head, were again renewed upon it: from their falling they became serpents, called Sarpa from their creeping, and Ahi because they had deserted the head[18] The creator of the world, being incensed, then created fierce beings, who were denominated goblins, Bhútas, malignant fiends and eaters of flesh. The Gandharbas were next born, imbibing melody · drinking of the goddess of speech, they were born, and thence their appellation[19].

पिबन्तो जज्ञिरे वाचं गन्धर्व्वास्तेन ते द्विज ।
एतानि सृष्ट्वा भगवान् ब्रह्मा तच्छक्तिनोदितः ।४५

The divine Brahmá, influenced by their material energies, having created these beings, made others of his own will. Birds he formed

16 From Raksha, 'to preserve.'
17 From Yaksha, 'to eat.'
18 From Srip, sṛpo, 'to creep,' and from Há, 'to abandon.'
19 Gám dhayantah, 'drinking speech.'

ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत् ।

अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान् ॥४६

सृष्टवानुदराद् गाश्च पार्श्वाभ्यां च प्रजापतिः ।

पद्भ्यामश्वान् समातंङ्गान् शरभान् गवयान् मृगान् ॥४७॥

उष्ट्रानश्वतरांश्चैव न्यङ्कूनन्यांश्च जातयः ।

ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे ॥४८॥

from his vital vigour; sheep from his breast; goats from his mouth; kine from his belly and sides; and horses, elephants, Sarabhas, Gayals, deer, camels, mules, antelopes, and other animals, from his feet: whilst from the hairs of his body sprang herbs, roots, and fruits.

त्रेतायुगमुखे ब्रह्मा कल्पस्यादौ द्विजोत्तम ।

सृष्ट्वा पश्वोषधीः सम्यग् युयोज स तदाध्वरे ॥४९।

गौरजः पुरुषा मेषा अश्वा अश्वतराः खराः ।

एतान् ग्राम्यान् पशून प्राहुरारण्यांश्च निबोध मे ॥५०॥

श्वापदो द्विखुरो हस्ती वानरः पक्षिपंचमः ।

औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः ॥५१॥

Brahmá having created, in the commencement of the Kalpa. various plants, employed them in sacrifices, in the beginning of the Tretá age. Animals were distinguished into two classes, domestic (village) and wild (forest): the first class contained the cow, goat, the hog, the sheep, the horse, the ass, the mule: the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects[20].

गायत्रं च ऋचश्चैव त्रिवृत्स्तोमं रथन्तरम् ।

अग्निष्टोमं च यज्ञानां निर्म्ममे प्रथमान् मुखात् ॥५२॥

From his eastern mouth Brahmá then created the Gayatrì metre,

20. This and the preceding enumeration of the origin of vegetables and animals occurs in several Puráṇas, precisely in the same words. The Linga adds a specification of the Aranya, or wild animals, which are said to be the buffalo, gayal, bear, monkey, sarabha, wolf, and lion.

यजूंषि त्रैष्टुभं छन्दस्तोमं सप्तदशं तथा ।
बृहत् साम तथोक्थं च दक्षिणादसृजन् मुखात् ॥५३॥
सामानि जगतीछन्दःस्तोमं सप्तदशं तथा ।
वैरूपमतिरात्रं च पश्चिमादसृजन् मुखात् ॥५४॥
एकविंशमथर्व्वाणमाप्तोर्यामाणमेव च ।
अनुष्टुभं स वैराजम् उत्तरादसृजन्मुखात् ॥५५॥

the Ṛg-veda, the collection of hymns termed Trivṛt, the Rathantara portion of the Sáma-veda, and the Agnishṭoma sacrifice: from his southern mouth he created the Yajur-veda, the Trishṭubh metre, the collection of hymns called Panchadaśa, the Vṛhat Sáma, and the portion of the Sáma-veda termed Uktha: from his western mouth he created the Sáma-veda, the Jayati metre, the collection of hymns termed Saptadaśa, the portion of the Sáma called Vairúpa, and the Atirátra sacrifice: and from his northern mouth he created the Ekaviṃsa collection of hymns, the Atharva-veda, the Āptoryámá rite, the Anushṭubh metre, and the Vairája portion of the Sáma-veda[21].

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे ।
देवासुरपितृन् सृष्ट्वा मनुष्यांश्च प्रजापतिः ॥५६॥

In this manner all creatures, great or small, proceeded from his

21 This specification of the parts of the Vedas that proceed from Brahmá occurs, in the same words, in the Váyu, Linga, Kūrma, Padma, and Márkaṇḍeya Puráṇas. The Bhágavata offers some important varieties: "From his eastern and other mouths he created the Rik, Yajush, Sáma, and Atharvan vedas; the Śastra or 'the unuttered incantation;' Ijyá 'oblation;' Stuti and Stoma 'prayers' and 'hymns;' and Práyaśchitta, 'expiation' or 'sacred philosophy' (Bráhma): also the Vedas of medicine, arms, music, and mechanics; and the Itihásas and Puráṇas, which are a fifth Veda: also the portions of the Vedas called Sorasi, Uktha, Puríshi, Agnishṭut, Āptoryámá, Atirátra, Vájapeya, Gosava; the four parts of virtue, purity, liberality, piety, and truth; the orders of life, and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart; the metre Ushnih from the hairs of his body; Gáyatrí from his skin; Trishṭubh from his flesh; Anushṭubh from his tendons; Jagati from his bones; Pankti from his marrow; Vṛhati from his breath. The consonants were his life; the vowels his body; the sibilants his senses; the semi-vowels his vigour". This mysticism, although perhaps expanded and amplified by the Pauráṇiks, appears to originate with the Vedas: as in the text, अनुष्टुप् स्नावान् । 'The metre was of the tendons.' The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

ततः पुनः ससर्ज्जादौ स कल्पस्य पितामहः ।
यक्षान् पिशाचान् गन्धर्व्वांस्तथैवाप्सरसां गणान् ।।५७।।

नरकिन्नररक्षांसि वयः पशुमृगोरगान् ।
अव्ययं च व्ययं चैव यदिदं स्थाणुजंगमम् ।।५८।।

तत् ससर्ज्ज तदा ब्रह्मा भगवानादिकृद् विभुः ।
तेषां ये यानि कर्म्माणि प्राक् सृष्ट्यां प्रतिपेदिरे ।।५९

तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः ।
हिंस्राहिंस्रे मृदुक्रूरे धर्म्माधर्म्मावृतानृते ।
तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते ।।६०

limbs. The great progenitor of the world having formed the gods, demons, and Pitṛs, created, in the commencement of the Kalpa, the Yakshas, Piśáchas (goblins), Gandharbas and the troops of Apsarasas the nymphs of heaven, Naras (centaurs, or beings with the limbs of horses and human bodies) and Kinnaras (beings with the heads of horses), Rákshasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahmá, the first creator and lord of all: and these things being created, discharged the same functions as they had fulfilled in a previous creation, whether malignant or benign, gentle or cruel, good or evil, true or false; and accordingly as they are actuated by such propensities will be their conduct.

इन्द्रियार्थेषु भूतेषु शरीरेषु च स प्रभुः ।
नानात्वं विनियोगञ्च धातैव व्यसृजत् स्वयम् ।।६१।

नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम ।
वेदशब्देभ्य एवादौ देवादीनां चकार सः ।।६२।।

ऋषीणां नामधेयानि यथा वेदश्रुतानि वै ।
यथा नियोगयोग्यानि सर्वेषामपि सोऽकरोत् ।।६३।।

And the creator displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies: he determined in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Ṛshis, as they also are read in

यथर्त्तावृतुलिङ्गानि नानारूपाणि पर्य्यये ।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु ॥६४॥
करोत्येवंविधां सृष्टिं कल्पादौ स पुनः पुनः ।
सिसृक्षाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः ॥६५॥

Vedas. In like manner as the products of the seasons designate in periodical revolution the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga, or age; and thus, in the beginning of each Kalpa, does Brahmá repeatedly create the world, possessing the power that is derived from the will to create, and assisted by the natural and essential faculty of the object to be created.

CHAPTER VI

मैत्रेय उवाच ।

अर्व्वाक्स्रोतस्तु कथितो भवता यस्तु मानुषः ।
ब्रह्मन् विस्तरतो ब्रूहि ब्रह्मा तमसृजद् यथा ॥१॥
यथा च वर्णानसृजद् यद्गुणांश्च महामुने ।
यच्च तेषां स्मृतं कर्म्म विप्रादीनां तदुच्यताम् ॥२॥

Maitreya.—Thou hast briefly noticed, illustrious sage, the creation termed Arvâksrotas, or that of mankind: now explain to me more fully how Brahmá accomplished it; how he created the four different castes; what duties he assigned to the Brahmans and the rest[1].

पराशर उवाच ।

सत्याभिध्यायिनः पूर्व्वं सिसृक्षोर्ब्रह्मणो जगत् ।
अजायन्त द्विजश्रेष्ठ सत्त्वोद्रिक्ता मुखात् प्रजाः ॥३॥
वक्षसो रजसोद्रिक्तास्तथा वै ब्रह्मणोऽभवन् ।
रजसा तमसा चैव समुद्रिक्तास्तथोरुजाः ॥४॥
पद्भ्यामन्याः प्रजा ब्रह्मा ससर्ज्ज द्विजसत्तम ।
तमःप्रधानास्ताः सर्व्वाश्चातुर्व्वर्ण्यमिदं ततः ॥५॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च द्विजसत्तम ।
पादोरुवक्षःस्थलतो मुखतश्च समुद्गताः ॥६॥

Paráśara.—Formerly, oh best of Brahmans, when the truth-meditating Brahmá was desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness; others from his breast, pervaded by the quality of foulness; others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, Brahmans, Kshatriyas,

1 The creation of mankind here described is rather out of its place, as it precedes the birth of the Prajápatis, or their progenitors: but this want of method is common to the Puráṇas, and is evidence of their being compilations from various sources.

यज्ञनिष्पत्तये सर्व्वमेतद् ब्रह्मा चकार वै ।
चातुर्व्वर्ण्य महाभाग यज्ञसाधनमुत्तमम् ॥७॥
यज्ञैराप्यायिता देवा वृष्ट्युत्सर्गेण वै प्रजाः ।
आप्याययन्ते धर्म्मज्ञ यज्ञाः कल्याणहेतवः ॥८॥
निष्पाद्यन्ते नरैस्तैस्तु स्वधर्म्माभिरतैस्ततः ।
विशुद्धाचरणोपेतैः सद्भिः सन्मार्गगामिभिः ॥९॥
स्वर्गापवर्गौ मानुष्यात् प्राप्नुवन्ति नरा मुने ।
यथाभिरुचितं स्थानं तद् यान्ति मनुजा द्विज ॥१०॥
प्रजास्ता ब्रह्मणा सृष्टाश्चातुर्वर्ण्यव्यवस्थितौ ।
सम्यक्श्रद्धासमाचारप्रवणा मुनिसत्तम ॥११॥
यथेच्छावासनिरताः सर्व्वबाधाविवर्जिताः ।
शुद्धान्तःकरणाः शुद्धाः सर्व्वानुष्ठाननिर्म्मलाः १२

Vaisyas, and Súdras, produced from the mouth, the breast, the thighs, and the feet of Brahmá[2]. These he created for the performance of sacrifices. the four castes being the fit instruments of their celebration. By sacrifices, oh thou who knowest the truth, the gods are nourished ; and by the rain which they bestow, mankind are supported[3] : and thus sacrifices, the source of happiness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity : they go, after death, to whatever sphere they aspire to, as the consequence of their human nature. The beings who were created by Brahmá, of these four castes, were at first endowed with righteousness and perfect faith ; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil, by observance of sacred institutes. In

2 This original of the four castes is given in Manu, and in most of the Puráṇas. We shall see, however, that the distinctions are subsequently ascribed to voluntary election, to accident, or to positive institutions.

3 According to Manu, oblations ascend to and nourish the sun; whence the rain falls upon earth, and causes the growth of corn : burnt-offerings are therefore the final causes of the support of mankind.

शुद्धे च तासां मनसि शुद्धेऽन्तःसंस्थिते हरौ ।
शुद्धं ज्ञानं प्रपश्यति विष्ण्वाख्य येन तत्पदम् ॥१३॥
ततः कालात्मको योऽसौ स चांशः कथितो हरेः ।
स पातयत्यघं घोरमल्पमल्पाल्पसारवत् ॥१४॥
अधर्म्मबीजसंभूतं तमोलोभसमुद्भवम् ।
प्रजासु तासु मैत्रेय रागादिकमसाधकम् ॥१५॥
ततः सा सहसा सिद्धिस्तेषां नातीव जायते ।
रसोल्लासादयश्चान्याः सिद्धयोऽष्टौ भवन्ति याः ।१६।

their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishṇu.[4] After a while (after the Tretá age had continued for some period), that portion of Hari which has been described as one with Kála (time) infused into created beings sin, as yet feeble though formidable, or passion and the like: the impediment of soul's liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollásá and the rest, were impaired;[5] and these being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrasts, as heat and cold, and the like. They therefore constructed places of refuge, protected by trees, by

4 This description of a pure race of beings is not of general occurrence in the Puráṇas. It seems here to be abridged from a much more detailed account in the Brahmáṇḍa, Váyu, and Márkaṇḍeya Puráṇas. In those works Brahmá is said to create, in the beginning of the Kalpa, a thousand pairs of each of the four classes of mankind, who enjoy perfect happiness during the Krita age, and only gradually become subject to infirmities as the Tretá or second age advances.

5 These eight perfections, or Siddhis, are not the supernatural faculties obtained by the performance of the Yoga. They are described, the commentator says, in the Skánda and other works; and from them he extracts their description: 1. Rasollásá, the spontaneous or prompt evolution of the juices of the body, independently of nutriment from without: 2. Tripti, mental satisfaction, or freedom from sensual desire: 3. Sámya, sameness of degree: 4. Tulyatá, similarity of life, form, and feature: 5. Visoká, exemption alike from infirmity or grief: 6. Consummation of penance and meditation, by attainment of true knowledge: 7. The power of going every where at will: 8. The faculty of reposing at any time or in any place. These attributes are alluded to, though obscurely, in the Váyu, and are partly specified in the Márkaṇḍeya Puráṇa.

तासु क्षीणास्वशेषासु वर्द्धमाने च पातके ।

द्वन्द्वाभिभवदुःखार्त्तास्ता भवन्ति ततः प्रजाः ॥१७॥

ततो दुर्गाणि ताश्चक्रुर्वार्क्षं पार्व्वतमौदकम् ।

कृत्रिमं च तथा दुर्गं पुरं खर्व्वटकादिकम् ॥१८॥

गृहाणि च यथान्यायं तेषु चक्रुः पुरादिषु ।

शीतातपादिबाधानां प्रशमाय महामुने ॥१९॥

प्रतीकारमिदं कृत्वा शीतादेस्ताः प्रजाः पुनः ।

वार्त्तोपायं ततश्चक्रुर्हस्तसिद्धिं च कर्मजाम् ॥२०॥

व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः ।

प्रियङ्गवो ह्युदाराश्च कोरदूषाः सचीकणाः ॥२१॥

mountains, or by water; surrounded them by a ditch or a wall, and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold.[6] Having thus provided security against the weather, men next began to employ themselves in manual labour, as a means of livelihood, (and cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesamum, panic, and

6 In the other three Purāṇas, in which this legend has been found, the different kinds of inhabited places are specified and introduced by a series of land measures. Thus the Márkaṇḍeya states, that 10 Paramánus=1 Parasūkshma; 10 Parasūkshmas=1 Trasareṇu ; 10 Trasareṇus=1 particle of dust, or Mahírajas; 10 Mahírajasas=1 Bálágra, 'hair's point;' 10 Bálágras=1 Likhyá; 10 Likhyás=1 Yūka; 10 Yūkas=1 heart of barley (Yavodara); 10 Yavodaras=1 grain of barley of middle size; 10 barley grains=1 finger, or inch; 6 fingers=a Pada, or foot (the breadth of it); 2 Padas=1 Vitasti, or span; 2 spans=1 Hasta, or cubit; 4 Hastas=a Dhanu, a Danda, or staff, or 2 Nárikás; 2000 Dhanus=a Gavyūti; 4 Gavyūtis=a Yojana. The measurement of the Brahmáṇḍa is less detailed. A span from the thumb to the first finger is a Pradeśa; to the middle finger, a Nála; to the third finger, a Gokarna; and to the little finger, a Vitasti, which is equal to twelve Angulas, or fingers; understanding thereby, according to the Váyu, a joint of the finger (अंगुलपर्व्वाणि); according to other authorities, it is the breadth of the thumb at the tip. (A. R. 5. 104.) The Váyu, giving similar measurements upon the authority of Manu (मनोर्थानि प्रमाणानि), although such a statement does not occur in the Manu Saṃhitá, adds, that 21 fingers=1 Ratni; 24 fingers=1 Hasta, or cubit; 2 Ratnis=1 Kishku; 4 Hastas=1 Dhanu; 2000 Dhanus=1 Gavyūti; and 8000 Dhanus=1 Yojana. Durgas, or strongholds, are of four kinds; three of which are natural, from their situation in mountains, amidst water, or in other inaccessible

माषा मुद्‌गा मसूराश्च निष्पावाः सकुलत्थकाः ।
आढक्यश्चनकाश्चैव शणाः सप्तदशः स्मृताः ॥२२॥
इत्येताश्चौषधीनान्तु ग्राम्याणां जातयो मुने ।
ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश ॥२३॥
व्रीहयः संयवा माषा गोधूमा अणवस्तिलाः ।
प्रियङ्गु सप्तमा ह्येता अष्टमास्तु कुलत्थकाः ॥२४॥
श्यामाकास्त्वथ नीवारा जर्त्तिलाः सगवेधुकाः ।
तथा वेणुयवाः प्रोक्तास्तद्वत् मर्कटका मुने ॥२५॥
ग्राम्यारण्याः स्मृता ह्येता ओषध्यस्तु चतुर्द्दश ।
यज्ञनिष्पत्तये यज्ञस्तथासां हेतुरुत्तमः ॥२६॥

various sorts of lentils, beans, and pease.[7] These are the kinds cultivated for domestic use: but there are fourteen kinds which may be offered in sacrifice; they are, rice, barley, Másha, wheat, millet, and sesamum; Priyangu is the seventh, and kulattha, pulse, the eighth: the others are, Syámáka, a sort of panic; Nívára, uncultivated rice; Jarttila, wild sesamum; Gaveduká (coix); Markata, wild panic; and (a plant called) the seed or barley of the Bambu (Venu-yava). These, cultivated or wild, are the fourteen grains that were produced

spots; the fourth is the artificial defences of a village (Gráma), a hamlet (Kheṭaka), or a city (Pura or Nagara), which are severally half the size of the next in the series. The best kind of city is one which is about a mile long by half a mile broad, built in the form of a parallelogram, facing the north-east, and surrounded by a high wall and ditch. A hamlet should be a Yojana distant from a city: a village half a Yojana from a hamlet. The roads leading to the cardinal points from a city should be twenty Dhanus (above 100 feet) broad: a village road should be the same: a boundary road ten Dhanus: a royal or principal road or street should be ten Dhanus (above fifty feet) broad: a cross or branch road should be four Dhanus. Lanes and paths amongst the houses are two Dhanus in breadth: footpaths four cubits: the entrance of a house three cubits: the private entrances and paths about the mansion of still narrower dimensions. Such were the measurements adopted by the first builders of cities, according to the Puráṇas specified.

7 These are enumerated in the text, as well as in the Váyu and Márkaṇḍeya P., and are, Udára, a sort of grain with long stalks (perhaps a holcus); Kodrava (Paspalum kora); Chínaka, a sort of panic (P. miliaceum); Másha, kidney bean (Phaseolus radiatus); Mudga (Phaseolus mungo); Masūra, lentil (Ervum hirsutum); Nishpáva, a sort of pulse; Kulattha (Dolichos biflorus); Arhaki (Cytisus Cajan); Chanaka, chick pea (Cicer arietinum); and Sana (Crotolaria).

एताश्च सह यज्ञेन प्रजानां कारणं परम् ।
परापरविदः प्राज्ञस्ततो यज्ञान् वितन्वते ॥२७॥

अहन्यहन्यनुष्ठानं यज्ञानां मुनिसत्तम ।
उपकारकरं पुसां क्रियमाणस्य शान्तिदम् ॥२८॥
येषान्तु कालरूपोऽसौ पापविन्दुर्महामते ।
चेतःसु ववृधे चक्रुस्ते न यज्ञेषु मानसम् ॥२९॥

वेदवादांस्तथा वेदान् यज्ञनिष्पादकं च यत् ।
तत्सर्व्वं निन्दमानास्ते यज्ञव्यासेधकारिणः ॥३०॥

प्रवृत्तिमार्गव्युच्छित्तिकारिणो वेदनिन्दकाः ।
दुरात्मानो दुराचारा बभूवुः कुटिलाशयाः ॥३१॥

for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also: they again, with sacrifice, are the great cause of the perpetuation of the human race, as those understand who can discriminate cause and effect. Thence sacrifices were offered daily; the performance of which, oh best of Munis, is of essential service to mankind, and expiates the offences of those by whom they are observed. Those, however, in whose hearts the dross of sin derived from Time (Kála) was still more developed, assented not to sacrifices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.[8]

संसिद्धायान्तु वार्त्तायां प्रजाः सृष्ट्वा प्रजापतिः ।
मर्य्यादां स्थापयामास यथास्थानं यथागुणम् ॥३२॥

वर्णानामाश्रमाणाञ्च धर्म्मान् धर्म्मभृतां वर ।
लोकांश्च सर्व्ववर्णानां सम्यग्-धर्म्मानुपालिनाम् ॥३३

The means of subsistence having been provided for the beings he had created, Brahmá prescribed laws suited to their station and

8 This allusion to the sects hostile to the Vedas, Buddhists or Jains, does not occur in the parallel passages of the Váyu and Márkaṇḍeya Puráṇas.

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम् ।
स्थानमैन्द्रं क्षत्रियाणां संग्रामेष्वनिवर्त्तिनाम् ॥३४॥
वैश्यानां मारुतं स्थानं स्वधर्म्ममनुवर्त्तिनाम् ।
गान्धर्व्वं शूद्रजातीनां परिचर्य्यानुवर्त्तिनाम् ॥३५॥
अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरेतसाम् ।
स्मृतं तेषां मरुत्स्थानं तदेव गुरुवासिनाम् ॥३६॥
सप्तर्षीणान्तु यत् स्थानं स्मृतं तद्वै वनौकसाम् ।
प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मसंज्ञितम् ॥३७॥
योगिनाममृतं स्थानं यद्विष्णोः परमं पदम् ।
एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये ।
तेषां तत् परमं स्थानं यत् तु पश्यन्ति सूरयः ॥३८॥
गत्वा गत्वा निवर्त्तन्ते चन्द्रसूर्य्यादयो ग्रहाः ।
अद्यापि न निवर्त्तन्ते द्वादशाक्षरचिन्तकाः ॥ ३९

faculties, the duties of the several castes and orders,[9] and the regions of those of the different castes who were observant of their duties. The heaven of the Pitṛs is the region of devout Brahmans. The sphere of Indra, of Kshatriyas who fly not from the field. The region of the winds is assigned to the Vaisyas who are diligent in their occupations and submissive. Sūdras are elevated to the sphere of the Gandharbas. Those Brahmans who lead religious lives go to the world of the eighty-eight thousand saints: and that of the seven Ṛshis is the seat of pious anchorets and hermits. The world of ancestors is that of respectable

9 The Váyu goes farther than this, and states that castes were now first divided according to their occupations ; having, indeed, previously stated that there was no such distinction in the Krita age: वर्णाश्रमव्यवस्थाश्च न तदासन्न शंकरः । Brahmá now appointed those who were robust and violent to be Kshatriyas, to protect the rest; those who were pure and pious he made Brahmans; those who were of less power, but industrious, and addicted to cultivate the ground, he made Vaisyas ; whilst the feeble and poor of spirit were constituted Sūdras: and he assigned them their several occupations, to prevent that interference with one another which had occurred as long as they recognised no duties peculiar to castes: वर्णधर्म्मैरजीवन्त्यो (प्रजाः) व्यरुध्यन्त परस्परं ।

तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।
असिपत्रवनं घोरं कालसूत्रमवीचिमत् ॥४०॥
विनिन्दकानां वेदस्य यज्ञव्याघातकारिणाम् ।
स्थानमेतत् समाख्यातं स्वधर्म्मत्यागिनश्च ये ॥४१॥

householders: and the region of Brahmá is the asylum of religious mendicants.[10] The imperishable region of the Yogis is the highest seat of Vishṇu, where they perpetually meditate upon the supreme being, with minds intent on him alone: the sphere where they reside, the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be, and cease to be; but those who internally repeat the mystic adoration of the divinity, shall never know decay. For those who neglect their duties, who revile the Vedas, and obstruct religious rites, the places assigned after death are the terrific regions of darkness, of deep gloom, of fear, and of great terror; the fearful hell of sharp swords, the hell of scourges and of a waveless sea.[11]

10 These worlds, some of which will be more particularly described in a different section, are the seven Lokas or spheres above the earth: 1. Prájápatya or Pitri loka: 2. Indra loka or Swarga: 3. Marut loka or Diva loka, heaven: 4. Gandharba loka, the region of celestial spirits; also called Maharloka: 5. Janaloka, or the sphere of saints; some copies read eighteen thousand; others, as in the text, which is also the reading of the Padma Purána: 6. Tapaloka, the world of the seven sages; and 7. Brahma loka or Satya loka, the world of infinite wisdom and truth. The eighth, or high world of Vishṇu, विष्णोः परमं पदं। is a sectarial addition, which in the Bhágavata is called Vaikuntha, and in the Brahma Vaivartta, Goloka; both apparently, and most certainly the last, modern inventions.

11 The divisions of Naraka, or hell, here named, are again more particularly enumerated, b. II. c. 6.

CHAPTER VII

पराशर उवाच ।

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसीः प्रजाः ।
तच्छरीरसमुत्पन्नैः कार्य्यैस्तैः कारणैः सह ॥१॥
क्षेत्रज्ञाः समवर्त्तन्त गात्रेभ्यस्तस्य धीमतः ।
ते सर्व्वे समवर्त्तन्त ये मया प्रागुदीरिताः ॥२॥
देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषये स्थिताः ।
एवम्भूतानि सृष्टानि चराणि स्थावराणि च ॥३॥
यदास्य ताः प्रजाः सर्व्वा न व्यवर्द्धन्त धीमतः ।
अथान्यान् मानसान् पुत्रान् सदृशानात्मनोऽसृजत् ॥४
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथ ।
मरीचिं दक्षमत्रिं च वशिष्ठं चैव मानसम् ॥५॥
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ।
सनन्दनादयो ये च पूर्व्वं सृष्टातु वेधसा ॥६॥

Parāśara.—From Brahmá, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you,[1] being the abode of the three qualities: but as they did not multiply themselves, Brahmá created other mind-born sons, like himself; namely Bhṛgu, Pulastya, Pulaha, Kratu, Angiras, Maríchi, Daksha, Atri, and Vaśishṭha: these are the nine Brahmas (or Brahmarshis) celebrated in the Puráṇas.[2] Sanandana and the other sons of Brahmá were previously created by him, but

1 It is not clear which of the previous narratives is here referred to, but it seems most probable that the account in Ch. V. is intended.

2 Considerable variety prevails in this list of Prajápatis, Brahmaputras, Bráhmanas, or Brahmarshis ; but the variations are of the nature of additions made to an apparently original enumeration of but seven, whose names generally recur. Thus in the Mahábhárata, Moksha Dharma, we have in one place, Maríchi, Atri, Angiras, Pulastya, Pulaha,

न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजासु ते ।
सर्वे ते ह्यागतज्ञाना वीतरागा विमत्सराः ॥७॥
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः ।
ब्रह्मणोऽभून्महाक्रोधस्त्रैलोक्यदहनक्षमः ॥८॥

they were without desire or passion, inspired with holy wisdom, estranged from the universe, and undesirous of progeny. This when Brahmá perceived, he was filled with wrath capable of consuming the

Kratu, and Vaśishṭha, ब्रह्मणः सप्त वै पुत्रा महात्मानः स्वयम्भुवः । 'the seven highminded sons of the self-born Brahmá.' In another place of the same, however, we have Daksha substituted for Vaśishṭha: ब्रह्मानुससृजे पुत्रान् मानसान् दक्षसप्तमान् । मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुं । 'Brahmá then created mind-begotten sons, of whom Daksha was the seventh, with Maríchi,' &c. These seven sons of Brahmá are also identified with the seven Ṛshis: as in the Váyu; भूयः सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसाः । पुत्रत्वे कल्पिताश्चैव स्वयमेव स्वयम्भुवः । although, with palpable inconsistency, eight are immediately enumerated, or, Bhṛgu, Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vaśishṭha. The Uttara Khaṇḍa of the Padma P. substitutes Kardama for Vaśishṭha. The Bhágavata includes Daksha, enumerating nine. The Matsya agrees with Manu in adding Nárada to the list of our text. The Kūrma P. adds Dharma and Sankalpa. The Linga, Brahmáṇḍa, and Váyu P. also add them, and extend the list to Adharma and Ruchi. The Hari Vaṃsa in one place inserts Gautama, and in another Manu. Altogether therefore we have seventeen, instead of seven. But the accounts given of the origin of several of these, show that they were not originally included amongst the Mánasa putras, or sons of Brahmá's mind; for even Daksha, who finds a place in all the lists except one of those given in the Mahábhárata, is uniformly said to have sprung from Brahmá's thumb: and the same patriarch, as well as Dharma, is included in some accounts, as in the Bhágavata and Matsya P., amongst a different series of Brahmá's progeny, or virtues and vices; or, Daksha (dexterity), Dharma (virtue), Káma (desire), Krodha (passion), Lobha (covetousness), Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mrityu (death), and Angaja (lust). These are severally derived from different parts of Brahmá's body: and the Bhagávata, adding Kardama (soil or sin) to this enumeration, makes him spring from Brahmá's shadow. The simple statement, that the first Prajápatis sprang from the mind or will of Brahmá, has not contented the depraved taste of the mystics, and in some of the Puráṇas, as the Bhágavata, Linga, and Váyu, they also are derived from the body of their progenitor; or, Bhrigu from his skin, Maríchi from his mind, Atri from his eyes, Angiras from his mouth, Pulastya from his ear, Pulaha from his navel, Kratu from his hand, Vaśishṭha from his breath, Daksha from his thumb, and Nárada from his hip. They do not exactly agree, however, in the places whence

तस्य क्रोधात् समुद्भुतज्वालामालाविदीपितम् ।
ब्रह्मणोऽभूत् तदा सर्व्वं त्रैलोक्यमखिलं मुने ॥९॥
भ्रुकुटीकुटिलात् तस्य ललाटात् क्रोधदीपितात् ।
समुत्पन्नस्तदा रुद्रो मध्याह्नार्कसमप्रभः ॥१०॥
अर्द्धनारीनरवपुः प्रचण्डोऽतिशरीरवान् ।
विभजात्मानमित्युक्त्वा तं ब्रह्मान्तर्दधे ततः ॥११॥

three words, the flame of which invested, like a garland, heaven, earth, and hell. Then from his forehead, darkened with angry frowns, sprang Rudra[3], radiant as the noon-tide sun, fierce, and of vast bulk, and

these beings proceed ; as for instance, according to the Linga, Maríchi springs from Brahmá's eyes, not Atri, who there proceeds, instead of Pulastya, from his ears. The Váyu has also another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahmá ; an allegorical mode of expressing their probable origin, considering them to be in some degree real persons, from the Brahmanical ritual, of which they were the first institutors and observers. The Váyu P. also states, that besides the seven primitive Ṛshis, the Prajápatis are numerous, and specifies Kardama, Kasyapa, Sesha, Vikránta, Susravas, Bahuputra, Kumára, Vivaswat, Suchisravas, Práchetasa (Daksha), Arishṭanemi, Bahula. These and many others were Prajápatis: इत्येवमाद्योऽन्येऽपि बहवश्च प्रजेश्वराः । In the beginning of the Mahábhárata (A.P.) we have again a different origin, and first Daksha, the son of Prachetasas, it is said, had seven sons, after whom the twenty-one Prajápatis were born, or appeared. According to the commentator, seven sons of Daksha were the allegorical persons Krodha, Tamas, Dama, Vikṛta, Angiras, Kardama, and Aswa ; and the twenty-one Prajápatis, the seven usually specified Maríchi and the rest, and the fourteen Manus. This looks like a blending of the earlier and later notions.

3 Besides this general notice of the origin of Rudra and his separate forms, we have in the next chapter an entirely different set of beings so denominated ; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Puráṇas, The Mahábhárata, indeed, refers his origin to Vishṇu, representing him as the personification of his anger, whilst Brahmá is that of his kindness: ब्रह्मः चये ललाटाच्च सुतौ देवस्य वै तथा । एतौ द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ । तदादेशितपन्थानौ सृष्टिसंहारकारकौ ॥ The Kūrma P. makes him proceed from Brahmá's mouth, whilst engaged in meditating on creation. The Varáha P. makes this appearance of Rudra the consequence of a promise made by Śiva to Brahmá, that he would become his son. In the parallel passages in other Puránas the progeny of the Rudra created by Brahmá

तथोक्तोऽसौ द्विधा स्त्रित्वं पुरुषत्वं तथाकरोत् ।
बिभेद पुरुषत्वं च दशधा चैकधा च सः ॥१२॥
सौम्यासौम्यैस्तथा शान्ता शान्तैः स्त्रीत्वं च स प्रभुः ।
बिभेद बहुधा देवः स्वरूपैरसितैः सितैः ॥१३॥

of a figure which was half male, half female. Separate yourself, Brahmá said to him ; and having so spoken, disappeared. Obedient to which command, Rudra became twofold, disjoining his male and female natures, His male being he again divided into eleven persons, of whom some were agreeable, some hideous, some fierce, some mild ; and he multiplied his female nature manifold, of complexions black or white[4].

ततो ब्रह्मात्मसम्भूतं पूर्व्वं सायम्भुवं प्रभुः ।
आत्मानमेव कृतवान् प्रजापाल्ये मनुं द्विज ॥१४॥

Then Brahmá[5] created himself the Manu Sváyambhuva, born of, and identical with, his original self, for the protection of created

is not confined to the eleven, but comprehends infinite numbers of beings in person and equipments like their parent ; until Brahmá, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, Vámadeva, to form creatures of a different and mortal nature. Rudra refusing to do this, desists ; whence his name Sthánu, from Sthá, 'to stay,' Linga. Váyu P. &c.

4 According to the Váyu, the female became first twofold, or one half white, and the other black ; and each of these, again, becomes manifold, being the various energies, or Śaktis, of Mahádeva, as stated by the Kūrma, after the words स्वरूपैरसितैः सितैः । which are those of our text : ता वै विभूतयो विप्रा विश्रुताः शक्तयो भुवि । The Linga and Váyu specify many of their names. Those of the white complexion, or mild nature, include Lakshmí, Saraswatí, Gaurí, Umá, &c. Those of the dark hue, and fierce-disposition, Durgá, Kálí, Chandí, Mahárátrí, and others.

5 Brahmá, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, the first male, or the Manu Sváyambhuva, and the first woman, or Śatarūpá: so in the Vedas ; एव आत्मा वै पुत्रो नामासीत् । 'So himself was indeed (his) son.' The commencement of production through sexual agency is here described with sufficient distinctness, but the subject has been rendered obscure by a more complicated succession of agents, and especially by the introduction of a person of a mythic or mystical character, Viráj. The notion is thus expressed in Manu: "Having divided his own substance, the mighty power Brahmá became half male and half female ; and from that female he produced Viráj. Know me to be that person whom the male Viráj produced by himself," I. 32, 33. We have therefore a series

शतरूपां च तां नारीं तपोनिर्धूतकल्मषाम् ।
स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः ॥१५॥

beings : and the female portion of himself he constituted Śatarúpá, whom austerity purified from the sin (of forbidden nuptials), and

of Brahmá, Viráj, and Manu, instead of Brahmá and Manu only: also the generation of progeny by Brahmá, begotten on Satarūpá, instead of her being, as in our text, the wife of Manu The idea seems to have originated with the Vedas, as Kullūka Bhaṭṭa quotes a text; ततो विडाडजायत । 'Then (or thence) Virát was born.' The procreation of progeny by Brahmá, however, is at variance with the whole system, which almost invariably refers his creation to the operation of his will: and the expression in Manu, तस्यां स विराजमसृजत् । 'he created Viráj in her,' does not necessarily imply sexual intercourse. Viráj also creates, not begets, Manu. And in neither instance does the name of Śatarūpá occur. The commentator on Manu, however, understands the expression asrijat to imply the procreation of Viráj; मैथुनेन धर्म्मेण । and the same interpretation is given by the Matsya Purána, in which the incestuous passion of Brahmá for Śatarūpa, his daughter in one sense, his sister in another, is described; and by her he begets Viráj, who there is called, not the progenitor of Manu, but Manu himself: ततः कालेन महता तस्याः पुत्रो । ऽभवन्मनुः स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतं । This therefore agrees with our text, as far as it makes Manu the son of Brahmá, though not as to the nature of the connexion. The reading of the Agni and Padma P. is that of the Vishṇu; and the Bhágavata agrees with it in one place, stating distinctly that the male half of Brahmá was Manu, the other half, Śatarūpá: यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट् । स्त्री यासीच्छतरूपाख्या महिष्यस्य महात्मनः । Bhágav. III. 12. 35: and although the production of Viráj is elsewhere described, it is neither as the son of Brahmá, nor the father of Manu. The original and simple idea, therefore, appears to be, the identity of Manu with the male half of Brahmá, and his being thence regarded as his son. The Kūrma P. gives the same account as Manu, and in the same words. The Linga P. and Váyu P. describe the origin of Viráj and Śatarūpá from Brahmá; and they intimate the union of Śatarūpá with Purusha or Viráj, the male portion of Brahmá, in the first instance; and in the second, with Manu, who is termed Vairája, or the son of Viráj: वैराजस्तु मनुः स्मृतः । The Bráhma P. the words of which are repeated in the Hari Vaṃsa, introduces a new element of perplexity in a new name, that of Āpava. According to the commentator, this is a name of the Prajápati Vaśishṭha: आपवर्षेः वसिष्ठापरनाम्नः प्रजापतेः । As, however, he performs the office of Brahmá, he should be regarded as that divinity: but this is not exactly the case, although it has been so rendered by the Franch translator. Āpava

तस्माच्च पुरुषाद् देवी सतरूपा व्यजायत ।
प्रियव्रतोत्तानपादौ प्रसूत्याकूतिसंज्ञितम् ॥१६॥

whom the divine Manu Sváyambhuva took to wife. From these two

becomes twofold, and in the capacity of his male half begets offspring by the female. Again, it is said Vishṇu created Viráj, and Viráj created the male, which is Vairája or Manu ; who was thus the second interval (Antaram), or stage, in creation. That is, according to the commentator, the first stage was the creation of Āpava, or Vaśishṭha, or Viráj, by Vishṇu, through the agency of Hiranyagarbha or Brahmá; and the next was that of the creation of Manu by Viráj. Śatarūpá appears as first the bride of Āpava, and then as the wife of Manu. This account therefore, although obscurely expressed, appears to be essentially the same with that of Manu ; and we have Brahmá, Viraj, Manu, instead of Brahmá and Manu. It seems probable that this difference, and the part assigned to Viráj, has originated in some measure from confounding Brahmá with the male half of his individuality, and considering as two beings that which was but one. If the Purusha or Viráj be distinct from Brahmá, what becomes of Brahmá ? The entire whole and its two halves cannot co-exist ; although some of the Paurāṇiks and the author of Manu seem to have imagined its possibility, by making Viráj the son of Brahmá. The perplexity, however, is still more ascribable to the personification of that which was only an allegory. The division of Brahmá into two halves designates, as is very evident from the passage in the Vedas given by Colebrooke, (As. R. VIII. 425,) the distinction of corporeal substance into two sexes ; Viráj being all male animals, Śatarūpá all female animals. So the commentator on the Hari Vaṃsa explains the former to denote the horse, the bull, &c.; and the latter, the mare, the cow, and the like. In the Bhágavata the term Viráj implies, Body, collectively, as the commentator observes ; समष्टिशरीरं स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् । 'As the sun illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virája), irradiates all without and within.' विराड् देहं प्रकाशयन् ब्रह्माण्डं प्रकाशयति । All therefore that the birth of Viráj was intended to express, was the creation of living body, of creatures of both sexes : and as in consequence man was produced, he might be said to be the son of Viráj, or bodily existence. Again, Śatarūpá, the bride of Brahmá, or of Viráj, or of Manu, is nothing more than beings of varied or manifold forms, from Sata, 'a hundred', and रूप, 'form ;' explained by the annotator on the Hari Vaṃsa by Anantarūpá (अनन्तरूपा), 'of infinite,' and Vividharūpá (विविधरूपा), 'of diversified shape ;' being, as he states, the same as Máyá, 'illusion,' or the power of multiform metamorphosis : अनेकरूपधारणसामर्थ्यं । The Matsya P. has a little allegory of its own, on the subject of Brahmá's intercourse with Śatarūpá ; for it explains the former to mean the Vedas, and the latter the Savitrí, or holy prayer, which is their chief text ; and in their

कन्याद्वयञ्च धर्मज्ञ रूपौदार्य्यगुणान्वितम् ।
ददौ प्रसूतीं दक्षाय तथाकूतिं रुचेः(ख) पुरा ॥१७॥
प्रजापतिः स जग्राह तयोर्यज्ञः सदक्षिणः ।
पुत्रो जज्ञे महाभाग दाम्पत्यं मिथुनं ततः ॥१८॥
यज्ञस्य दक्षिणायान्तु पुत्रा द्वादश जज्ञिरे ।
यामा इति समाख्याता देवाः स्वायम्भुवे मनौ ॥१९

were born two sons, Priyavrata and Uttánapáda[6], and two daughters, named Prasūti and Ākūti, graced with loveliness and exalted merit[7]. Prasūti he gave to Daksha, after giving Ākūti to the patriarch Ruchi[8], who espoused her. Ākūti bore to Ruchi twins, Yajna and Dakshiná[9], who afterwards became husband and wife, and had twelve sons, the deities called Yámas[10], in the Manvantara of Sváyambhuva.

प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिस्तथा ।
ससर्ज्ज कन्यास्तासान्तु सम्यङ् नामानि मे शृणु ॥२०

The patriarch Daksha had by Prasūti twenty-four daughters[11]:

cohabitation there is therefore no evil: वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता । तस्मान्न कश्चिद्दोषः स्यात् सावित्री गमने विभोः ॥

6 The Brahmá P. has a different order, and makes Víra the son of the first pair, who has Uttánapáda, &c. by Kámyá. The commentator on the Hari Vaṃsa quotes the Váyu for a confirmation of this account ; but the passage there is, वैराजात् पुरुषाद्वीरौ शतरूपा व्यजायत उत्तानपादप्रियव्रतौ । 'Śatarūpá bore to the male Vairája (Manu) two Víras,' i. e. heroes or heroic sons, Uttánpáda and Priyavrata. It looks as if the compiler of the Bráhma P. had made some very unaccountable blunder, and invented upon it a new couple, Víra and Kámyá : no such person as the former occurs in any other Puráṇa, nor does Kámyá, as his wife.

7 The Bhágavata adds a third daughter, Devahūti : for the purpose apparently of introducing a long legend of the Ṛshi Kardama, to whom she is married, and of their son Kapila : a legend not met with any where else.

8 Ruchi is reckoned amongst the Prajápatis by the Linga and Váyu Puráṇas.

9 These descendants of Sváyambhuva are all evidently allegorical : thus Yajna is 'sacrifice,' and Dakshiṇá, 'donation' to Brahmans.

10 The Bhágvata (b. IV. c. 1) says the Tushitas, but they are the divinities of the second, not of the first Manvantara, as appears also in another part of the same, where the Yámas are likewise referred to the Sváyambhuva Manvantara.

11 These twenty-four daughters are of much less universal occur-

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्म्मेधा क्रिया तथा ।
बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्त्तिस्त्रयोदश ।२१
पत्यर्थं प्रतिजग्राह धर्म्मो दाक्षायणीः प्रभुः ।
ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः ॥२२।
ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिः क्षमा तथा ।
सन्नितिश्चानसूया च ऊर्ज्जा स्वाहा स्वधा तथा ।२३
भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः ।
पुलस्त्यः पुलहश्चैव क्रतुश्चर्षिवरस्तथा ॥२४॥
अत्रिर्व्वशिष्ठो वह्निश्च पितरश्च यथाक्रमम् ।
ख्यात्याद्या जगृहुः कन्या मुनयो मुनिसत्तम ॥२५॥

hear from me their names: Sraddha (faith), Lakshmi (prosperity), Dhṛti (steadiness), Tushṭi (resignation), Pushṭi (thriving), Medhá (intelligence). Kríyá (action, devotion), Buddhi (intellect), Lajjá (modesty). Vapu (body). Sánti (expiation), Siddhi (perfection), Kírtti (fame): these thirteen daughters of Daksha, Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were, Khyáti (celebrity), Sati (truth), Sambhūti (fitness), Smriti (memory), Príti (affection), Kshamá (patience), Sannati (humility), Anasūyá (charity), Ūrjjá (energy), with Swáhá (offering), and Swadhá (oblation). These maidens were respectively wedded to the Munis, Bhṛgu, Bhava, Maríchi, Angiras, Pulastya, Pulaha, Kratu, Atri, and Vaśishṭha; to Fire (Vahni), and to the Pitṛs (progenitors)[12].

rence in the Purāṇas than the more extensive series of fifty or sixty, which is subsequently described, and which appears to be the more ancient legend.

12 The twenty-four daughters of Daksha are similarly named and disposed of in most of the Puráṇas which notice them. The Bhágavata, having introduced a third daughter of Sváyambhuva, has a rather different enumeration, in order to assign some of them, the wives of the Prajápatis, to Kardama and Devahūti. Daksha had therefore, it is there said (b. IV. c. 1), sixteen daughters, thirteen of whom were married to Dharma, named Sraddhá, Maitrí (friendship), Dayá (clemency), Sánti Tushṭi, Pushṭi, Kriyá, Unnati (elevation), Buddhi, Medhá, Titikshá (patience), Hrí (modesty), Mūrtti (form); and three, Sati, Swáhá, and Swadhá, married, as in our text. Some of the daughters of Devahūti repeat these appellations, but that is of slight consideration. They are Kalá (a moment), married to Maríchi; Anasūyá to Atri; Sraddhá to Angiras; Havirbhu (oblation-born) to Pulastya; Gati (movement) to Pulaha; Kriyá to Kratu; Khyáti to Bhṛgu: Arundhati to Vaśishṭha; and Sánti to Atharvan. In all these instances the persons are manifestly

श्रद्धा कामं चला दर्पं नियमं धृतिरात्मजम् ।
सन्तोषञ्च तथा तुष्टिर्लोभं पुष्टिरसूयत ॥२६॥
मेधा श्रुतं क्रिया दण्डं नयं विनयमेव च ।
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम् ॥२७॥
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत ।
सुखं सिद्धिर्यशः कीर्त्तिरित्येते धर्म्मसूनवः ॥२८॥
कामान् नन्दा सुतं हर्षं धर्म्मपौत्रमसूयत ।

The progeny of Dharma by the daughters of Daksha were as follows: by Sraddhá he had Káma (desire) ; by Lakshmí, Darpa (pride) ; by Dhṛti, Niyama (precept); by Tushṭi, Santosha (content); by Pushṭi, Lobha (cupidity) ; by Medhá, Sruta (sacred tradition) ; by Kriyá, Daṇḍa, Naya, and Vinaya (correction, polity, and prudence) ; by Bhuddhi, Bodha (understanding); by Lajjá, Vinaya (good behaviour); by Vapu, Vyavasaya (perseverance). Sánti gave birth to Kshema (prosperity); Siddhi to Sukha (enjoyment) ; and Kírtti to Yasas (reputation[13]). These were the sons of Dharma ; one of whom, Káma, had Harsha (joy) by his wife Nandi (delight).

हिंसा भार्या त्वधर्म्मस्य तस्यां जज्ञे तथानृतम् ।
कन्या च निकृतिस्ताभ्यां भयं नरकमेव च ॥२९॥

The wife of Adharma[14] (vice) was Hīṃsá (violence), on whom he begot a son Anṛta (falsehood), and a daughter Nikṛti (immorality):

allegorical, being personifications of intelligences and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religion and morals, or to the equally allegorical representation of that code. Dharma, moral and religious duty.

13 The same remark applies here. The Puráṇas that give these details generally concur with our text, but the Bhágavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharma's wives, their children are, Rita (truth), Prasáda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Smaya (wonder), Yoga (devotion), Darpa, Artha (meaning), Smriti (memory), Kshema, Prasraya (affection), and the two saints Nara and Náráyaṇa, the sons of Dharma by Mūrtti. We have occasional varieties of nomenclature in other authorities; as, instead of Sruta, Sama; Kūrma P., instead of Daṇḍanaya, Samaya; and instead of Bodha, Apramáda; Linga P.: and Siddha in place of Sukha; Kūrma P.

14 The text rather abruptly introduces Adharma and his family. He is said by the commentator to be the son of Brahmá, and the Linga

माया च वेदना चैव मिथुनन्त्विदमेतयोः ।
तयोर्जज्ञेऽथ वै माया मृत्युं भूतापरिहारिणम् ॥३०
वेदना स्वसुतञ्चापि दुःखं जज्ञेऽथ रौरवात् ।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधश्च जज्ञिरे ॥३१॥
दुःखोत्तराः स्मृता ह्येते सर्व्वे चाधर्म्मलक्षणाः ।
नैषां भार्य्यास्ति पुत्रो वा तें सर्व्वे ह्यूर्ध्वरेतसः ।३२
रौद्राणि तानि रूपाणि विष्णुर्मुनिवरात्मज ।
नित्यप्र लयहेतुत्वं जगतोऽस्य प्रयान्ति वै । ॥३३॥
दक्षो मरीचिरत्रिश्च भृग्वाद्याश्च प्रजेश्वराः ।
जगत्यत्र महाभाग नित्यसर्गस्य हेतवः ॥३४॥
मनवो मनुपुत्राश्च भूपा वीर्य्यधनाश्च ये ।
सन्मार्गाभिरताः शूरास्ते नित्यस्थितिकारिणः ॥३५

they intermarried, and had two sons, Bhaya (fear) and Naraka (hell); and twins to them, two daughters, Máyá (deceit) and Vedaná (torture), who became their wives. The son of Bhaya and Máyá was the destroyer of living creatures, or Mṛtyu (death); and Duḥkha (pain) was the offspring of Naraka and Vedaná. The children of Mṛtyu were Vyadhi (disease), Jará (decay), Soka (sorrow), Trishṇa (greediness), and Krodha (wrath). These are all called the inflictors of misery, and are characterised as the progency of Vice (Adharma). They are all without wives, without posterity, without the faculty to procreate; they are the terrific forms of Vishṇu, and perpetually operate as causes of the destruction of this world. On the contrary, Daksha and the other Ṛshis, the elders of mankind, tend perpetually to influence its renovation : whilst the Manus and their sons, the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

P. enumerates him among the Prajápatis, as well as Dharma. According to the Bhágavata, he is the husband of Mṛshá (falsehood), and the father of Dambha (hypocrisy) and Máyá (deceit), who were adopted by Nirritti. The series of their descendants is also somewhat varied from our text; being in each descent, however, twins which intermarry, or Lobha (covetousness) and Nikṛti, who produce Krodha (wrath) and Hiṃsá: their children are, Kali (wickedness) and Durukti (evil speech): their progeny are, Mṛtyu and Bhí (fear); whose offspring are, Niraya (hell) and Yátaná (torment).

मैत्रय उवाच ।

येयं नित्या स्थितिर्ब्रह्मन् नित्यसर्गस्तथेरितः ।

नित्याभावाश्च तेषां वै स्वरूपं मम कथ्यताम् ॥३६

Maitreya.—Tell me, Bráhman, what is the essential nature of these revolutions, perpetual preservation, perpetual creation, and perpetual destruction.

पराशर उवाच ।

सर्गस्थितिविनाशांश्च भगवान् मधुसूदनः ।

तैस्तैरूपैरचिन्त्यात्मा करोत्यव्याहतान् विभुः ॥३७॥

नैमित्तिकः प्राकृतिकस्तथैवात्यन्तिको द्विज ।

नित्यश्च सर्व्वभूतानां प्रलयोऽयं चतुर्व्विधः ॥३८॥

ब्राह्मो नैमित्तिकस्तत्र यच्छेते जगतः पतिः ।

प्रयाति प्राकृते चैव ब्रह्माण्डं प्रकृतौ लयम् ॥३९॥

ज्ञानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि ।

नित्यः सदैव जातानां यो विनाशो दिवानिशम् ॥४०

Paráśara.—Madhusūdana, whose essence is incomprehensible, in the forms of these (partriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction. The dissolution of all things is of four kinds ; Naimittika, 'occasional ;' Prákṛtika, 'elemental ;' Atyantika, 'absolute;' Nitya, 'perpetual[15].' The first, also termed the Bráhma dissolution, occurs when the

15 The three first of these are more particularly described in the last book: the last, the Nitya, or constant, is differently described by Vans Kennedy (Ancient and Hindu Mythology, p. 224, note). "In the 7th chapter," he observes, "of the Vishṇu Puráṇa four kinds of Pralaya are described. The Naimittika takes place when Brahmá slumbers: the Prákṛtika when this universe returns to its original nature: Atyantika proceeds from divine knowledge: and Nitya is the extinction of life, like the extinction of a lamp, *in sleep* at night." For this last characteristic, however. our text furnishes no warrant; nor can it be explained to signify, that the Nitya Pralaya means no more than "a man's falling into a sound sleep at night." All the copies consulted on the present occasion concur in reading, नित्यः सदैव जातानां यो विनाशो दिवानिशं । as rendered above. The commentator supplies the illustration, दीपज्वालावत् । 'like the flame of a lamp ;' but he also writes, जातानां दिवानिशं यो विनाशः स नित्यः । 'That which is the destruction of all that are born, night and day, is the Nitya, or constant.' Again, in a verse presently following we have the Nitya Sarga, 'constant or

प्रसूतिः प्राकृतेर्या तु सा सृष्टिः प्राकृती स्मृता ।
दैनन्दिनी तथा प्रोक्ता यान्तरप्रलायादनु ॥४१॥
भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तम ।
नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः ॥४२॥
एवं सर्व्वशरीरेषु भगवान् भूतभावनः ।
संस्थितः कुरुते विष्णुरुत्पत्तिस्थितिसंयमान् ॥४३॥
सृष्टिस्थितिविनाशानां शक्तयः सर्व्वदेहिषु ।
वैष्णव्यः परिवर्त्तन्ते मैत्रेयाऽहर्निशं सदा ॥४४॥
गुणत्रयमयं ह्येतद् ब्रह्मन् शक्तित्रयं महत् ।
योऽतियाति स चात्येव परं नावर्त्तते पुनः ॥४५॥

sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage, through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Prakṛti form the creation that is termed the elemental (Prákṛta). That which ensues after a (minor) dissolution is called ephemeral creation: and the daily generation of living things is termed, by those who are versed in the Puráṇas, constant creation. In this manner the mighty Vishṇu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution. The faculties of Vishṇu to create, to preserve, and to destroy, operate successively, Maitreya, in all corporeal beings and at all seasons ; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

perpetual creation,' as opposed to constant dissolution : भूतान्यनुदिनं यत्र जायन्ते मुनिसत्तमाः । नित्यः सर्गः स तु प्रोक्तः पुराणार्थविचक्षणैः । 'That in which, oh excellent sages, beings are daily born, is termed constant creation, by those learned in the Puráṇas'. The commentator explains this, अस्मदादिसृष्टिप्रवाहो नित्यः सर्ग इत्यर्थः । 'The constant flow or succession of the creation of ourselves and other creatures is the Nitya or constant creation: this is the meaning of the text.' It is obvious, therefore, that the alternation intended is that of life and death, not of waking and sleep.

CHAPTER VIII

पराशर उवाच ।
कथितस्तामसः सर्गो ब्रह्मणस्ते महामुने ।
रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदतः शृणु ॥१॥

Paráśara.—I have described to you, oh great Muni, the creation of Brahmá, in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.[1]

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः ।
प्रादुरासीत् प्रभोरङ्के कुमारो नीललोहितः ॥२॥
रुदन् वै सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम ।
किं रोदिषीति तं ब्रह्मा रुदन्तं प्रत्युवाच ह॥३॥
नाम देहीति तं सोऽथ प्रत्युवाच प्रजापतिम् ।
रुद्रस्त्वं देव नाम्नासि मा रोदीर्धैर्यमावह ॥४॥
एवमुक्तः पुनः सोऽथ सप्तकृत्वो रुरोद वै ।
ततोऽन्यानि ददौ तस्मै सप्त नामानि वै प्रभुः ।
स्थानानि चैषामष्टानां पत्नीः पुत्रांश्च वै प्रभुः ।५

In the beginning of the Kalpa, as Brahmá purposed to create a son, who should be like himself, a youth of a purple complexion[2] appeared, crying with a low cry, and running about.[3] Brahmá, when he beheld him thus afflicted, said to him, "Why dost thou weep?" "Give me a name," replied the boy. "Rudra be thy name," rejoined

1 The creation of Rudra has been already adverted to, and that seems to be the primitive form of the legend. We have here another account, grounded apparently upon Śaiva or Yoga mysticism.

2 The appearance of Rudra as a Kumára, 'a boy,' is described as of repeated occurrence in the Linga and Váyu Puráṇas, as already noticed (Ch. V. Note 12); and these Kumáras are of different complexions in different Kalpas. In the Vaishṇava Puráṇas, however, we have only one original form, to which the name of Nílalohita, the blue and red or purple complexioned is assigned. In the Kūrma this youth comes from Brahmá's mouth: in the Váyu, from his forehead.

3 This is the Pauráṇic etymology: रोदनाद् द्रवणाच्चैव रुद्रः । or rud, 'to weep,' and dru, 'to run.' The grammarians derive the name from rud 'to weep', with ra affix.

भवं सर्व्वं महेशानं तथा पशुपतिं द्विज ।
भीममुग्रं महादेवं उवाच स पितामहः ॥६॥
चक्रे नामान्यथैतानि स्थानान्येषां चकार सः ।
सूर्य्यो जलं मही वह्निर्वायुराकाशमेव च ।
दीक्षितो ब्राह्मणः सोम इत्येतास्तनवः क्रमात् ॥७॥
सुवर्च्चला तथैवोमा सुकेशी चापरा शिवा ।
स्वाहा दिशस्तथा दीक्षा रोहणी च यथाक्रमम् ॥८॥

the great father of all creatures : "be composed ; desist from tears." But, thus addressed, the boy still wept seven times, and Brahmá therefore gave to him seven other denominations ; and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Sarva, Íśána, Paśupati, Bhíma, Ugra, and Mahádeva, which were given to them by their great progenitor. He also assigned to them their respective stations, the sun, water, earth, air, fire, ether, the ministrant Brahman, and the moon ; for these are their several forms.[4] The wives of the sun and the other manifestations, termed Rudra and the rest, were respectively, Suver chalá, Ushá, Vikesí, Sivá, Swáhá, Diśá, Díkshá, and Rohiní. Now hear an account of their progeny, by whose successive generations this

4 The Váyu details the application of each name severally These eight Rudras are therefore but one, under as many appellations, and in as many types. The Padma, Márkaṇḍeya, Kūrma, Linga, and Váyu agree with our text in the nomenclature of the Rudras, and their types, their wives, and progeny. The types are those which are enumerated in the Nándí, or opening benedictory verse, of Sakuntalá ; and the passage of the Visṇu P. was found by Chezy on the envelope of his copy. He has justly corrected Jones's version of the term होत्री 'the sacrifice is performed with solemnity ;' as the word means, 'Brahmanc officiant,' दीक्षितो ब्राह्मणः । 'the Bráhmaṇ who is qualified by intiation (Díkshá) to conduct the rite.' These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them : तेषु पूज्यश्च वन्द्यः स्यात् । रुद्रस्तान्न हिनस्ति वै । इति श्रुतिः ।—Váyu P. The Bhágavata, III. 12, has a different scheme, as usual ; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts, with that of the eight here specified. These eleven it terms Manyu, Manu, Mahínasa, Mahán, Siva, Ritadhwaja, Ugraretas, Bhava, Kála, Vámadeva, and Dhṛtavrata : their wives are, Dhí, Dhṛti, Rasalomá, Niyut, Sarpí, Ilá, Ambiká, Irávatí, Swadhá, Dīkshá, Rudráni : and their places are the heart, senses, breath, ether, air, fire, water, earth, sun, moon, and tapas, or ascetic devotion. The same allegory or mystification characterises both accounts.

सूर्य्यादीनां नरश्रेष्ठ रुद्राद्यैर्नामभिः सह ।
पत्न्यः स्मृता महाभाग तदपत्यानि मे शृणु ।
येषां सूतिप्रसूतैर्वा इदमापूरितं जगत् ॥९॥
शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः ।
स्कन्दः खर्गोऽथ सन्तानो बुधश्चानुक्रमात् सुताः ।१०

world has been peopled. Their sons, then, were severally, Sanaischara (Saturn), Śukra (Venus), the fiery-bodied Mars, Manojava (Hanumán), Skanda, Swarga, Santána, and Budha (Mercury).

एवम्प्रकारो रुद्रोऽसौ सतीं भार्य्यामविन्दत ।
दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम् ॥११॥
हिमवद्दुहिता साभू- न्मेनायां द्विजसत्तम ।
उपयेमे पुनश्चोमामनन्यां भगवान् भवः ॥१२॥
देवौ धातृविधातारौ भृगोः ख्यातिरसूयत ।
श्रियञ्च देवदेवस्य पत्नी नारायणस्य या ॥१३॥

It was the Rudra of this description that married Satí, who abandoned her corporeal existence in consequence of the displeasure of Daksha.[5] She afterwards was the daughter of Himaván (the snowy mountains) by Mená ; and in that character, as the only Umá, the mighty Bhava again married her.[6] The divinities Dhátá and Vidhátá were born to Bhṛgu by Khyáti, as was a daughter, Śrí, the wife of Náráyaṇa, the god of gods.[7]

मैत्रेय उवाच ।
क्षीराब्धौ श्रीः समुत्पन्ना श्रूयतेऽमृतमन्थने ।
भृगोः ख्यात्यां समुत्पन्नेत्येतदाह कथं भवान् ॥१४॥

Maitreya.—It is commonly said that the goddess Śri was born from the sea of milk, when it was churned for ambrosia ; how then can you say that she was the daughter of Bhṛgu by Khyáti ?

5 See the story of Daksha's sacrifice at the end of the chapter.

6 The story of Umá's birth and marriage occurs in the Śiva P. and in the Kási Khaṇḍa of the Skanda P.: it is noticed briefly, and with some variation from the Puráṇas, in the Rámáyana, first book: it is also given in detail in the Kumára Sambhava of Kálidása.

7. The family of Bhṛgu is more particularly described in the tenth chapter: it is here mentioned merely to introduce the story of the birth of the goddess of prosperity, Śrí.

पराशर उवाच ।
नित्यैव सा जगन्माता विष्णोः श्रीरनपायिनी ।
यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥१५॥
अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः ।
बोधो विष्णुरियं बुद्धिर्धर्म्मोऽसौ सत्क्रिया त्वियम् ॥१६
स्रष्टा विष्णुरियं सृष्टिः श्रीर्भूमिर्भूधरो हरिः ।
सन्तोषो भगवान् लक्ष्मीस्तुष्टिर्मैत्रेय शाश्वती ॥१७॥
इच्छा श्रीर्भगवान् कामो यज्ञोऽसौ दक्षिणा तु सा ।
आज्याहुतिरसौ देवी पुरोडाशो जनार्द्दनः ॥१८॥
पत्नीशाला मुने लक्ष्मीः प्राग्वंशो मधुसूदनः ।
चितिर्लक्ष्मीर्हरिर्यूप इध्मा श्रीर्भगवान् कुशः ॥१९॥
सामस्वरूपी भगवानुद्गीतिः कमलालया ।
स्वाहा लक्ष्मीर्जगन्नाथो वासुदेवो हुताशनः ॥२०॥
शङ्करो भगवाञ्छौरिर्भूतिर्गौरी द्विजोत्तम ।
मैत्रेय केशवः सूर्य्यस्तत्प्रभा कमलालया ॥२१॥

Paráśara.—Śrí, the bride of Vishṇu, the mother of the world, is eternal, imperishable; in like manner as he is all-pervading, so also is she, oh best of Brahmans, omnipresent. Vishṇu is meaning; she is speech. Hari is polity (Nyaya); she is prudence (Níti). Vishṇu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Śrí is the earth; Hari the support of it. The deity is content; the eternal Lakshmí is resignation. He is desire; Śrí is wish. He is sacrifice; she is sacrificial donation (Dakshiná). The goddess is the invocation which attends the oblation; Janárddana is the oblation. Lakshmí is the chamber where the females are present (at a religious ceremony); Madhusúdana the apartment of the males of the family. Lakshmí is the altar; Hari the stake (to which the victim is bound). Śrí is the fuel; Hari the holy grass (Kusa). He is the personified Sáma-veda; the goddess, lotus-throned, is the tone of its chanting. Lakshmí is the prayer of oblation (Sváhá); Vásudeva, the lord of the world, is the sacrificial fire. Sauri (Vishṇu) is Śankara (Śiva); and Śrí is the bride of Śiva (Gaurí). Kesava, oh Maitreya, is the sun; and his radiance is the lotus-seated goddess. Vishṇu is the tribe of progenitors (Pitṛgana); Padmá is their bride (Swadhá), the eternal bestower of nutriment. Śrí is the heavens; Vishṇu, who is one with

विष्णुः पितृगणः पद्मा स्वधा शाश्वततुष्टिदा ।
द्यौः श्रीः सर्व्वात्मको विष्णुरवकाशोऽतिविस्तरः ॥२२

शशाङ्कः श्रीधरः कान्तिः श्रीस्तस्थैवानपायिनी ।
धृतिर्लक्ष्मीर्जगच्चेष्टा वायुः सर्व्वत्रगो हरिः ॥२३॥

जलधिर्द्विज गोविन्दस्तद्वेला श्रीर्महामते ।
लक्ष्मीस्वरूपमिन्द्राणी देवेन्द्रो मधुसूदनः ॥२४॥

यमश्चक्रधरः साक्षाद् धूमोर्णा कमलालया ।
ऋद्धिः श्रीः श्रीधरो देवः स्वयमेव धनेश्वरः ॥२५॥

गौरी लक्ष्मीर्महाभागा केशवो वरुणः स्वयम् ।
श्रीर्देवसेना विप्रेन्द्र देवसेनापतिर्हरिः ॥२६॥

अवष्टम्भो गदापाणिः शक्तिर्लक्ष्मीर्द्विजोत्तम ।
काष्ठा लक्ष्मीर्निमेषोऽसौ मुहूर्त्तोऽसौ कला तु सा ॥२७

ज्योत्स्ना लक्ष्मीः प्रदीपोऽसौ सर्व्वः सर्व्वेश्वरो हरिः ।
लताभूता जगन्माता श्रीर्विष्णुर्द्रुमसंस्थितः ॥२८॥

विभावरी श्रीर्दिवसो देवश्चक्रगदाधरः ।
वरप्रदो वरोविष्णुर्वधूः पद्मवनालया ॥२९॥

all things, is wide extended space. The lord of Śrí is the moon; she is his unfading light. She is called the moving principle of the world; he, the wind which bloweth every where. Govinda is the ocean; Lakshmì its shore. Lakshmí is the consort of Indra (Indrání); Madhusūdana is Devendra. The holder of the discus (Vishṇu) is Yama (the regent of Tartarus); the lotus-throned goddess is his dusky spouse (Dhūmorná). Śrí is wealth; Śridhara (Vishṇu) is himself the god of riches (Kuvera). Lakshmí, illustrious Brahman, is Gaurí; and Kesava is the deity of ocean (Varuna). Śrí is the host of heaven (Devasená); the deity of war, her lord, is Hari. The wielder of the mace is resistance; the power to oppose is Śrí. Lakshmí is the Káshṭhá and the Kaḷá; Hari the Nimesha and the Muhūrtta. Lakshmí is the light: and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Vishṇu the tree round which she clings. She is the night; the god who is armed

नदस्वरूपी भगवाञ्छ्रीर्नदीरूपसंस्थितिः ।
ध्वजश्च पुण्डरीकाक्षः पताका कमलालया ॥३०॥

तृष्णा लक्ष्मीर्जगत्स्वामी लोभो नारायणः परः ।
रति-रागौ च धर्मज्ञ लक्ष्मीर्गोविन्द एव च ॥३१॥
किञ्चातिबहुनोक्तेन संक्षेपेणेदमुच्यते ।

देवतिर्य्यङ्मनुष्यादौ पुंनाम्नि भगवान् हरिः ।
स्त्रीनाम्नि लक्ष्मीर्मैत्रेय नानयोर्विद्यते परम् ॥३२

with the mace and discus is the day. He, the bestower of blessings, is the bridegroom ; the lotus-throned goddess is the bride. The god is one with all male—the goddess one with all female, rivers. The lotus-eyed deity is the standard ; the goddess seated on a lotus the banner. Lakshmí is cupidity ; Náráyaṇá, the master of the world, is covetousness, Oh thou who knowest what rigteousness is, Govinda is love ; and Lakshmí, his gentle spouse, is pleasure. But why thus diffusely enumerate their presence?—it is enough to say, in a word, that of gods, animals, and men, Hari is all that is called male ; Lakshmí is all that is termed female: there is nothing else than they.

SACRIFICE OF DAKSHA[1]

(From the Váyu Puráṇa)

"There was formerly a peak of Meru, named Śávitra, abounding with gems, radiant as the sun, and celebrated throughout the three worlds ; of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral

1 The sacrifice of Daksha is a legend of some interest, from its historical and archæological relations. It is obviously intended to intimate a struggle between the worshippers of Śiva and of Vishṇu, in which at first the latter, but finally the former, acquired the ascendancy. It is also a favourite subject of Hindu sclupture, at least with the Hindus of the Śaiva division, and makes a conspicuous figure both at Elephanta and Ellora. A representation of the dispersion and multilation of the gods and sages by Vírabhadra, at the former, is published in the Archæologia, VII. 326, where it is described as the Judgement of Solomon! a figure of Vírabhadra is given by Niebuhr, vol. II. t. 10: and the entire group in the Bombay Transactions, vol. I. p. 220. It is described, p. 229 ; but Erskine has not verified the

treasures, as upon a splendid couch, the deity Śiva reclined, accompanied by the daughter or the sovereign of mountains, and attended by the mighty Ādityas, the powerful Vasus, and by the heavenly physicians, the sons of Aswiní ; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakshas, who dwells on Kailasa. There also was the great Muni Usanas: there, were Ṛshis of the first order, with Sanatkumára at their head ; divine Ṛshis, preceded by Angiras ; Viswavasu, with his bands of heavenly choristers ; the sages Nárada and Párvata ; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant ; and the trees were decorated with flowers, that blossomed in every season. The Vidyádharas and Siddhas, affluent in devotion, waited upon Mahádeva, the lord of living creatures ; and many other beings, of various forms, did him homage. Rákshasas of terrific semblance, and Piśáches of great strength, of different shapes and features, armed with various weapons, and blazing like fire, were delighted to be present, as the followers of the god. There stood the royal Nandí, high in the favour of his lord, armed with a fiery trident, shining with inherent lustre ; and there the best of rivers, Gangá, the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious Mahádeva.

"In former times, Daksha commenced a holy sacrifice on the side of Himaván, at the sacred spot Gangadvára, frequented by the Ṛshis. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahádeva, and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvára, as tradition reports[2]. They found Daksha, the best of

subject, although in cannot admit of doubt. The groupe described, p. 224, probably represents the introductory details given in our text. Of the Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is "Veer Budder, with eight hands. In one is suspended the slain Rajah Dutz." A. R. VI, 396. And there is also a representation of 'Ehr Budr,' in one of the colonades of Kailasa ; being, in fact, the same figure as that at Elephanta. Bombay Tr. III, 287. The legend of Daksha therefore was popular when those cavern temples were excavated. The story is told in much more detail in several other Purāṇas, and with some variations, which will be noticed: but the above has been selected as a specimen of the style of the Váyu Pnrāṇa, and as being a narration which, from its inartifical, obscure, tautological, and uncircumstantial construction, is probably of an ancient date. The same legend, in the same words, is given in the Bráhma P.

2 Or this may be understood to imply, that the original story is in the Vedas ; the term being, as usual in such a reference, इति श्रुतिः । Gangadvára, the place where the Ganges descends to the plains—or Haridvar, as it is more usually termed—is usually specified as the scene

the devout, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Ādityas, Vasus, Rudras, Maruts, all entitled to partake of the oblations, together with Jishṇu, were present. The four classes of Pitṛs, Ushmapás, Somapás, Ājyapás, and Dhúmapás, or those who feed upon the flame, the acid juice, the butter, or the smoke of offerings, the Aswins and the progenitors, came along with Brahmá. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplendent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhícha was filled with indignation, and observed, 'The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is guilty, most assuredly, of heinous sin.' Then addressing Daksha, he said to him, 'Why do you not offer homage to the god who is the lord of life (Paśubhartri)?' Daksha spake; 'I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise no other Mahádeva.' Dadhícha spake; 'The invocation that is not addressed to Ísa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Śankara, this sacrifice of Daksha will not be completed.' Daksha spake; 'I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Vishṇu, the sovereign lord of all.'[3]

of action. The Linga is more precise, calling it Kanakhala, which is the village still called Kankhal, near Haridvar (Megha Dūta, p. 59). It rather inaccurately, however, describes this as upon Haṃsa peak, a point of the Himalaya: हंसश्रृङ्गे हिमवच्छिखरे ।

3 The Kūrma P. gives also this discussion between Dadhícha and Daksha, and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride: सर्व्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः । न मन्त्रा भार्य्यया सार्द्धं शंकरस्येति नेष्यते । Dadhícha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is undoubtedly hymned by the several ministering priests of the Vedas: स स्तूयते सहस्रांशुः सामगाध्वर्युहोतृभिः । पश्यैनं विश्वकर्म्माणं रुद्रं मूर्त्तित्रयीमयं । Daksha replies, that the twelve Ādityas receive special oblations; that they are all the suns; and that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments: य एते द्वादशादित्या आदित्ययज्ञभागिनः । सर्व्वे सूर्य्या इति ज्ञेया नह्यन्यो विद्यते रविः । एवमुक्ते तु मुनयः समायाता दिदृक्षवः । बाढमित्यब्रुवन् दक्षं तस्य साहाय्यकारिणः ॥ These notions

"In the meanwhile, the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord, the god of living beings, and said—Umá spake—'Whither, oh lord, have the gods, preceded by Indra, this day departed? Tell me truly, oh thou who knowest all truth, for a great doubt perplexes me.' Maheśwara spake; 'Illustrious goddess, the excellent patriarch Daksha celebrates the sacrifice of a horse, and thither the gods repair.' Devi spake; 'Why then, most mighty god, dost thou also not proceed to this solemnity? by what hindrance is thy progress thither impeded?' Maheśwara spake; 'This is the contrivance, mighty queen, of all the gods, that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devi spake; 'The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice[4]?'

seem to have been exchanged for others in the days of the Padma P. and Bhágavata, as they place Daksha's neglect of Śiva to the latter's filthy practices, his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed: alluding, no doubt, to the practices of Śaiva mendicants, who seem to have abounded in the days of Śankarāchárya, and since There is no discussion in the Bhágavata, but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and in consequence he departed in a rage. His follower Nandí curses the company, and Bhṛgu retorts in language descriptive of the Vámácháris, or left hand worshippers of Śiva. "May all those," he says, "who adopt the worship of Bhava (Śiva), all those who follow the practices of his worshippers, become heretics, and oppugners of holy doctrines ; may they neglect the observances of purification ; may they be of infirm intellects, wearing clotted hair, and ornamenting themselves with ashes and bones; and may they enter the Śaiva initiation, in which spirituous liquor is the libation."

4 This simple account of Sati's share in the transaction is considerably modified in other accounts. In the Kūrma, the quarrel begins with Daksha the patriarch's being, as he thinks, treated by his son-in-law with less respect than is his due. Upon his daughter Satí's subsequently visiting him, he abuses her husband. and turns her out of his house. She in spite destroys herself: ददाहात्मानमात्मना । Śiva, hearing of this, comes to Daksha, and curses him to be born as a Kshatriya, the son of the Prachetasas, and to beget a son on his own daughter: स्वस्यां सुतायां मूढात्मन् पुत्रमुत्पादयिष्यसि । It is in this subsequent birth that the sacrifice occurs. The Linga and Matsya allude to the dispute between Daksha and Satí, and to the latter's puting an end to herself by Yoga:

"Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated; and speaking; 'Slender-waisted queen of the gods, thou knowest not the purport of what thou sayest; but I know it, oh thou with large eyes, for the holy declare all things by meditation. By thy perplexity this day are all the gods, with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me, repeat my praises, and chant the Rathantara song of the Sáma veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.' Deví spake; 'The lord is the root of all, and assuredly, in every assemblage of the female world, praises or hides himself at will.' Mahádeva spake; 'Queen of the gods, I praise not myself; approach, and behold whom I shall create for the purpose of claiming my share of the rite.'

"Having thus spoken to his beloved spouse, the mighty Maheśwara created from his mouth a being like the fire of fate ; a divine being, with a thousand heads, a thousand eyes, a thousand feet ; wielding a thousand clubs, a thousand shafts ; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe ; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon ; clothed in a tiger's skin, dripping with blood ; having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning ; his hand brandished the thunderbolt ; flames streamed form his hair ; a necklace of pearls wound round his neck ; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from ear to ear : he was of vast bulk, vast strength, a mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference ; shining like a hundred moons at once; fierce as the fire of love ; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world ; like a thousand undimmed moons: in bulk like Himádri, Kailása, or Meru, or Mandara, with all its gleaming herbs ; bright as the sun of destruction at the end of ages; of irresistible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and

भस्मीकृत्यात्मनो देहं योगमार्गेण सा पुनः । The Padma, Bhágavata, and Skánda in the Kásí Khanda, relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Satí, however, to a prior period ; and that and the Bhágavata both ascribe it to Yoga: सती सद्यः प्रजज्वाल समाधिजाग्निना । The Kasí Khaṇḍa, with an improvement indicative of a later age, makes Satí throw herself into the fire prepared for the solemnity.

girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sorts of jewels; wearing a garland of heavenly Karnikàra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapt in meditation; sometimes he trampled upon the earth ; sometimes he sang; sometimes he wept repeatedly : and he was endowed with the faculties of wisdom, dispassion, power, penance, truth, endurance, fortitude, dominion, and self-knowledge.

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahádeva, 'Sovereign of the gods, command what it is that I must do for thee.' To which Maheśwaṛa replied, 'Spoil the sacrifice of Daksha.' Then the mighty Vírabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajápati; and starting like a lion loosed from bonds, despoiled the sacrifice of Daksha, knowing that he had been created by the displeasure of Deví. She too in her wrath, as the fearful goddess Rudrakálí, accompanied him, with all her train, to witness his deeds. Vírabhadra the fierce, abiding in the region of ghosts, is the minister of the anger of Deví. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra, of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour filled all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and earth shook; the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Ṛshis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.[5]

"Then from the gloom emerged fearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upoṇ the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured or defiled or scattered abroad. Then falling upon the host of the gods, these vast and resistless Rudras beat or

5 The description of Vírabhadra and his followers is given in other Puráṇas in the same strain, but with less detail.

terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra's wrath, and similar to himself.[6] Some then made a hideous clamour, whilst others fearfully shouted, when Yajna was decapitated. For the divine Yajna, the lord of sacrifice, then began to fly up to heaven, in the shape of a deer; and Vírabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky.[7] Daksha the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Vírabhadra.[8] The thirty scores of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, 'Oh Rudra, have mercy upon thy servants: oh lord, dismiss thine anger.' Thus spake Brahmá and the other gods, and the patriarch Daksha; and raising their hands, they said, 'Declare, mighty being, who thou art.' Vírabhadra said, 'I am not a god, nor an Āditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities: know that I am come to

6 Their exploits, and those of Vírabhadra, are more particularly specified elsewhere, especially in the Linga, Kūrma, and Bhágavta Puráṇas. Indra is knocked down and trampled on ; Yama has his staff broken ; Sarasvati and the Máttṛs have their noses cut off ; Mitra or Bhaga has his eyes pulled out ; Pushá has his teeth knocked down his throat ; Chandra is pummelled ; Vahni's hands are cut off ; Bhṛgu loses his beard ; the Brahmans are pelted with stones ; the Prajápatis are beaten ; and the gods and demigods are run through with swords or stuck with arrows.

7 This is also mentioned in the Linga and in the Hari Vaṃsa: and the latter thus accounts for the origin of the constellation Mṛgosíras ; Yajna, with the head of a dear, being elevated to the planetary region, by Brahmá.

8 As he prays to Śiva presently, it could not well be meant here that Daksha was decapitated, although that is the story in other places. The Linga and Bhágavata both state that Vírabhadra cut off Daksha's head, and threw it into the fire. After the fray therefore, when Śiva restored the dead to life, and the mutilated to their limbs, Daksha's head was not forthcoming : it was therefore replaced by the head of a goat, or, according to the Kásí Khaṇḍa, that of a ram. No notice is taken in our text of the conflict elsewhere described between Vírabhadra and Vishṇu. In the Linga, the latter is beheaded, and his head is blown by the wind into the fire. The Kūrma, though a Śaiva Puráṇa, is less irreverent towards Vishṇu, and after describing a contest in which both parties occasionally prevail, makes Brahmá interpose, and separate the combatants. The Kásí Khaṇḍa of the Skánda P. describes Vishṇn as defeated, and at the mercy of Vírabhadra, who is prohibited by a voice from heaven from destroying his antagonist : whilst in the Hari Vaṃsa, Vishṇu compels Śiva to fly, after taking him by the throat and nearly strangling him. The blackness of Śiva's neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

destroy the sacrifice of Daksha, and that I am called Vírabhadra, the issue of the wrath of Rudra. Bhadrakálí also, who has sprung from the anger of Deví, is sent here by the god of gods to destroy this rite. Take refuge, king of kings, with him who is the lord of Umá ; for better is the anger of Rudra than the blessings of other gods.'

"Having heard the words of Vírabhadra, the righteous Daksha propitiated the mighty god, the holder of the trident, Maheśwara. The hearth of sacrifice, deserted by the Brahmans, had been consumed; Yajna had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled ; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were acattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Daksha fixed his eyes every where upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said, 'Daksha, thy sacrifice has been destroyed through sacred knowledge: I am well pleased with thee:' and then he smlled again, and said, 'What shall I do for thee; declare, together with the preceptor of the gods.'

"Then Daksha, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands reverentially to his brow, and said, 'If, lord, thou art pleased ; if I have found favour in thy sight ; if I am to be the object of thy benevolence ; if thou wilt confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long time, and which have now been eaten, drunk, devoured, burnt, broken, scattered abroad, may not have been prepared in vain.' 'So let it be,' replied Hara, the subduer of Indra. And thereupon Daksha knelt down upon the earth, and praised gratefully the author of righteousness, the three-eyed god Mahádeva, repeating the eight thousand names of the deity whose emblem is a bull."

CHAPTER IX

पराशर उवाच ।

इदञ्च शृणु मैत्रेय यत् पृष्टोऽहमिह त्वया ।

श्रीसम्बद्धं मया ह्येतच्छ्रुतमासीन्मरीचितः ॥१॥

Parášara.—But with respect to the question thou hast asked me. Maitreya, relating to the history of Srí, hear from me the tale as it was told to me by Maríchi.

दुर्व्वासाः शङ्करस्यांशश्चचार पृथिवीमिमाम् ।

स ददर्श स्रजं दिव्यामृषिर्विद्याधरीकरे ॥२॥
सन्तानकानामखिलं यस्या गन्धेन वासितम् ।
अतिसेव्यमभूद् ब्रह्मन् तद्वनं वनचारिणाम् ॥३॥
उन्मत्तव्रतधृग् विप्रस्तां दृष्ट्वा शोभनां स्रजम् ।

तां ययाचे वरारोहां विद्याधरवधूं ततः ॥४॥
याचिता तेन तन्वङ्गी मालां विद्याधराङ्गना ।

ददौ तस्मै विशालाक्षी सादरं प्रणिपत्य च ॥५॥
तामादायात्मनो मूर्ध्नि स्रजमुन्मत्तरूपधृक् ।

कृत्वा स विप्रो मैत्रय परिबभ्राम मेदिनीम् ॥६॥

Durvásas, a portion of Sankara (Śiva)[1], was wandering over the earth ; when he beheld, in the hands of a nymph of air[2], a garland of flowers culled from the trees of heaven, the fragrant odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage, who was then possessed by religious frenzy[3]; when he beheld that garland, demanded it of the graceful and full-eyed nymph, who, bowing to him reverentially, immediately presented it to him, He, as one frantic, placed the chaplet upon his brow, and

1 Durvásas was the son of Atri by Anasūyá, and was an incarnation of a portion of Śiva.

2 A Vidyádharí. These beings, male and female, are spirits of an inferior order, tenanting the middle regions of the atmosphere. According to the Váyu, the garland was given to the nymyh by Deví.

3 He observed the Vrata, or vow of insanity ; उन्मत्तव्रतधृत् । equivalent to the ecstasies of some religious fanatics. 'In this state,' says the commentator, 'even saints are devils :' योगिनो हि व्रतोन्मत्ताः पिशाचा इव वर्त्तन्ते ।

स ददर्श समायान्तमुन्मत्तैरावतस्थितम् ।
त्रैलोक्याधिपतिं देवं सह देवैः शचीपतिम् ॥७॥
तामात्मनः स शिरसः स्रजमुन्मत्तषट्पदाम् ।
आदायामरराजाय चिक्षेपोन्मत्तवन्मुनिः ॥८॥
गृहीत्वामरराजेन स्रगैरावतमूर्द्धनि ।
न्यस्ता रराज कैलासशिखरे जाह्नवी यथा ॥९॥
मदान्धकारिताक्षोऽसौ गन्धाकृष्टेन वारणः ।
करेणाघ्राय चिक्षेप तां स्रजं धरणीतले ॥१०॥
ततश्चुक्रोध भगवान् दुर्वासा मुनिसत्तमः ।
मैत्रेय देवराजं तं क्रुद्धश्चैतदुवाच ह ॥११॥
दुर्वासा उवाच ।
ऐश्वर्यमत्त दुष्टात्मन्नतिस्तब्धोऽसि वासव ।
श्रियो धाम स्रजं यस्त्वं मद्दत्तां नाभिनन्दसि ॥१२॥
प्रसाद इति नोक्तं ते प्रणिपातपुरःसरम् ।
हर्षोत्फुल्लकपोलेन न चापि शिरसा धृता ॥१३॥
मया दत्तामिमां मालां यस्मान्न बहु मन्यसे ।
त्रैलोक्यश्रीरतो मूढ विनाशमुपयास्यति ॥१४॥

thus decorated resumed his path; when he beheld (Indra) the husband of Sachi, the ruler of the three worlds, approach, seated on his infuriated elephant Airávata, and attended by the gods. The frenzied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it, and suspended it on the brow of of Airávata, where it shone like the river Jáhnaví, glittering on the dark summit of the mountain Kailása. The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with his trunk, and cast it on the earth. That chief of sages, Durvásas, was highly incensed at this disrespectful treatment of his gift, and thus angrily addressed the sovereign of the immortals: "Inflated with the intoxication of power, Vásava, vile of spirit, thou art an idiot not to respect the garland I presented to thee, which was the dwelling of Fortune (Srí). Thou hast not acknowledged it as a largess; thou hast not bowed thyself before me; thou hast not placed the wreath upon thy head, with thy countenance expanding with delight. Now, fool, for

मां मन्यतेऽन्यैः सदृशं न्यूनं शक्र भवान् द्विजैः ।
अतोऽवमानमस्माकं मानिना भवता कृतम् ॥१५

मद्दत्ता भवता यस्मात् क्षिप्ता माला महीतले ।
तस्मात् प्रनष्टलक्ष्मीकं त्रैलोक्यं ते भविष्यति ॥१६
यस्य सञ्जातकोपस्य भयमेति चराचरम् ।
तं त्वं मामतिगर्वेण देवराजावमन्यसे ॥१७॥

that thou hast not infinitely prized the garland that I gave thee, thy sovereignty over the three worlds shall be subverted. Thou confoundest me, Śakra, with other Brahmans, and hence I have suffered disrespect from thy arrogance: but in like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the universe be whelmed in ruin. Thou hast offended one whose wrath is dreaded by all created things, king of the gods, even me, by thine excessive pride."

महेन्द्रो वारणस्कन्धादवतीर्य्य त्वरान्वितः ।
प्रसादयामास तदा दुर्वाससमकल्मषम् ॥१८॥
प्रसाद्यमानः स तदा प्रणिपातपुरःसरम् ।
प्रत्युवाच सहस्राक्षं दुर्व्वासा मुनिसत्तमः ॥१९॥
नाहं कृपालुहृदयो न च मां भजते क्षमा ।
अन्ये ते मुनयः शक्र दुर्व्वाससमवेहि माम् ॥२०॥
गौतमादिभिरन्यैस्त्वं गर्व्वमापादितो मुधा ।
अक्षान्तिसारसर्वस्वं दुर्वाससमवेहि माम् ॥२१॥
वसिष्ठाद्यैर्दयासारैः स्तोत्रं कुर्व्वद्भिरुच्चकैः ।
गर्व्वं गतोऽसि येनैवं मामप्यद्यावमन्यसे ॥२२॥

Descending hastily from his elephant, Mahendra endeavoured to appease the sinless Durvásas: but to the excuses and prostrations of the thousand-eyed, the Muni answered, "I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Śakra, to be Durvásas. Thou hast in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvásas, whose nature is a stranger to remorse. Thou hast been flattered by Vaśishṭha and other tender-hearted saints, whose loud praises have made thee so arrogant, that thou hast insulted me. But

ज्वलज्जटाकलापस्य भृकुटीकुटिलं मुखम्
निरीक्ष्य कस्त्रिभुवने मम यो न गतो भयम् ॥२३॥
नाहं क्षमिष्ये बहुना किमुक्तेन शतक्रतो ।
विडम्बनामिमां भूयः करोष्यनुनयात्मिकाम् ॥२४

who is there in the universe that can behold my countenance, dark with frowns, and surrounded by my blazing hair, and not tremble? What need of words? I will not forgive, whatever semblance of humility thou mayest assume."

इत्युक्त्वा प्रययौ विप्रो देवराजोऽपि तं पुनः ।
आरुह्यैरावतं ब्रह्मन् प्रययावमरावतीम् ॥२५॥
ततः प्रभृति निःश्रीकं सशक्रं भुवनत्रयम् ।
मैत्रेयासीदपध्वस्तं संक्षीणौषधिवीरुधम् ॥२६॥
न यज्ञाः संप्रवर्त्तन्ते न तपस्यन्ति तापसाः ।
न च दानादिधर्मेषु मनश्चक्रे तदा जनः ॥२७॥
निःसत्त्वा सकला लोका लोभाद्युपहतेन्द्रियाः ।
स्वल्पेऽपि हि बभूवुस्ते साभिलाषा द्विजोत्तम ॥२८
यतः सत्त्वं ततो लक्ष्मीः सत्त्वं भूत्यनुसारि च ।
निःश्रीकाणां कुतः सत्त्वं विना तेन गुणाः कुतः ॥२९॥
बलशौर्य्याद्यभावश्च पुरुषाणां गुणैर्व्विना ।
लङ्घनीयः समस्तस्य बलशौर्य्यविवर्जितः ॥३०॥

Having thus spoken, the Brahman went his way; and the king of the gods, remounting his elephant, returned to his capital Amarávati. Thenceforward, Maitreya, the three worlds and Śakra lost their vigour, and all vegetable products, plants, and herbs were withered and died; sacrifices were no longer offered; devout exercises no longer practised; men were no more addicted to charity, or any moral or religious obligation; all beings became devoid of steadiness[4]; all the faculties of sense were obstructed by cupidity; and men's desires were excited by frivolous objects. Where there is energy, there is prosperity; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy; and without energy, where

4 They became Nih-satwa; and Satwa is explained throughout by Dhairyya, steadness, 'fortitude.'

भवत्यपध्वस्तमतिर्लङ्घितः प्रथितः पुमान् ।
एवमत्यन्तनिःश्रीके त्रैलोक्ये सत्त्ववर्ज्जिते ॥३१॥

is excellence? Without excellence there can be no vigour nor heroism amongst men: he who has neither courage nor strength, will be spurned by all: and he who is universally treated with disgrace, must suffer abasement of his intellectual faculties.

देवान् प्रति बलोद्योगं चक्रुर्दैतेयदानवाः ।
लोभाभिभूता निःश्रीका दैत्याः सत्त्वविवर्जिताः ॥३२
श्रिया विहीनैर्निःसत्त्वैर्देवैश्चक्रुस्ततो रणम् ।
विजितास्त्रिदशा दैत्यैरिन्द्राद्याः शरणं ययुः ॥३३॥
पितामहं महाभागं हुताशनपुरोगमाः ।
यथावत् कथितो देवैर्ब्रह्मा प्राह ततः सुरान् ॥३४॥
परापरेशं शरणं व्रजध्वमसुरार्द्दनम् ।
उत्पत्तिस्थितिनाशानामहेतुं हेतुमीश्वरम् ॥३५॥
प्रजापतिपतिं विष्णुमनन्तमपराजितम् ।
प्रधानपुंसोरजयोः कारणं कार्य्यभूतयोः ॥३६॥
प्रणतार्त्तिहरं विष्णुं स वः श्रेयो विधास्यति ।
एवमुक्त्वा सुरान् सर्व्वान् ब्रह्मा लोकपितामहः ।
क्षीरोदस्योत्तरं तीरं तैरेव सहितो ययौ ॥३७॥

The three regions being thus wholly divested of prosperity, and deprived of energy, the Dánavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put forth their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled for refuge to Brahmá, preceded by the god of flame (Hutáśana). When the great father of the universe had heard all that had come to pass, he said to the deities, "Repair for protection to the god of high and low; the tamer of the demons; the causeless cause of creation, preservation, and destruction; the progenitor of the progenitors; the immortal, unconquerable Vishṇu; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him: he will give you aid."

स गत्वा त्रिदशैः सर्व्वैः समवेतः पितामहः ।
तुष्टाव वाग्भिरिष्टाभिः परापरपतिं हरिम् ॥३८॥

Having thus spoken to the deities, Brahma proceeded along with them to the northern shore of the sea of milk; and with reverential words thus prayed to the supreme Hari:

नमाम सर्व्वं सर्व्वेशमनन्तमजमव्ययम् ।
लोकधामधराधारमप्रकाशमभेदिनम् ॥३९॥

नारायणमणीयांसमशेषाणानणीयसाम् ।
समस्तानां गरिष्ठं यद् भूरादीनां गरीयसाम् ॥४०॥

यत्र सर्व्वं यतः सर्व्वमुत्पन्नं सत्पुरःसरम् ।
सर्व्वभूतश्च यो देवः पराणामपि यः परः ॥४१॥

परः परस्मात् पुरुषात् परमात्मस्वरूपधृक् ।
योगिभिश्चिन्त्यते योऽसौ मुक्तिहेतुर्म्मुक्षुभिः ॥४२॥
सत्तादयो न सन्तीशे यत्र च प्राकृता गुणाः ।
स शुद्धः सर्व्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥४३॥

कला-काष्ठा-निमेषादिकालसूत्रस्य गोचरे ।
यस्य शक्तिर्न शुद्धस्य प्रसीदतु स नो हरिः ॥४४॥
प्रोच्यते परमेशो हि यः शुद्धोऽप्युपचारतः ।
प्रसीदतु स नो विष्णुरात्मा यः सर्व्वदेहिनाम् ॥४५॥

"We glorify him who is all things; the lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation; the unperceived, indivisible Náráyaṇa; the smallest of the smallest, the largest of the largest of the elements; in whom are all things, from whom are all things; who was before existence; the god who is all beings; who is the end of ultimate objects; who is beyond final spirit, and is one with supreme soul; who is contemplated as the cause of final liberation by sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us. May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments or of days, that

यः कारणञ्च कार्य्यञ्च कारणस्यापि कारणम् ।
कार्य्यस्यापि च यः कार्य्यं प्रसीदतु स नो हरिः ।४६

कार्य्यकार्य्यस्य यः कार्य्यं तत्कार्यस्यापि यः स्वयम् ।
तत्कार्य्यकार्य्यभूतो यस्ततश्च प्रणताः स्म तम् ॥४७॥
कारणं कारणस्यापि तस्य कारणकारणम् ।
तत्कारणानां हेतुं त्वां प्रणताः स्म सुरेश्वरम् ॥४८॥

भोक्तारं भोज्यभूतञ्च स्रष्टारं सृस्टमेव च ।
कार्य्यं कर्म्मस्वरूपं तं प्रणताः स्म परं पदम् ॥४९॥

विशुद्धं बोधनं नित्यमजमक्षयमव्ययम् ।
अव्यक्तमविकारं यत् तद्विष्णोः परमं पदम् ॥५०॥

न स्थूलं न च सूक्ष्मं यन्न विशेषणगोचरम् ।
तत्पदं परमं विष्णोः प्रणमामः सदामलम् ॥५१॥

make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us. May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect; who is the effect of the effect of the effect himself; the product of the effect of the effect of the effect, or elemental substance; to him I bow.[5] The cause of the cause; the cause of the cause of the cause; the cause of them all; to him I bow. To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect; to that supreme being I bow. The infinite nature of Vishṇu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible inscrutable, immutable; it is

5 The first effect of primary cause is nature, or Prakṛti : the effect of the effect, or of Prakṛti, is Mahat : effect in the third degree is Ahaṃkára : in the fourth, or the effect of the effect (Ahaṃkára) of the the effect (Mahat) of the effect (Prakṛti), is elementary substance, or Bhûta. Vishṇu is each and all. So in the succeeding ascending scale, Brahmá is the cause of mortal life ; the cause of Brahmá is the egg, or aggregate elementary matter : its cause is, therefore, elementary matter ; the cause of which is subtile or rudimental matter, which originates from Ahaṃkára, and so on. Vishṇu is also each and all of these.

यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिता ।
परं ब्रह्मस्वरूपं यत् प्रणमामस्तमव्ययम् ॥५२॥

यन्न देवा न मुनयो न चाहं न च शंकरः ।
जानन्ति परमेशस्य तद्विष्णोः परम पदम् ॥५३॥

यद् योगिनः सदोद्युक्ताः पुण्यपापक्षयेऽक्षयम् ।
पश्यन्ति प्रणवे चिन्त्यं तद्विष्णोः परमं पदम् ॥५४॥

शक्तयो यस्य देवस्य ब्रह्मविष्णुशिवादिकाः ।
भवन्त्यभूतपूर्वस्य तद्विष्णोः परमं पदम् ॥५५॥

सर्व्वेश सर्व्वभूतात्मन् सर्व्व सर्वाश्रयाच्युत ।
प्रसीद विष्णो भक्तानां व्रज नो दृष्टिगोचरम् ॥५६॥

neither gross nor subtile, nor capable of being defined: to that ever holy nature of Vishṇu I bow. To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, I bow: and to the glorious nature of the supreme Vishṇu, which nor gods, nor sages, nor I, nor Śankara apprehend; that nature which the Yogis, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Vishṇu, who is the first of all; of whom, one only god, the triple energy is the same with Brahmá, Vishṇu, and Śiva: oh lord of all, great soul of all, asylum of all, undecayable, have pity upon thy servants; oh Vishṇu, be manifest unto us."

इत्युदीरितमाकर्ण्य ब्रह्मणस्त्रिदशास्ततः ।
प्रणम्योचुः प्रसीदेति व्रज नो दृष्टिगोचरम् ॥५७॥

यन्नायं भगवान् ब्रह्मा जानाति परमं पदम् ।
तन्नताः स्म जगद्धाम तव सर्व्वं गताच्युत ॥५८॥

इत्यन्ते वचसस्तेषां देवानां ब्रह्मणस्तथा ।

Paráśara continued.—The gods, having heard this prayer uttered by Brahmá, bowed down, and cried, "Be favourable to us; be present to our sight: we bow down to that glorious nature which the mighty Brahmá does not know; that which is thy nature, oh imperishable, in

ऊचुर्देवर्षयः सर्व्वे बृहस्पतिपुरोगमाः ॥५९॥

आद्यो यज्ञपुमानिड्यो यः सर्व्वेषाञ्च पूर्व्वजः ।
तं नताः स्म जगत्स्रष्टुः स्रष्टारमविशेषणम् ॥६०॥

भगवन् भूतभव्येश जगन्मूर्त्तिधराव्यय ।
प्रसीद प्रणतानां त्वं सर्व्वेषां देहि दर्शनम् ॥६१॥

एष ब्रह्मा तथैवायं सह रुद्रैस्त्रिलोचनः ।
सर्वादित्यैः समं पूषा पावकोऽयं सहाग्निभिः ॥६२
अश्विनौ वसवश्चेमे सर्वे चैते मरुद्गणाः ।
साध्या विश्वे तथा देवा देवेन्द्रश्चायमीश्वरः ॥६३॥

प्रणामप्रवणा नाथ दैत्यसैन्यपराजिताः ।
शरणं त्वामनुप्राप्ताः समस्ता देवतागणाः ॥६४॥

whom the universe abides." Then the gods having ended, Vrihaspati and the divine Ṛshis thus prayed: "We bow down to the being entitled to adoration; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable: oh lord of all that has been or is to be; imperishable type of sacrifice; have pity upon thy worshippers; appear to them, prostrate before thee. Here is Brahmá; here is Trilochana (the three-eyed Siva), with the Rudras; Pushá (the sun), with the Ádityas; and Fire, with all the mighty luminaries: here are the sons of Aswini (the two Aswini Kumáras), the Vasus and all the winds, the Sádhyas, the Viśvadevas, and Indra the king of the gods: all of whom bow lowly before thee: all the tribes of the immortals, vanquished by the demon host, have fled to thee for succour."

एवं संस्तूयमानस्तु भगवाञ्छङ्खचक्रधृक् ।
जगाम दर्शनं तेषां मैत्रेय परमेश्वरः ॥६५॥

तं दृष्ट्वा ते तदा देवाः शङ्खचक्रगदाधरम् ।
अपूर्व्वरूपसंस्थानं तेजसां राशिमूर्ज्जितम् ॥६६॥

Thus prayed to, the supreme deity, the mighty holder of the conch and discus, showed himself to them: and beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light, Pitámahá and the other deities, their eyes moistened with rapture, first paid him homage.

प्रणम्य प्रणताः पूर्व्वं संक्षोभस्तिमितेक्षणाः ।
तुष्टुवुः पुण्डरीकाक्षं पितामहपुरोगमाः ॥६७॥
नमो नमोऽविशेषस्त्वं त्वं ब्रह्मा त्वं पिनाकधृक् ।
इन्द्रस्त्वमग्निः पवनो वरुणः सविता यमः ॥६८॥
वसवो मरुतः साध्या विश्वे देवगणा भवान् ।
योऽयं तवागतो देव समीपं देवतागणः ॥६९॥
स त्वमेव जगत्स्रष्टा यतः सर्व्वगतो भवान् ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः प्रजापतिः ॥७०॥
वेद्यावेद्यञ्च सर्व्वात्मंस्त्वन्मयञ्चाखिलं जगत् ।
त्वामत्र शरणं विष्णो प्रयाता दैत्यनिर्ज्जिताः ॥७१॥
वयं प्रसीद सर्वात्मंस्तेजस्याप्याययस्व नः ।
तावदार्त्तिस्तथा वाञ्छा तावन्मोहस्तथासुखम् ॥७२॥
यावन्नायाति शरणं त्वामशेषाघनाशनम् ।
त्वं प्रसादं प्रसन्नात्मन् प्रपन्नानां कुरुष्व नः ॥७३॥
तेजसां नाथ सर्वेषां स्वशक्त्याप्यायनं कुरु ॥७४॥

and then thus addressed him: "Repeated salutation to thee, who art indefinable: thou art Brahmá; thou art the weilder of the Pináka bow (Śiva); thou art Indra; thou art fire, air, the god of waters, the sun, the king of death (Yama), the Vasus, the Máruts (the winds), the Sádhyas, and Viśwadevas. This assembly of divinities, that now has come before thee, thou art; for, the creator of the world, thou art every where. Thou art the sacrifice, the prayer of oblation, the mystic syllable Om, the sovereign of all creatures: thou art all that is to be known, or to be unknown: oh universal soul, the whole world consists of thee. We, discomfited by the Daityas, have fled to thee, oh Vishṇu, for refuge. Spirit of all, have compassion upon us; defend us with thy mighty power. There will be affliction, desire, trouble, and grief, until thy protection is obtained: but thou art the remover of all sins. Do thou then, oh pure of spirit, show favour unto us who have fled to thee: oh lord of all, protect us with thy great power, in union with the goddess who is thy strength[6]." Hari, the

6 With thy Śakti, or the goddess Śri or Lakshmí.

एवं संस्तूयमानस्तु प्रणतैरमरैर्हरिः ।
प्रसन्नदृष्टिर्भगवानिदमाह स विश्वकृत् ॥७५॥
तेजसो भवतां देवाः करिष्याम्युपबृंहणम् ।
वदाम्यहं यत् क्रियतां भवद्भिस्तदिदं सुराः ॥७६॥
आनीय सहिता दैत्यैः क्षीराब्धौ सकलौषधीः ।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ॥७७॥
मथ्यताममृतं देवाः सहाये मय्यवस्थिते ।
सामपूर्व्वञ्च दैतेयास्तत्र साहाय्यकर्मणि ॥७८॥
सामान्यफलभोक्तारो यूयं वाच्या भविष्यथ ।
मथ्यमाने च तत्राब्धौ यत् समुत्पद्यतेऽमृतम् ॥७९
तत्पानाद् बलिनो यूयममराश्च भविष्यथ ।
तथा चाहं करिष्यामि यथा त्रिदशविद्विषः ।
न प्राप्स्यन्त्यमृतं देवाः केवलं क्लेशभागिनः ॥८०॥

creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spake: "With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning-stick, the serpent Vásuki for the rope, churn the ocean together for ambrosia; depending upon my aid. To secure the assistance of Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amrita that shall be produced from the agitated ocean, they shall become mighty an immortal. I will take care that the enemies of the gods shall not partake of the percious draught; that they shall share in the labour alone."

इत्युक्त्वा देवदेवेन सर्व्वे एव ततः सुराः ।
सन्धानमसुरैः कृत्वा यत्नवन्तोऽमृतेऽभवन् ॥८१॥
नानौषधीः समानीय देव-दैतेयदानवाः ।
क्षिप्त्वा क्षिराब्धिपयसि शरदभ्रामलत्विषि ॥८२॥

Being thus instructed by the god of gods, the divinities entered into alliance with the demons, and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the

मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा च वासुकिम् ।
ततो मथितुमारब्धा मैत्रैय तरसामृतम् ॥८३॥
विबुधाः सहिताः सर्व्वे यतः पुच्छं ततः कृताः ।
कृष्णेन वासुकेर्दैत्याः पूर्व्वकाये निवेशिताः ॥८४
ते तस्य फणनिःश्वास-वह्निनापहतत्विषः ।
निस्तेजसोऽसुराः सर्व्वे बभुवुरमितद्युते ॥८५॥
तेनैव मुखनिःश्वास-वायुनास्तबलाहकैः
पुच्छप्रदेशे वर्षद्भिस्तथा चाप्यायिताः सुराः ॥८६॥
क्षीरोदमध्ये भगवान् कूर्म्मरूपी स्वयं हरिः ।
मन्थनाद्रेरधिष्ठानं भ्रमतोऽभून्महामुने ॥८७॥
रूपेणान्येन देवानां मध्ये चक्रगदाधरः ।
चकर्ष भोगिराजानं दैत्यमध्येऽपरेण च ॥८८॥
उपर्य्याक्रान्तवान् शैलं बृहद्रूपेण केशवः ।
तथापरेण मैत्रय यन्न दृष्टं सुरासुरैः ॥८९॥
तेजसा नागराजानं तथाप्यायितवान् हरिः ।
अन्येन तेजसा देवान् उपबृंहितवान् विभुः ॥९०॥

waters of which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff; the serpent Vásuki for the cord; and commenced to churn the ocean for the Amrita. The assembled gods were stationed by Krishṇa at the tail of the serpent; the Daityas and Dánavas at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace and discus was present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race: and in another vast body he sat upon the summit of the mountain. With one portion of his energy, unseen by gods or demons, he sustained the serpent king; and with another, infused vigour into the gods.

मथ्यमाने ततस्तस्मिन् क्षीराब्धौ देव-दानवैः ।
हविर्धामाभवत् पूर्व्वं सुरभिः सुरपूजिता ॥९१॥

जग्मुर्म्मुदं ततो देवा दानवाश्च महामुने ।
व्याक्षिप्तचेतसश्चैव बभूवुस्तिमितेक्षणाः ॥९२॥

किमेतदिति सिद्धानां दिवि चिन्तयतां ततः ।
बभूव वारुणी देवी मदाघूर्णितलोचना ॥९३॥

कृतावर्त्तात् ततस्तस्मात् क्षीरोदाद् वासयन् जगत् ।
गन्धेन पारिजातोऽभूद् देवस्त्रीनन्दनस्तरुः ॥९४॥

रूपौदार्य्यगुणोपेतस्ततश्चाप्सरसां गणः ।
क्षीरोदधेः समुत्पन्नो मैत्रय परमाद्भुतः ॥९५॥

ततः शीतांशुरभवज्जगृहे त्वं महेश्वरः ।
जगृहुश्च विषं नागाः क्षीरोदाच्च समुत्थितम् ॥९६॥

ततो धन्वन्तरिर्देवः श्वेताम्बधरः स्वयम् ।
विभ्रत्कमण्डलुं पूर्णममृतस्य समुत्थितः ॥९७॥

ततः स्वस्थमनस्कास्ते सर्व्वे दैतेय-दानवाः ।
बभूवुर्म्मुदिताः सर्व्वे मैत्रेय मुनिभिः सह ॥९८

From the ocean, thus churned by the gods and Dánavas, first uprose the cow Surabhi, the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed, and eyes glistening with delight. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Váruní (the deity of wine), her eyes rolling with intoxication. Next, from the whirlpool of the deep, sprang the celestial Párijáta tree, the delight of the nymphs of heaven, perfuming the world with its blossoms. The troop of Āpsarasas, the nymphs of heaven, were then produced, of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose, and was seized by Mahádeva: and then poison was engendered from the sea, of which the snake gods (Nágas) took possession. Dhanvantari, robed in white, and bearing in his hand the cup of Amrita, next came forth: beholding which, the sons of Diti and of Danu, as well as the Munis, were

ततः स्फुरत्कान्तिमती विकासिकमले स्थिता ।
श्रीर्देवी पयसस्तस्मादुत्थिता धृतपंकजा ॥९९॥

तां तुष्टुवुर्म्मुदा युक्ताः श्रीसूक्तेन महर्षयः ।
विश्वावसुमुखास्तस्या गन्धर्वाः पुरतो जगुः ॥१००॥

घृताचीप्रमुखा ब्रह्मन् ननृतुश्चाप्सरोगणाः ।
गङ्गाद्याः सरितस्तोयैः स्नानार्थमुपतस्थिरे ॥१०१

दिग्गजा हेमपात्रस्थम् आदाय विमलं जलम् ।
स्नापयाञ्चक्रिरे देवीं सर्व्वलोकमहेश्वरीम् ॥१०२॥

क्षीरोदो रूपधृक् तस्यै मालामम्लानपङ्कजाम् ।
ददौ विभूषणान्यङ्गे विश्वकर्मा चकार च ॥१०३॥

दिव्यमाल्याम्बरधरा स्नाता भूषणभूषिता ।
पश्यतां सर्व्वदेवानां ययौ वक्षःस्थलं हरेः ॥१०४॥

तयावलोकिता देवा हरिवक्षःस्थलस्थया ।
लक्ष्म्या मैत्रेय सहसा परां निर्वृतिमागताः ॥१०५॥

उद्वेगं परमं जग्मुर्दैत्या विष्णुपराङ्मुखाः ।
त्यक्ता लक्ष्म्या महाभाग विप्रचित्तिपुरोगमाः ॥१०६॥

filled with satisfaction and delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrí, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise[7]. Viswavasu and other heavenly quiristers sang, and Ghṛtáchí and other celestial nymphs danced before her. Gangá and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk in person presented her with a wreath of never-fading flowers; and the artist of the gods (Viswakarmá) decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari; and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Daityas, who, with Viprachitti at their head, were filled with indignation, as Vishṇu turned away from them, and they were abandoned by he goddess of prosperity (Lakshmí).

7 Or with the Sūkta, or hymn of the Vedas, commencing, "Hiranya varnám," &c.

ततस्ते जगृहुर्द्दैत्या धन्वन्तरिकरे स्थितम् ।
कमण्डलुं महावीर्य्या यत्रास्ते तद् द्विजामृतम् ॥१०७
मायया लोभयित्वा तान् विष्णुः स्त्रीरूपमास्थितः ।
दानवेभ्यस्तदादाय देवेभ्यः प्रददौ विभुः ॥१०८
ततः पपुः सुरगणाः शक्राद्यास्तत् तदामृतम् ।
उद्यतायुधनिस्त्रिंशा दैत्यास्तांश्च समभ्ययुः ॥१०९
पीतेऽमृते च बलिभिर्देवैर्दैत्यचमूस्तदा ।
वध्यमाना दिशो भेजे पातालं तु विवेश वै ॥११०
तदा देवा मुदा युक्ताः शङ्खचक्रगदाभृतम् ।
प्रणिपत्य यथापूर्वम् आशासत त्रिविष्टपम् ।१११
ततः प्रसन्नभाः सूर्य्यः प्रययौ स्वेन वर्त्मना ।
ज्योतींषि च यथामार्गं प्रययुर्मुनिसत्तम ॥११२
जज्वाल भगवांश्चोच्चैश्चारुदीप्तिर्व्विभावसुः ।
धर्म्मे च सर्व्वभूतानां तदा मतिरजायत ॥११३॥
त्रैलोक्यञ्च श्रिया जुष्टं बभूव मुनिसत्तम ।
शक्रश्च त्रिदशश्रेष्ठः पुनः श्रीमानजायत ॥११४॥

The powerful and indignant Daityas then forcibly seized the Amrita-cup, that was in the hand of Dhanvantari: but Vishṇu, assuming a female form, fascinated and deluded them; and recovering the Amrita from them, delivered it to the gods. Śakra and the other deities quaffed the ambrosia. The incensed demons, grasping their weapons, fell upon them; but the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight, and they fled through the regions of space, and plunged into the subterraneous realms of Pátála. The gods thereat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven. The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries again circled, oh best of Munis, in their respective orbits. Fire once more blazed aloft, beautiful in splendour; and the minds of all beings were animated by devotion. The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods,

सिंहासनगतः शक्रः सम्प्राप्य त्रिदिवं पुनः ।
देवराज्ये स्थितो देवीं तुष्टावाब्जकरां ततः ॥११५॥

was restored to power.[8] Seated upon his throne, and once more in heaven, exercising sovereignty over the gods, Śakra thus eulogized the goddess who bears a lotus in her hand:

8 The churning of the ocean does not occur in several of the Puráṇas, and is but cursorily alluded to in the Śiva, Linga, and Kūrma Puráṇas. The Váyu and Padma have much the same narrative as that of our text; and so have the Agni and Bhágavata, except that they refer only briefly to the anger of Durvásas, without narrating the circumstances; indicating their being posterior, therefore, to the original tale. The part, however, assigned to Durvásas appears to be an embellishment added to the original, for no mention of him occurs in the Matsya P. nor even in the Hari Vaṃsa, neither does it occur in what may be considered the oldest extant versions of the story, those of the Rámáyana and Mahábhárata: both these ascribe the occurrence to the desire of the gods and Daityas to become immortal. The Matsya assigns a similar motive to the gods, instigated by observing that the Daityas slain by them in battle were restored to life by Śukra with the Sanjivinī, or herb of immortality, which he had discovered. The account in the Hari Vaṃsa is brief and obscure, and is explained by the commentator as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation: but this is mere mystification. The legend of the Rámáyana is translated, vol. I. p. 410. of the Serampore edition; and that of the Mahábhárata by Wilkins, in the notes to his translation of the Bhágavata Gita. See also the original text, Cal. ed. p. 40. It has been presented to general readers in a more attractive form by my friend H. M. Parker, in his Draught of Immortality, printed with other poems, Lond. 1827. The Matsya P. has many of the stanzas of the Mahábhárata interspersed with others. There is some variety in the order and number of articles produced from the ocean. As I have observed elsewhere (Hindu Theatre, I. 59. Lond. ed.), the popular enumeration is fourteen; but the Rámáyana specifies but nine; the Mahábhárata, nine; the Bhágavata, ten; the Padma, nine; the Váyu, twelve; the Matsya, perhaps, gives the whole number. Those in which most agree, are, 1. the Háláhala or Kālakūta poison, swallowed by Śiva: 2. Váruní or Surá, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Suras, and the latter Asuras: 3. the horse Uchchaiśśravas, taken by Indra: 4. Kaustubha, the jewel worn by Vishṇu: 5. the moon: 6. Dhanvantari, with the Amrita in his Kamaṇḍalu, or vase; and these two articles are in the Váyu considered as distinct products: 7. the goddess Padmá or Śrí: 8. the Apsarasas, or nymphs of heaven: 9. Surabhi, or the cow of plenty: 10. the Párijáta tree, or tree of heaven: 11. Airávata, the elephant taken by Indra. The Matsya adds, 12. the umbrella taken by Varuna: 13. the earrings taken by Indra, and given to Aditi: and apparently another horse, the white horse of the sun: or the number may be completed by counting the Amrita separately from Dhanvantari. The number is made up in the popular lists by adding the bow and the conch of Vishṇu; but

नमस्ये सर्व्वभूतानां जननीमब्जसम्भवाम् ।
श्रियमुन्निद्रपद्माक्षीं विष्णोर्वक्षःस्थलस्थिताम् ॥११६
त्वं सिद्धिस्त्वं सुधा स्वाहा स्वधा त्वं लोकपावनि ।
सन्ध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती ॥११७
यज्ञविद्या महाविद्या गुह्यविद्या च शोभने ।
आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी ॥११८

"I bow down to Śrí, the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of Vishṇu. Thou art Siddhi (superhuman power): thou art Swadhá and Swáhá: thou art ambrosia (Sudhá), the purifier of the universe: thou art evening, night, and dawn: thou art power, faith, intellect: thou art the goddess of letters (Sarasvatí). Thou, beautiful goddess, art knowledge of devotion, great knowledge, mystic knowledge, and spiritual knowledge;[9] which confers eternal liberation. Thou art the

there does not seem to be any good authority for this, and the addition is a sectarial one: so is that of the Tulaśí tree, plant sacred to Krishṇa, which is one of the twelve specified by the Váyu P. The Uttara Khaṇḍa of the Padma P. has a peculiar enumeration, or, Poison; Jyeshṭhá or Alakshmí, the goddess of misfortune, the elder born to fortune; the goddess of wine; Nidrá, or sloth; the Apsarasas; the elephant of Indra; Lakshmí; the moon; and the Tulaśí plant The reference to Mohiní, the female form assumed by Vishṇu, is very brief in our text; and no notice is taken of the story told in the Mahábhárata and some of the Puráṇas, of the Daitya Ráhu's insinuating himself amongst the gods, and obtaining a portion of the Amrita: being beheaded for this by Vishṇu, the head became immortal, in consequence of the Amrita having reached the throat, and was transferred as a constellation to the skies; and as the sun and moon detected his presence amongst the gods, Ráhu pursues them with implacable hatred, and his efforts to seize them are the causes of eclipses; Ráhu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have been an after-thought. In the Padma and Bhágavata, Ráhu and Ketu are the sons of Siṃhiká, the wife of the Dánava Viprachitti.

9 The four Vidyás, or branches of knowledge, are said to be, Yajnavidyá, knowledge or performance of religious rites; Mahávidyá, great knowledge, the worship of the female principle, or Tántrika worship; Guhyavidyá, knowledge of mantras, mystical prayers, and incantation; and Ātma vidyá, knowledge of soul, true wisdom.

आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिस्त्वमेव च ।
सौम्यासौम्यैर्जगद्रूपैस्त्वयैतद्देवि पूरितम् ॥११९

का त्वन्या त्वामृते देवि सर्व्वयज्ञमयं वपुः ।
अध्यास्ते देवदेवस्य योगिचिन्त्यं गदाभृतः ॥१२०

त्वया देवि परित्यक्तं सकलं भुवनत्रयम् ।
विनष्टप्रायमभवत् त्वयेदानीं समेधितम् ॥१२१

दाराः पुत्रास्तथागारं सुहृद् धान्यधनादिकम् ।
भवत्येतन्महाभागे नित्यं त्वद्वीक्षणान्नृणाम् ॥१२२

शरीरारोग्यमैश्वर्य्यमरिपक्षक्षयः सुखम् ।
देवि त्वद्दृष्टिदृष्टानां पुरुषाणां न दुर्ल्लभम् ।१२३

त्वं माता सर्व्वभूतानां देवदवो हरिः पिता ।
त्वयैतद विष्णुना चाद्य जगद्व्याप्तं चराचरम् ॥१२४

मा नः कोशं तथा गोष्ठं मा गृहं मा परिच्छदम् ।
मा शरीरं कलत्रञ्च त्यजेथाः सर्व्वपावनि ॥१२५

मा पुत्रान् मा सुहृद्वर्गं मा पशून् मा विभूषणम् ।
त्यजेथा मम देवस्य विष्णोर्व्वक्षःस्थलालये ॥१२६

science of reasoning, the three Vedas, the arts and sciences:[10] thou art moral and political science. The world is peopled by thee with pleasing or displeasing forms. Who else than thou, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin; but they have been reanimated by thee. From thy propitious gaze, oh mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom thou smilest. Thou art the mother of all beings, as the god of gods, Hari, is their father; and this world, whether animate or inanimate, is pervaded by thee and Vishṇu. Oh thou who purifiest all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives: abandon not our children, our friends, our lineage, our

10 **Or Várttá, explained to mean the Śilpa śástra, mechanics, sculpture, and architecture; Áyur-veda, medicine, &c.**

सत्त्वेन सत्यशौचाभ्यां तथा शीलादिभिर्गुणैः ।
त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयामले ॥१२७

त्वयावलोकिताः सद्यः शीलाद्यैरखिलैर्गुणैः ।
कुलैश्वर्य्यैश्च मुह्यन्ति पुरुषा निर्गुणा अपि ॥१२८

स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान् ।
स शूरः स च विक्रान्तो यस्त्वया देवि वीक्षितः ।१२९
सद्यो वैगुण्यमायान्ति शीलाद्याः सकला गुणाः ।
पराङ्मुखी जगद्धात्रि यस्य त्वं विष्णुवल्लभे ॥१३०॥

न ते वर्णयितुं शक्ता गुणान् जिह्वापि वेधसः ।
प्रसीद देवि पद्माक्षि मास्मांस्त्याक्षीः कदाचन ॥१३१

jewels, oh thou who abidest on the bosom of the god of gods. They whom thou desertest are forsaken by truth, by purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth; a hero of irresistible prowess: but all his merits and his advantages are converted into worthlessness from whom, beloved of Vishṇu, mother of the world, thou avertest thy face. The tongues of Brahmá are unequal to celebrate thy excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more."

एवं श्रीः संस्तुता सम्यक् प्राह देवी शतक्रतुम् ।
शृण्वतां सर्वदेवानां सर्व्वभूतस्थिता द्विज ॥१३२॥
परितुष्टास्मि देवेश स्तोत्रेणानेन ते हरे ।
वरं वृणीष्व यस्त्विष्टो वरदाहं तवागता ॥१३३॥
वरदा यदि मे देवि वरार्हो यदि वाप्यहम् ।
त्रैलोक्यं न त्वया त्याज्यमेष मेऽस्तु वरः परः ॥१३४

Being thus praised, the gratified Śrí, abiding in all creatures, and heard by all beings, replied to the god of a hundred rites (Śatakratu); "I am pleased, monarch of the gods, by thine adoration. Demand from me what thou desirest: I have come to fulfil thy wishes." "If, goddess," replied Indra, "thou wilt grant my prayers; if I am worthy of thy bounty; be this my first request, that the three worlds

स्तोत्रेण यस्तथैतेन त्वां स्तोष्यत्यब्धिसम्भवे ।
स त्वया न परित्याज्यो द्वितीयोऽस्तु वरो मम ।१३५
त्रैलोक्यं त्रिदशश्रेष्ठ न सत्यक्ष्यामि वासव ।
दत्तो वरो मया यस्ते स्तोत्राराधनतुष्टया ॥१३६॥
यश्च सायं तथा प्रातः स्तोत्रेणानेन मानवः ।
मां स्तोष्यति न तस्याहं भविष्यामि पराङ्मुखी ।१३७

may never again be deprived of thy presence. My second supplication, daughter of ocean, is, that thou wilt not forsake him who shall celebrate thy praises in the words I have addressed to thee." "I will not abandon," the goddess answered, "the three worlds again: this thy first boon is granted; for I am gratified by thy praises: and further, I will never turn my face away from that mortal who morning and evening shall repeat the hymn with which thou hast addressed me."

एवं वरं ददौ देवी देवराजाय वै पुरा ।
मैत्रेय श्रीर्महाभागा स्तोत्राराधनतोषिता ॥१३८॥
भृगोः ख्यात्यां समुत्पन्ना श्रीः पूर्व्वमुदधेः पुनः ।
देव-दानवयत्नेन प्रसूतामृतमन्थने ॥१३९॥
एवं यथा जगत्स्वामी देवदेवो जनार्द्दनः ।
अवतारं करोत्येष तथा श्रीस्तत्सहायिनी ॥१४०॥

Paráśara proceeded.—Thus, Maitreya, in former times the goddess Śrí conferred these boons upon the king of the gods, being pleased by his adorations; but her first birth was as the daughter of Bhṛgu by Khyáti: it was at a subsequent period that she was produced from the sea, at the churning of the ocean by the demons and the gods, to obtain ambrosia.[11] For in like manner as the lord of the world, the god of gods, Janárddana, descends amongst mankind (in various

11 The cause of this, however, is left unexplained. The Padma P. inserts a legend to account for the temporary separation of Lakshmí from Vishṇu, which appears to be peculiar to that work Bhṛgu was lord of Lakshmípur, a city on the Narmadá, given him by Brahmá. His daughter Lakshmí instigated her husband to request its being conceded to her, which offending Bhṛgu, he cursed Vishṇu to be born upon earth ten times, to be separated from his wife, and to have no children. The legend is an insipid modern embellishment.

पुनश्च पद्मादुद्भूता आदित्योऽभूद् यदा हरिः ।
यदा तु भार्गवो रामस्तदाभूद् धरणी त्वियम् ॥१४१॥
राघवत्वेऽभवत् सीता रुक्मिणी कृष्णजन्मनि ।
अन्येषु चावतारेषु विष्णोरेषा सहायिनी ॥१४२॥
देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी ।
विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम् ॥१४३॥
यश्चैतच्छृणुयाज्जन्म लक्ष्म्या यश्च पठेन्नरः ।
श्रियो न विच्युतिस्तस्य गृहे यावत् कुलत्रयम् ॥१४४॥
पठ्यते येषु चैवैष गृहेषु श्रीस्तवो मुने ।
अलक्ष्मीः कलहाधारा न तेष्वास्ते कदाचन ॥१४५॥

shapes), so does his coadjutrix Srí. Thus when Hari was born as a dwarf, the son of Aditi, Lakshmí appeared from a lotus (as Padmá or Kamalá) ; when he was born as Ráma, of the race of Bhṛgu (or Parasuráma), she was Dharaṇí ; when he was Rághava (Rámachandra), she was Sítá ; and when he was Kṛshṇa, she became Rukminí. In the other descents of Vishṇu, she is his associate. If he takes a celestial form, she appears as divine ; if a mortal, she becomes a mortal too, transforming her own person agreeably to whatever character it pleases Vishṇu to put on. Whosoever hears this account of the birth of Lakshmí, whosoever reads it, shall never lose the goddess Fortune from his dwelling for three generations ; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Śrí are repeated.

एतत् ते कथितं ब्रह्मन् यन्मां त्वं परिपृच्छसि ।
क्षीराब्धौ श्रीर्यथा जाता पूर्व्वं भृगुसुता सती ॥१४६
इति सकलविभूत्यवाप्तिहेतुः
स्तुतिरियमिन्द्रमुखोद्गता हि लक्ष्म्याः ।
अनुदिनमिह पठ्यते नृभिर्यै—
र्वसति न तेषु कदाचिदप्यलक्ष्मीः ॥१४७

Thus, Brahman, have I narrated to thee, in answer to thy question, how Lakshmi, formerly the daughter of Bhṛgu, sprang from the sea of milk ; and misfortune shall never visit those amongst mankind who daily recite the praises of Lakshmi uttered by Indra, which are the origin and cause of all prosperity.

CHAPTER X

मैत्रेय उवाच ।

कथितं मे त्वया सर्व्वं यत्पृष्टोऽसि महामुने ।

भृगुसर्गात् प्रभृत्येष सर्गो मे कथ्यतां पुनः ॥१॥

Maitreya.—Thou hast narrated to me, great Muni, all that I asked of thee: now resume the account of the creation subsequently to Bhṛgu.

पराशर उवाच ।

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीर्विष्णुपरिग्रहः ।

तथा धातृविधातरौ ख्यात्यां जातौ सुतौ भृगोः ॥२॥

आयतिर्नियतिश्चैव मेरोः कन्ये महात्मनः ।

धातृविधात्रोस्ते भार्य्ये तयोर्जातौ सुतावुभौ ॥३॥

प्राणश्चैव मृकण्डुश्च मार्कण्डेयो मृकण्डुतः ।

ततो वेदशिरा जज्ञे प्राणस्यापि सुतं शृणु ॥४॥

प्राणस्य कृतिमान् पुत्रो राजवांश्च ततोऽभवत् ।

ततो वंशो महाभाग विस्तारं भार्गवो गतः ॥५॥

Paráśara.—Lakshmi, the bride of Vishṇu, was the daughter of Bhṛgu by Khyáti. They had also two sons, Dhátri and Vidhátri, who married the two daughters of the illustrious Meru, Āyati and Niryati; and had by them each a son, named Práṇa and Mrikaṇḍa. The son of the latter was Márkaṇḍeya, from whom Vedaśiras was born.[1] The son of Práṇa was named Dyutimat, and his son was Rájavat; after whom, the race of Bhṛgu became infinitely multiplied.

1 The commentator interprets the text ततो वेदशिरा जज्ञे to refer to Práṇa: प्राणस्य वेदशिरा जज्ञे । 'Vedaśiras was born the son of Práṇa.' So the Bhágavata has मार्कण्डेयो मृकण्डस्य प्राणाद्वेदशिरा मुनिः । The Linga, the Váyu, and Márkaṇḍeya, however, confirm our reading of the text, making Vedaśiras the son of Márkaṇḍeya. Práṇa, or, as read in the two former, Páṇḍu, was married to Puṇḍaríká, and had by her Dyutimat, whose sons were Srijávaṇa and Asruta or Asrutavraṇa. Mrikaṇḍa (also read Mrikaṇḍu) married Manaswiní, and had Márkaṇḍeya, whose son, by Murddhanyá, was Vedaśiras: he married Pívarí, and had many

पत्नी मरीचेः सम्भूतिः पौर्णमासमसूयत ।
विरजाः सर्व्वगश्चैव तस्य पुत्रौ महात्मनः ॥६॥
वंशसंकीर्त्तने पुत्रान् वदिष्येऽहं तयोर्द्विज ।
स्मृतिश्चाङ्गिरसः पत्नी प्रसूताः कन्यकास्तथा ॥७॥

Sambhūti, the wife of Marichi, gave birth to Paurnamása, whose sons were Virajas and Sarvaga. I shall hereafter notice his other descendants, when I give a more particular account of the race of Marichi.[2]

सिनीवाली कुहूश्चैव राका चानुमतिस्तथा ।
अनुसूया तथैवात्रेर्जज्ञे पुत्रानकल्मषान् ॥८॥
सोमं दुर्व्वाससश्चैव दत्तात्रेयश्च योगिनम् ।
प्रीत्यां पुलस्त्यभार्य्यायां दत्तोलिस्तत्सुतोऽभवत् ॥९॥

The wife of Angiras, Smriti, bore daughters named Sinívālí, Kuhu, Ráká, and Anumati (phases of the moon[3]). Anasūyá, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Durvásas, and the ascetic Dattátreya[4]. Pulastya had, by Príti, a son called in a

children, who constituted the family, or Brahmanical tribe, of Bhárgavas, sons of Bhṛgu. The most celebrated of these was Uśanas, the preceptor of the Daityas, who, according to the Bhágavata, was the son of Vedaśiras ; but the Váyu makes him the son of Bhṛgu by Paulomí, and born at a different period.

2 Alluding especially to Kaśyapa, the son of Maríchi, of whose posterity a full detail is subsequently given. The Bhágavata adds a daughter, Devakulyá ; and the Váyu and Linga, four daughters, Tushṭi, Pushṭi, Twishá, and Apachiti The latter inserts the grandsons of Paurnamása. Virajas, married to Gaurí, has Sudháman, a Lokapála, or rular of the east quarter ; and Parvasa (quasi Sarvaga) has, by Parvasí, Yajnaváma and Kaśyata, who were both founders of Gotras, or families. The names of all these occur in different forms in different MSS.

3 The Bhágavata adds, that in the Swárochisha Manvantara the sages Uttathya and Vṛhaspati were also sons of Angiras ; and the Váyu, &c. specify Agni and Kírttimat as the sons of the patriarch in the first Manvantara. Agni, married to Sadwatí, has Parjanya, married to Maríchí ; and their son is Hiraṇyaroman, a Lokapála. Kírttimat has, by Dhenuká, two sons, Charishṇu and Dhritimat.

4 The Bhágavata gives an account of Atri's penance, by which the three gods, Brahmá, Vishṇu, and Śiva, were propitiated, and became, in portions of themselves, severally his sons, Soma, Datta, and Durvásas. The Váyu has a totally different series, or five sons, Satyanetra, Havya, Āpomurtti, Sani, and Soma ; and one daughter, Sruti, who became the wife of Kardama.

पूर्व्वजन्मनि योऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे ।
कर्दमश्चावरीयांश्च सहिष्णुश्च सुतत्रयम् ॥१०॥
क्षमा तु सुषुवे भार्य्या पुलहस्य प्रजापतेः ।
क्रतोश्च सन्नतिर्भार्य्या बालखिल्यानसूयत ॥११॥
षष्टिर्यानि सहस्राणि यतीनामूर्द्ध्वरेतसाम् ।
अङ्गुष्ठपर्व्वमात्राणां जलद्भास्करतेजसाम् ॥१२॥
ऊर्ज्जायाञ्च वशिष्ठस्य सप्ताजायन्त वै सुताः ।
रजोगात्रोर्ध्वबाहुश्च वसनश्चानघस्तथा ॥१३॥
सुतपाः शुक्र इत्येते सर्व्वे सप्तर्षयोऽमलाः ।
योऽसावग्निरभिमानी ब्रह्मणस्तनयोऽग्रजः ॥१४॥

former birth, or in the Sváyambhuva Manvantara, Dattoli, who is now known as the sage Agastya[5]. Kshamá, the wife of the patriarch Pulaha, was the mother of three sons, Karmasa, Arvarivat, and Sahishṇu[6]. The wife of Kratu, Sannati, brought forth the sixty thousand Bálakhilyas, pigmy sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun[7]. Vaśishṭha had seven sons by his wife Urjjá, Rajas, Gátra, Ūrddhabáhu, Savana, Anagha, Sutapas, and Sukra, the seven pure sages[8]. The Agni named Abhimání, who is the eldest born of Brahmá, had, by Swáhá, three

5 The text would seem to imply that he was called Agastya in a former Manvantara, but the commentator explains it as above. The Bhágavata calls the wife of Pulastya, Havirbhū, whose sons were the Muni Agastya, called in a former birth Dahrágni or Jaṭharágni, and Visravaś. The latter had by Ilavilá, the deity of wealth, Kuvera ; and by Kesiní, the Rákshasas Rávana, Kumbhakarṇa, and Vibhíshaṇa. The Váyu specifies three sons of Pulastya, Dattoli, Vedabáhu, and Viníta : and one daughter, Sadwati, married (see note 3) to Agni.

6 The Bhágavata reads Karmaśreshṭha, Variyas, and Sahishṇu. The Váyu and Linga have Kardama and Ambarísha in place of the two first, and add Vanakapívat and a daughter, Pívarí, married to Vedaśiras (see note I). Kardama married Śruti (note 4), and had by her Sankhapáda, one of the Lokapálas, and a daughter, Kámyá, married to Priyavrata (note 6, Ch. VII.). Vana-kapívat, also read Dhana-k. and Ghana-k., had a son, Sahisṇu, married to Yasodhará, and they were the parents of Kámadeva.

7 The different authorities agree in this place. The Váyu adds two daughters, Punyá and Sumátí, married to Yajnaváma (see note 2).

8 The Bhágavata has an entirely different set of names, or Chitraketu. Surochish, Virajas, Mitra, Ulwana, Vasubhridyáṇa, and Dyumat.

तस्मात् स्वाहा सुतांल्लेभे त्रीणुदारौजसो द्विज ।
पावकं पावमानञ्च शुचिञ्चापि जलाशिनम् ॥१५॥
तेषान्तु सन्ततावन्ये चत्वारिंशच्च पञ्च च ।
एवमेकोनपञ्चाशद् वह्नयः परिकीर्त्तिताः ॥१६॥
कथ्यन्ते वह्नयश्चैते पिता पुत्रत्रयञ्च यत् ।
पितरो ब्रह्मणा सृष्टा व्याख्याता ये मया तव ॥१७॥

sons of surpassing brilliancy, Pávaka, Pavamána, and Śuchi, who drinks up water: they had forty-five sons, who, with the original son of Brahmá and his three descendants, constitute the forty-nine fires[9]. The progenitors (Pitṛs), who as I have mentioned, were created by Brahmá, were the Agnishwáttas and Varhishads ; the former being devoid of, and the latter possessed of, fires[10]. By them, Swadhá had

It also specifies Saktri and others, as the issue of a different marriage. The Váyu and Linga have the same sons as in our text, reading Putra and Hasta in place of Gátra : they add a daughter, Puṇḍariká, married to Páṇḍu (see note I). The eldest son, according to the Váyu, espoused a daughter of Márkaṇḍeya, and had by her the Lokapála of the west, Ketumat. The seven sons of Vaśishṭha are termed in the text the seven Ṛshis, appearing in that character in the third Manvantara.

9 The eldest son of Brahmá, according to the commentator, upon the authority of the Vedas : ब्रह्मणस्तनयोग्रजः मुखादग्निरजायतेति श्रुतेः । The Váyu P. enters into a very long detail of the names and places of the whole forty-nine fires. According to that, also, Pávaka is electric or Vaidyuta fire ; Pavamána is that produced by friction, or Nirmathya ; and Śuchi is solar, Saura, fire. Pavamána was the parent of Kavyaváhana, the fire of the Pitṛs ; Śuchi of Havyaváhana, the fire of the gods; and Pavamána of Saharaksha, the fire of the Asuras. The Bhágavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered in the ritual of the Vedas : वैतानिके कर्म्मणि यन्नामभिर्ब्रह्मवादिभिः । आग्नेय्य इष्टयो यज्ञे निरूप्यन्तेऽग्नयस्तु ते । explained by the commentator, वैदिके कर्म्मणि यज्ञे येषां नामभिरग्निदेवताका इष्टयो निरूप्यन्ते क्रियन्ते तत्त त अग्नयो न लौकिकाः ।

10 According to the commentator, this distinction is derived from the Vedas. The first class, or Agnishwáttas, consists of those householders who, when alive, did not maintain their domestic fires, nor offer burnt-sacrifices : the second, of those who kept up the household flame, and presented oblations with fire. Manu calls these Agnidagdhas and the reverse, which Jones renders, 'consumable by fire,' &c. Kullúka Bhaṭṭa gives no explanation of them. The Bhágavata adds other classes of Pitṛs ; or, the Ājyapas, 'drinkers of ghee ;' and Somapás, 'drinkers of the acid juice.' The commentator, explaining the meaning

अग्निष्वात्ता बर्हिषदोऽनग्नयः साग्नयश्च ये
तेभ्यः स्वधा सुते जज्ञे मेनां वैधारिणीं तथा ॥१८॥
ते उभे ब्रह्मवादिन्यौ योगिन्यौ चाप्युभे द्विज
उत्तमज्ञानसम्पन्ने सर्व्वैः समुदितैर्गुणैः ॥१९॥
इत्येषा दक्षकन्यानां कथितापत्यसन्ततिः ।
श्रद्धावान् संस्मरन्नेताम् अनपत्यो न जायते ॥२०॥

two daughters, Mená and Dháraní, who were both acquainted with theological truth, and both addicted to religious meditation ; both accomplished in perfect wisdom, and adorned with all estimable qualities[11]. Thus has been explained the progeny of the daughters of of Daksha[12]. He who with faith recapitulates the account, shall never want offspring.

of the terms Ságnayas and Anágnyas, has, येषामग्नौकरणमस्ति ते साग्नयः तद्रहितास्त्वनग्नयः । which might be understood to signify, that the Pitṛs who are 'without fire' are those to whom oblations are not offered ; and those 'with fire' are they to whom oblations are presented.

11 The Váyu carries this genealogy forward. Dháraní was married to Meru, and had by him Mandara and three daughters, Niyati, Āyati, and Velá : the two first were married to Dhátri and Vidhátrí (p. 69). Velá was the wife of Samudra, by whom she had Sámudrí, married to Prachínavarhish, and the mother of the ten Prachetasas, the fathers of Daksha, as subsequently narrated. Mená was married to Himávat, and was the mother of Mainák, and of Gangá, and of Párvati or Umá.

12 No notice is here taken of Sati, married to Bhava, as is intimated in Ch. VIII, when describing the Rudras. Of these genealogies the fullest and apparently the oldest account is given in the Váyu P. : as far as that of our text extends, the two nearly agree, allowing for differences of appellation originating in inaccurate transcription, the names frequently varying in different copies of the same work, leaving it doubful which reading should be preferred. The Bhágavata, as observed above (Ch. VII, n. 12), has created some further perplexity by substituting, as the wives of the patriarchs, the daughters of Kardama for those of Daksha. Of the general statement it may be observed, that although in some respects allegorical, as in the names of the wives of the Ṛshis (Ch. VII.) ; and in others astronomical, as in the denominations of the daughters of Angiras (Ch. X.) ; yet it seems probable that it is not altogether fabulous, but that the persons in some instances had a real existence, the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.

CHAPTER XI

पराशर उवाच ।

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु ।
द्वौ पुत्रौ सुमहावीर्य्यौ धर्म्मज्ञौ कथितौ तव ॥१॥
तयोरुत्तानपादस्य सुरुच्यामुत्तमः सुतः ।
अभीष्टायामभूद् ब्रह्मन् पितुरत्यन्तवल्लभः ॥२॥
सुनीतिर्नाम या राज्ञस्तस्याभून्महिषी द्विज ।
स नातिप्रीतिमांस्तस्यां तस्याश्चाभूद् ध्रुवः सुतः ॥३
राजासनस्थितस्याङ्कं पितुर्भ्रातरमाश्रितम् ।
दृष्ट्वोत्तमं ध्रुवश्चक्रे तमारोढुं मनोरथम् ॥४॥
प्रत्यक्षं भूपतिस्तस्याः सुरुच्या नाभ्यनन्दत ।
प्रणयेनागतं पुत्रमुत्सङ्गारोहणोत्सुकम् ॥५॥
सपत्नीतनयं दृष्ट्वा तमङ्कारोहणोत्सुकम् ।
पितुः पुत्रं तदारूढं सुरुचिर्वाक्यमब्रवीत् ॥६॥
क्रियते किं वृथा वत्स महानेष मनोरथः ।
अन्यस्त्रीगर्भजातेन असम्भूय (च) ममोदरे ॥७॥

Paráśara continued.—I mentioned to you, that the Manu Sváyambhuva had two heroic and pious sons, Priyavrata and Uttánapáda. Of these two, the latter had a son whom he dearly loved, Uttama, by his favourite wife Suruchi. By his queen, named Suníti, to whom he was less attached, he also had a son, called Dhruva[1]. Observing his brother Uttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place ; but as Suruchi was present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee. Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruchi thus addressed the boy : "Why,

1 The Matsya, Bráhma, and Váyu Puráṇas speak of but one wife of Uttánapáda, and call her Sunṛtá : they say also that she had four sons, Apaspati (or Vasu), Ayushmanta, Kírttimat, and Dhruva. The Bhágavata, Padma, and Náradíya have the same account as that of the text

उत्तमोत्तममप्राप्यमविवेकोऽभिवाञ्छसि ।
सत्यं सुतस्त्वमप्यस्य किन्तु न त्वं मया धृतः ॥८॥
एतद् राजासनं सर्व्वभूभृत्संश्रयकेतनम् ।
योग्यं ममैव पुत्रस्य किमात्मा क्लिश्यते त्वया ॥९॥
उच्चैर्मनोरथस्तेऽयं मत्पुत्रस्येव किं वृथा ।
सुनीत्यामात्मनो जन्म किं त्वया नावगम्यते ॥१०॥

child, do you vainly indulge in such presumptuous hopes? You are born from a different mother, and are no son of mine, that you should aspire inconsiderately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja, but I have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only ; why should you aspire to its occupation? why idly cherish such lofty ambition, as if you were my son ? do you forget that you are but the offspring of Suníti ?"

उत्सृज्य पितरं बालस्तच्छ्रुत्वा मातृभाषितम् ।
जगाम कुपितो मातुर्निजाया द्विज मन्दिरम् ॥११॥
तं दृष्ट्वा कुपितं पुत्रमीषत्प्रस्फुरिताधरम् ।
सुनीतिरङ्कमारोप्य मैत्रेयैतदभाषत ॥१२॥
वत्स कः कोपहेतुस्ते कश्च त्वां नाभिनन्दति ।
कोऽवजानाति पितरं तव यस्तेऽपराध्यति ॥१३॥
इत्युक्तः सकलं मात्रे कथयामास तद्यथा ।
सुरुचिः प्राह भूपालप्रत्यक्षमपि गर्विता ॥१४॥
विनःश्वस्येति कथिते तस्मिन् पुत्रेण दुर्मनाः ।
श्वासक्षामेक्षणा दीना सुनीतिर्व्वाक्यमब्रवीत् ॥१५॥

The boy, having heard the speech of his step-mother, quitted his father, and repaired in a passion to the apartment of his own mother'; who, beholding him vexed, took him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had behaved ill to him. Dhruva, in reply, repeated to her all that the arrogant Suruchi had said to him in the presence of the king. Deeply distressed by the narrative of the boy, the humble Suníti, her eyes dimmed with tears, sighed, and said. "Suruchi has rightly spoken ;

सुरुचिः सत्यमाहेदं स्वल्पभाग्योऽसि पुत्रक ।
न हि पुण्यवतां वत्स सपत्नैरेवमुच्यते ॥१६॥
नोद्वेगस्तात कर्त्तव्यः कृतं यद् भवता पुरा ।
तत् कोऽपहर्त्तुं शक्नोति दातुं कश्चाकृतं त्वया ॥१७
राजासनं तथाच्छत्रं वराश्वा वरवारणाः ।
यस्य पुण्यानि तस्यैते मत्वैतच्छाम्य पुत्रक ॥१८॥
अन्यजन्मकृतैः पुण्यैः सुरुच्यां सुरुचिर्नृपः ।
भार्येति प्रोच्यते चान्या मद्विधा भाग्यवर्ज्जिता ॥१९
पुण्योपचयसम्पन्नस्तस्याः पुत्रस्तथोत्तमः ।
मम पुत्रस्तथा जातः स्वल्पपुण्यो ध्रुवो भवान् ॥२०॥
तथापि दुःखं न भवान् कर्तुमर्हति पुत्रक ।
यस्य यावत् स तेनैव स्वेन तुष्यति बुद्धिमान् ॥२१॥
यदि वा दुःखमत्यर्थं सुरुच्या वचसा तव ।
तत् पुण्योपचये यत्नं कुरु सर्व्वफलप्रदे ॥२२॥
सुशीलो भव धर्म्मात्मा मैत्रः प्राणिहिते रतः ।
निम्नं यथापः प्रवणाः पात्रमायान्ति सम्पदः ॥२३

thine, child, is an unhappy fate: those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child, for who shall efface what thou hast formerly done, or shall assign to thee what thou hast left undone? The regal throne, the umbrella of royalty, horses and elephants, are his whose virtues have deserved them: remember this, my son, and be consoled. That the king favours Suruchi is the reward of her merits in a former existence. The name of wife alone belongs to such as I, who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama: mine has been born as Dhruva, of inferior moral worth. Therefore, my son, it is not proper for you to grieve; a wise man will be contented with that degree which appertains to him: but if you continue to feel hurt at the words of Suruchi, endeavour to augment that religious merit which bestows all good; be amiable, be pious, be friendly, be assiduous in benevolence to all living creatures; for prosperity descends upon modest worth as water flows towards low ground."

ध्रुव उवाच ।

अम्ब यत् त्वमिदं प्राह प्रशमाय वचो मम ।
नैतद् दुर्वचसा भिन्ने हृदये मम तिष्ठति ॥२४॥

सोऽहं तथा यतिष्यामि यथा सर्वोत्तमोत्तमम् ।
स्थानं प्राप्स्याम्यशेषाणां जगतामपि पूजितम् ॥२५॥

सुरुचिर्दयिता राज्ञस्तस्या जातोऽस्मि नोदरात् ।
प्रभावं पश्य मेऽम्ब त्वं वृद्धस्यापि तवोदरे ॥२६॥

उत्तमः स मम भ्राता यो गर्भे न धृतस्त्वया ;
स राजासनमाप्नोतु पित्रा दत्तं तथास्तु तत् ॥२७॥

नान्यदत्तमभीप्सामि स्थानमम्ब स्वकर्म्मणा ।
इच्छामि तदहं स्थानं यन्न प्राप पिता मम ॥२८॥

Dhruva answered: "Mother, the words that you have addressed to me for my consolation find no place in a heart that contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruchi, the beloved of the king, you shall behold my glory, who am your son. Let Uttama my brother, her child, possess the throne given to him by my father ; I wish for no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

निर्जगाम गृहान्मातुरित्युक्त्वा मातरं ध्रुवः ।
पुराच्च निष्क्रम्य ततस्तद् बाह्योपवनं ययौ ॥२९॥

स ददर्श मुनींस्तत्र सप्त पूर्वागतान् ध्रुवः ।
कृष्णाजिनोत्तरीयेषु विष्टरेषु समास्थितान् ॥३०॥

स राजपुत्रस्तान् सर्वान् प्रणिपत्याभ्यभाषत ।
प्रश्रयावनतः सम्यगभिवादनपूर्वकम् ॥३१॥

Having thus spoken, Dhruva went forth from his mother's dwelling: he quitted the city, and entered an adjoining thicket, where he beheld seven Munis sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy kusa grass. Saluting them reverentially, and bowing humbly before them, the prince said, "Behold in me, venerable men, the son of Uttánapáda,

उत्तानपादतनयं मां निबोधत सत्तमाः ।
जातं सुनीत्यां निर्वेदाद् युष्माकं प्राप्तमन्तिकम् ॥३२
चतुःपञ्चाब्दसम्भूतो बालस्त्वं नृपनन्दन ।
निर्वेदकारणं किञ्चित् तव नाद्यापि विद्यते ॥३३॥
न चिन्त्यं भवतः किञ्चिद् ध्रियते भूपतिः पिता ।
न चैवेष्टवियोगादि तव पश्यामि बालक ॥३४॥
शरीरे न च ते व्याधिरस्माभिरुपलक्ष्यते ।
निर्वेदः किं निमित्तं ते कथ्यतां यदि विद्यते ॥३५॥

born of Sunίti. Dissatisfied with the world, I appear before you". The Ṛshis replied: "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life; you cannot be in want of any thing whilst the king your father reigns; we cannot imagine that you suffer the pain of separation from the object of your affections; nor do we observe in your person any sign of disease. What is the cause of your discontent? Tell us, if it is known to yourself."

ततः स कथयामास सुरुच्यां यदुदाहृतम् ।
तन्निशम्य ततः प्रोचुर्मुनयस्ते परस्परम् ॥३६॥
अहो क्षात्रं परं तेजो बालस्यापि यदक्षमा ।
सपत्न्या मातुरुक्तस्य हृदयान्नापसर्पति ॥३७॥
भो भो क्षत्रियदायाद निर्वेदाद् यत् त्वयाधुना ।
कर्तुं व्यवसितं तन्नः कथ्यतां यदि रोचते ॥३८॥
यच्च कार्यं तवास्माभिः साहाय्यममितद्युते ।
तदुच्यतां विवक्षुस्त्वमस्माभिरुपलक्ष्यसे ॥३९॥

Dhruva then repeated to the Ṛshis what Suruchi had spoken to him; and when they had heard his story, they said to one another, "How surprising is the vehemence of the Kshatriya nature, that resentment is cherished even by a child, and he cannot efface from his mind the harsh speeches of a step-mother. Son of a Kshatriya, tell us, if it be agreeable to thee, what thou hast proposed, through dissatisfaction with the world, to accomplish. If thou wishest our aid in what thou hast to do, declare it freely, for we perceive that thou art desirous to speak."

नाहमर्थमभीप्सामि न राज्यं द्विजसत्तमाः ।
तत्स्थानमेकमिच्छामि भुक्तं नान्येन यत् पुरा ॥४०॥
एतन्मे क्रियतां सम्यक् कथ्यतां प्राप्यते यथा ।
स्थानमग्र्यं समस्तेभ्यः स्थानेभ्यो मुनिसत्तमाः ॥४१
अनाराधितगोविन्दै- र्नरैः स्थान नृपात्मज ।
न हि सम्प्राप्यते श्रेष्ठं तस्मादाराधयाच्युतम् ॥४२॥
परः पराणां पुरुषो यस्य तुष्टो जनार्दनः ।
स प्राप्नोत्यक्षयं स्थानमेतत् सत्यं मयोदितम् ॥४३॥
यस्यान्तः सर्वमेवेदमच्युतस्याव्ययात्मनः ।
तमाराधय गोविन्दं स्थानमग्र्यं यदीच्छसि ॥४४॥
परं ब्रह्म परं धाम योऽसौ ब्रह्म तथा परम् ।
तमाराध्य हरिं याति मुक्तिमप्यतिदुर्ल्लभाम् ॥४५
यो यज्ञपुरुषो यज्ञे योगे यः परमः पुमान् ।
तस्मिंस्तुष्टे यदप्राप्यं किं तदस्ति जनार्दने ॥४६॥
ऐन्द्रमिन्द्रः परं स्थानं यमाराध्य जगत्पतिम् ।
प्राप यज्ञपतिं विष्णुं तमाराधय सुव्रत ॥४७॥

Dhruva said: "Excellent sages, I wish not for riches, neither do I want dominion : I aspire to such a station as no one before me has attained. Tell me what I must do to effect this object; how I may reach an elevation superior to all other dignities." The Ṛshis severally thus replied.—Maríchi said: "The best of stations is not within the reach of men who fail to propitiate Govinda. Do thou, prince, worship the undecaying (Achyuta)." Atri said: "He with whom the first of spirits, Janárddana, is pleased, obtains imperishable dignity. I declare unto you the truth." Angiras said: "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is, exists." - Pulastya said: "He who adores the divine Hari, the supreme soul, supreme glory, who is the supreme Brahma, obtains what is difficult of attainment, eternal liberation." "When that Janárddana," observed Kratu, "who in sacrifices is the soul of sacrifice, and who in abstract contemplation is supreme spirit, is pleased, there is nothing man may not acquire." Pulaha said: "Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do thou adore, pious youth, that Vishṇu, the lord of sacrifice." "Any thing, child, that the mind covets," exclaimed

प्राप्नोत्याराधिते विष्णौ मनसा यद् यदिच्छति ।
त्रैलोक्यान्तर्गतं स्थानं किमु वत्सोत्तमोत्तमम् ॥४८॥

Vaśishṭha, "may be obtained by propitiating Vishṇu, even though it be the station that is the most excellent in the three worlds."

आराध्यः कथितो देवो भवद्भिः प्रणतस्य मे ।
मया तत् परितोषाय यज्जप्तव्यं तदुच्यताम् ॥४९॥
यथा चाराधनं तस्य मया कार्य्यं महात्मनः ।
प्रसादसुमुखास्तन्मे कथयन्तु महर्षयः ॥५०॥
राजपुत्र यथा विष्णोराराधनपरैर्नरैः ।
कार्य्यमाराधनं तन्मे यथावच्छ्रोतुमर्हसि ॥५१॥
बाह्यार्थानखिलांश्चित्तं त्याजयेत् प्रथमं नरः ।
तस्मिन्नेव जगद्धाम्नि ततः कुर्वीत निश्चलम् ॥५२॥
एवमेकाग्रचित्तेन तन्मयेन धृतात्मना ।
जप्तव्यं यन्निबोधैतत् त्वं नः पार्थिवनन्दन ॥५३॥
हिरण्यगर्भपुरुषप्रधानाव्यक्तरूपिणे ।
ॐ नमो वासुदेवाय शुद्धज्ञानस्वभाविने ॥५४॥
एतज्जजाप भगवान् जप्यं स्वायम्भुवो मनुः ।
पितामहस्तव पुरा तस्य तुष्टो जनार्दनः ॥५५॥
ददौ यथाभिलषिताम् ऋद्धिं त्रैलोक्यदुर्ल्लभाम् ।
तथा त्वमपि गोविन्दं तोषयैतत् सदा जपन् ॥५६॥

Dhruva replied to them: "You have told me, humbly bending before you, what deity is to be propitiated: now inform me what prayer is to be meditated by me, that will offer him gratification. May the great Ṛshis, looking upon me with favour, instruct me how I am to propitiate the god." The Ṛshis answered: "Prince, thou deservest to hear how the adoration of Vishṇu has been performed by those who have been devoted to his service. The mind must first be made to forsake all external impressions, and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it; whose spirit is firmly under control; the prayer that we shall repeat to thee is to be inaudibly recited: 'Om! glory to Vásudeva, whose essence is divine wisdom; whose form is inscrutable, or is manifest as Brahmá, Vishṇu, and Śiva.'" This prayer, which was formerly uttered by your grandsire, the Manu Sváyambhuva, and propitiated by which, Vishṇu conferred upon him the prosperity he desired, and which was unequalled in the three worlds, is to be recited by thee. Do thou constantly repeat this prayer, for the gratification of Govinda."

CHAPTER—XII

पराशर उवाच ।

निशम्य तदशेषेण मैत्रेय नृपतेः सुतः ।
निर्जगाम वनात् तस्मात् प्रणिपत्य स तानृषीन् ॥१॥
कृतकृत्यमिवात्मानं मन्यमानस्ततो द्विज ।
मधुसंज्ञं महापुण्यं जगाम यमुनातटम् ॥२॥
पुनश्च मधुसंज्ञेन दैत्येनाधिष्ठितं यतः ।
ततो मधुवनं नाम्ना ख्यातमत्र महीतले ॥३॥
हत्वा च लवणं रक्षो मधुपुत्रं महाबलम् ।
शत्रुघ्नो मथुरां नाम पुरीं यत्र चकार वै ॥४॥
यत्र वै देवदेवस्य सान्निध्यं हरिमेधसः ।
सर्व्वपापहरे तस्मिन् तपस्तीर्थे चकार सः ॥५॥
मरीचिमुख्यैर्मुनिभिर्यथोद्दिष्टमभूत् तथा ।
आत्मन्यशेषदेवेशं स्थितं विष्णुममन्यत ॥६॥
अनन्यचेतसस्तस्य ध्यायतो भगवान् हरिः ।
सर्व्वभूतगतो विप्र सर्वभावगतोऽभवत् ॥७॥
मनस्यवस्थिते तस्य विष्णौ मैत्रेय योगिनः ।
न शशाक धरा भारमुद्वोढुं भूतधारिणी ॥८॥

The prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplishment of his purposes. He repaired to the holy place, on the banks of the Yamuná, called Madhu or Madhuvana, the grove of Madhu, after the demon of that name, who formerly abided there. Śatrughna (the younger brother of Ráma) having slain the Rákshas Lavaṇa, the son of Madhu, founded a city on the spot, which was named Mathurá. At this holy shrine, the purifier from all sin, which enjoyed the presence of the sanctifying god of gods, Dhruva performed penance, as enjoined by Maríchi and the sages: he contemplated Vishṇu, the sovereign of all the gods, seated in himself. Whilst his mind was wholly absorbed in meditation, the mighty Hari, identical with all beings and with all natures, (took possession of his heart). Vishṇu being thus present

वामपादस्थिते तस्मिन् ननामार्द्धेन मेदिनी ।
द्वितीयञ्च ननामार्द्धं क्षितेर्दक्षिणसंस्थिते ॥९॥

पादाङ्गुष्ठेन संपीड्य यदा स वसुधां स्थितः ।
तदा सा वसुधा विप्र चचाल सह पर्वतैः ॥१०॥

in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and when he stood upon his right, the other half of the earth sank down. When he touched the earth with his toes, it shook with all its mountains, and the rivers and the seas were troubled, and the gods partook of the universal agitation.

नद्यो नदाः समुद्राश्च संक्षोभं परमं ययुः ।
तत्क्षोभादमराः क्षोभं परं जग्मुर्महामुने ॥११॥

यामा नाम तदा देवा मैत्रेय परमाकुलाः ।
इन्द्रेण सह संमन्त्र्य ध्यानभङ्गं प्रचक्रमुः ॥१२॥
कुष्माण्डा विविधै रूपैः सहस्रेण महामुने ।
समाधिभङ्गमत्यन्तमारब्धाः कर्त्तुमातुराः ॥१३॥
सुनीतिर्नाम तन्माता सास्रा तत्पुरतः स्थिता ।
पुत्रेति करुणां वाचमाह मायामयी तदा ॥१४॥
पुत्रकास्मान्निवर्त्तस्व शरीरव्ययदारुणात् ।
निर्बन्धतो मया लब्धो बहुभिस्त्वं मनोरथैः ॥१५
दीनामेकां परित्यक्तुमनाथां न त्वमर्हसि ।
सपत्नीवचनाद् वत्स अगतेस्त्वं गतिर्मम ॥१६॥

The celestials called Yámas, being excessively alarmed, then took counsel with Indra how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kushmáṇḍas, in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother Sunīti, stood weeping before him, and calling in tender accents, "My son, my son, desist from destroying thy strength by this fearful penance. I have gained thee, my son, after much anxious hope: thou canst not have the cruelty to quit me, helpless, alone, and unprotected, on account of the

क च त्वं पञ्चवर्षीयः क चैतद् दारुणं तपः ।
निवर्त्त्यतां मनः कष्टान्निर्बन्धात् फलवर्जितात् ॥१७
कालः क्रीड़नकानां ते तदन्तेऽध्ययनस्य च ।
ततः समस्तभोगानां तदन्ते चेष्यते तपः ॥१८॥
कालक्रीड़नकानां यस्तव बालस्य पुत्रक ।
तस्मिंस्त्वमित्थं तपसि किं नाशयात्मनो रतः ॥१९
मत्प्रीतिः परमो धर्म्मो वयोऽवस्थाक्रियाक्रमम् ।
अनुवर्त्तस्व सा मोहं निवर्त्तास्मादधर्मतः ॥२०
परित्यजति वत्साद्य यद्येतन्न भवांस्तपः ।
त्यक्ष्याम्यहमपि प्राणांस्ततो वै पश्यतस्तव ॥२१॥

unkindness of my rival. Thou art my only refuge; I have no hope but thou. What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime; and when that is over, it is the time for study: then succeeds the period of worldly enjoyment; and lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou engaged in these practices to put an end to thine existence? Thy chief duty is love for me: duties are according to time of life. Lose not thyself in bewildering error: desist from such unrighteous actions. If not, if thou wilt not desist from these austerities, I will terminate my life before thee."

तां विलापवतीमेवं वाष्पाविल-विलोचनाम् ।
समाहितमना विष्णौ पश्यन्नपि न दृष्टवान् ॥२२॥
वत्स वत्स सुघोराणि रक्षांस्येतानि भीषणे ।
वनेऽभ्युद्यतशस्त्राणि समायान्त्यपगम्यताम् ॥२३॥
इत्युक्त्वा प्रययौ साथ रक्षांस्याविर्बभुस्ततः ।
अभ्युद्यतोग्रशस्त्राणि ज्वालामालाकुलैर्मुखैः ॥२४॥

But Dhruva, being wholly intent on seeing Vishṇu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child, the hideous spirits of ill are crowding into this dreadful forest with uplifted weapons," quickly disappeared. Then advanced frightful Rákshasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal

ततो नादानतीवोग्रान् राजपुत्रस्य ते पुरः ।
मुमुचुर्दीप्तशस्त्राणि भ्रामयन्तो निशाचराः ॥२५॥
शिवाश्च शतशो नेदुः सज्वालाकवलैर्मुखैः ।
त्रासाय तस्य बालस्य योगयुक्तस्य सर्व्वशः ॥२६॥
हन्यतां हन्यतामेष छिद्यतां छिद्यतामयम् ।
भक्ष्यतां भक्ष्यताञ्चायमित्यूचुस्ते निशाचराः ॥२७॥
ततो नानाविधान् नादान् सिंहोष्ट्रमकराननाः ।
त्रासाय राजपुत्रस्य नेदुस्ते रजनीचराः ॥२८॥
रक्षांसि तानि ते नादाः शिवास्तान्यायुधानि च ।
गोविन्दासक्तचित्तस्य ययुर्नेन्द्रियगोचरम् ॥२९॥
एकाग्रचेताः सततं विष्णुमेवात्मसंश्रयम् ।
दृष्टवान् पृथिवीनाथपुत्रो नान्यत् कथञ्चन ॥३०॥

fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame[1] as they devoured their prey, were howling aloud, to appal the boy, wholly engrossed by meditation. The goblins called out, "Kill him, kill him; cut him to pieces; eat him, eat him;" and monsters, with the faces of lions and camels and crocodiles, roared and yelled with horrible cries, to terrify the prince. But all these uncouth spectres, appalling cries, and threatening weapons, made no impression upon his senses, whose mind was completely intent on Govinda. The son of the monarch of the earth, engrossed by one only idea, beheld uninterruptedly Vishṇu seated in his soul, and saw no other object.

ततः सर्वासु मायासु विलीनासु पुनः सुराः ।
संक्षोभं परमं जग्मुस्तत्पराभवशङ्किताः ॥३१॥
ते समेत्य जगद्योनिमनादिनिधनं हरिम् ।
शरण्यं शरणं यातास्तपसा तस्य तापिताः ॥३२॥

All their delusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by the devotions of the boy, they assembled and repaired for succour to

1 A marginal note by a Bengali Pandit asserts it to be a fact, then when a jackal carries a piece of meat in his mouth, it shows in the dark as if it was on fire.

देव देव जगन्नाथ परेश पुरुषोत्तम ।
ध्रुवस्य तपसा तप्तास्त्वां वयं शरणं गताः ॥३३॥
दिने दिने कलालेशैः शशाङ्कः पूर्य्यते यथा ।
तथायं तपसा देव प्रयात्यृद्धिमहर्निशम् ॥३४
औत्तानपादितपसा वयमित्थं जनार्दन ।
भीतास्त्वां शरणं यातास्तपसस्तं निवर्त्तय ॥३५॥
न विद्मः किं स शक्रत्वं किं सूर्य्यत्वमभीप्सति ।
वित्तापाम्बुपसोमानां साभिलाषः पदे नु किम् ॥३६
तदस्माकं प्रसीदेश हृदयाच्छल्यमुद्धर ।
उत्तानपादतनयं तपसः सन्निवर्त्तय ॥३७॥
नेन्द्रत्वं न च सूर्य्यत्वं नैवाम्बुपधनेशताम् ।
प्रार्थयत्येष यं कामं तं करोम्यखिलं सुराः ॥३८॥
यात देवा यथाकामं स्वस्थानं विगतज्वराः ।
निवर्त्तयाम्यहं बालं तपस्यासक्तमानसम् ॥३९॥

Hari, the origin of the world, who is without beginning or end; and thus addressed him: "God of gods, sovereign of the world, god supreme, and infinite spirit, distressed by the austerities of Dhruva, we have come to thee for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power by his devotions. Terrified by the ascetic practices of the son of Uttánapáda, we have come to thee for succour. Do thou allay the fervour of his meditations. We know not to what station he aspires: to the throne of Indra, the regency of the solar or lunar sphere, or to the sovereignty of riches or of the deep. Have compassion on us, lord; remove this affliction from our breasts; div rt the son of Uttánapáda from persevering in his penance." Vishṇu replied to the gods: 'The lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the ocean: all that he solicits, I will grant. Return therefore, deities, to your mansions as ye list, and be no more alarmed: I will put an end to the penance of the boy, whose mind is immersed in deep contemplation."

इत्युक्ता देवदेवेन प्रणम्य त्रिदशास्ततः
प्रययुः स्वानि धिष्णानि शतक्रतुपुरोगमाः ॥४०॥

The gods, beings thus pacified by the supreme, saluted him respectfully and retired, and, preceded by Indra, returned to their

भगवानपि सर्वात्मा तन्मयत्वेन तोषितः ।
गत्वा ध्रुवमुवाचेदं चतुर्भुजवपुर्हरिः ॥४१

उत्तानपादे भद्रं ते तपसापिरतोषितः ।
वरदोऽहमनुप्राप्तो वरं वरय सुव्रत ॥४२॥

बाह्यार्थनिरपेक्षं ते मयि चित्रं यदाहितम् ।
तुष्टोऽहं भवतस्तेन तद् वृणीष्व वरं परम् ॥४३॥

श्रुत्वा तद् गदितं तस्य देवदेवस्य बालकः ।
उन्मीलिताक्षो ददृशे ध्यानदृष्टं हरिं पुरः ॥४४॥

शङ्खचक्रगदाशार्ङ्गवरासिधरमच्युतम् ।
किरीटिनं समालोक्य जगाम शिरसा महीम् ॥४५॥

रोमाञ्चिताङ्गः सहसा साध्वसं परमं गतः ।
स्तवाय देवदेवस्य स चक्रे मानसं ध्रुवः ॥४६॥

किं वदामि स्तुतावस्य केनोक्तेनास्य संस्तुतिः ।
इत्याकुलमतिर्देवं तमेव शरणं ययौ ॥४७॥

भगवन् यदि मे तोषं तपसा परमं गतः ।
स्तोतुं तदहमिच्छामि वरमेतं प्रयच्छ मे ॥४८॥

habitations: but Hari, who is all things, assuming a shape with four arms, proceeded to Dhruvá, being pleased with his identity of nature, and thus addressed him: "Son of Uttánapáda, be prosperous. Contented with thy devotions, I, the giver of boons, am present. Demand what boon thou desirest. In that thou hast wholly disregarded external objects, and fixed thy thoughts on me, I am well pleased with thee. Ask, therefore, a suitable reward." The boy, hearing these words of the god of gods, opened his eyes, and beholding that Hari whom he had before seen in his meditations actually in his presence, bearing in his hands the shell, the discus, the mace, the bow, and scimetar, and crowned with a diadem, he bowed his head down to earth; the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods; what he could say in his adoration; what words were capable of expressing his praise: and being overwhelmed with perplexity, he had recourse for consolation to the deity. "If," he

ब्रह्माद्यैर्व्वेदवेदज्ञैर्ज्ञायते यस्य नो गतिः ।
तं त्वां कथमहं देव स्तोतुं शक्नोमि बालकः ॥४९॥

त्वद्भक्तिप्रवणं ह्येतत् परमेश्वर मे मनः ।
स्तोतुं प्रवृत्तं त्वत्पादौ तत्र प्रज्ञां प्रयच्छ मे ॥५०॥

exclaimed, "the lord is contented with my devotions, let this be my reward, that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahmá and to others learned in the Vedas? My heart is overflowing with devotion to thee: oh lord, grant me the faculty worthily to lay mine adorations at thy feet."

शङ्खप्रान्तेन गोविन्दस्तं पस्पर्श कृताञ्जलिम् ।
उत्तानपादतनयं द्विजवर्य्य जगत्पतिः ॥५१॥
अथ प्रसन्नवदनस्तत्क्षणान्नृपनन्दनः ।
तुष्टाव प्रणतो भूत्वा भूतधातारमच्युतम् ॥५२॥
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
भूतादिरादिप्रकृतिर्यस्य रूपं नतोऽस्मि तम् ॥५३॥
शुद्धः सूक्ष्मोऽखिलव्यापी प्रधानात् परतः पुमान् ।
यस्य रूपं नमस्तस्मै पुरुषाय गुणाशिने ॥५४॥
भूरादीनां समस्तानां गन्धादीनाञ्च शाश्वतः ।
बुध्यादीनां प्रधानस्य पुरुषस्य च यः परः ॥५५॥
तं ब्रह्मभूतमात्मानमशेषजगतः परम् ।
प्रपद्ये शरणं शुद्धं तद्रूपं परमेश्वरम् ॥५६॥

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the world, touched the son of Uttánapáda with the tip of his conch-shell, and immediately the royal youth, with a countenance sparkling with delight, praised respectfully the imperishable protector of living beings. "I venerate," exclaimed Dhruva, "him whose forms are earth, water, fire, air, ether, mind, intellect, the first element (Ahankára), primeval nature, and the pure, subtile, all-pervading soul, that surpasses nature. Salutation to that spirit that is void of qualities ; that is supreme over all the elements and all the objects of sense, over intellect, over nature and spirit. I have taken refuge with that pure form of thine, oh supreme, which is one with Brahma, which is spirit, which transcends all the world. Salutation

बृहत्वाद् बृंहणत्वाच्च यद्रूप ब्रह्मसंज्ञितम् ।
तस्मै नमस्ते सर्वात्मन् योगिचिन्त्याविकारवत् ॥५७॥
सहस्रशीर्षा पुरुष सहस्राक्षः सहस्रपात् ।
सर्व्वव्यापी भुवः स्पर्शादत्यतिष्ठद् दशाङ्गुलम् ॥५८॥
यद्भूतं यच्च वै भाव्यं पुरुषोत्तम तद् भवान् ।
त्वत्तो विराट् स्वराट् सम्राट् त्वत्तश्चाप्यधिपूरुषः ।५९
अत्यरिच्यत सोऽधश्च तिर्यक् चोर्ध्वञ्च वै भुवः ।
त्वत्तो विश्वमिदं जातं त्वत्तो भूतभविष्यती ॥६०॥
त्वद्रूपधारिणश्चान्तर्भूतं सर्व्वमिदं जगत् ।
त्वत्तो यज्ञः सर्व्वहुतः पृषदाज्यं पशुर्द्विधा ॥६१॥

to that form which, pervading and supporting all, is designated Brahma, unchangeable, and contemplated by religious sages. Thou art the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its coutact.[2] Whatever has been, or is to be, that, Purushottama, thou art. From thee sprang Virát, Swarát, Samrát, and Adhipurusha[3]. The lower, and upper, and middle parts of the earth are not independent of thee: from thee is all this universe, all that has been, and that shall be: and all this world is in thee, assuming this universal form[4]. From thee is sacrifice derived, and all oblations, and curds, and ghee, and animals of

2 The commentator understands this passage to imply merely that the supreme pervades both substance and space, being infinitely vast, and without limit. 'Having a thousand heads,' &c. denotes only infinite extension : and the 'ten inches beyond the contact of the universe' expresses merely non-restriction by its boundaries. दशाङ्गुलमित्याधिक्यमात्र' । अतोऽयमर्थः सावरणं ब्रह्माण्डं स्पृष्ट्वाभिव्याप्य तदतिक्रम्य निरवधिर्भगवान् स्थित इति ॥

3 Explained severally the Brahmáṇḍa, or material universe ; Brahmá, the creator ; Manu, the ruler of the period ; and supreme or presiding spirit.

4 So the inscription upon the temple of Sais : Εγώ ειμι παν τὸ γεγονὸς, καί ὸν, καί εσόμενον. So the Orphic verse cited by Eusebius, beginning Εν δε δὲμας βασιλειον εν ῷ τάδε πάντα κυκλειται, κ. τ. λ. 'One regal body in which all things are comprehended (viz. Virát), fire, and water, and earth, and air, and night, and day, and Intelligence (viz. Mahat) the first generator, and divine love ; for all these does Jupiter include in his expansive form.' It proceeds also, precisely in the Pauránic strain, to describe the members of this universal form : the heaven in his head, the stars his hair, the sun and moon his eyes, &c.

त्वत्तो ऋचोऽथ सामानि त्वत्तश्छन्दांसि जज्ञिरे ।
त्वत्तो यजूंष्यजायन्त त्वत्तोऽश्वाश्चैकतोदतः ॥६२॥
गावस्त्वत्तः समुद्भूतास्त्वत्तोऽजा अवयो मृगाः ।
त्वन्मुखाद् ब्राह्मणास्त्वत्तो बाह्वोः क्षत्रमजायत ॥६३॥
वैश्यास्तवोरुजाः शूद्रास्तव पद्भ्यां समुद्गताः ।
अक्ष्णोः सूर्य्योऽनिलः श्रोत्राच्चन्द्रमा मनसस्तव ॥६४॥
प्राणो नः शुषिराज्जातो मुखादग्निरजायत ।
नाभितो गगनं द्यौश्च शिरसः समवर्त्तत ॥६५॥

दिशः श्रोत्रात् क्षितिः पद्भ्यां त्वत्तः सर्व्वमभूदिदम् ।
न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः ॥६६॥
संयमे विश्वमखिलं बीजभूते तथा त्वयि ।
बीजादङ्कुरसम्भूतो न्यग्रोधः सुसमुत्थितः ॥६७॥
विस्तारञ्च यथा याति त्वत्तः सृष्टौ तथा जगत् ।
यथा हि कदली नान्या त्वक्पत्राद् वाथ दृश्यते ॥६८॥

either class (domestic or wild). From thee the Ṛig-Veda, the Sáma, the metres of the Vedas, and the Yajur-Véda are born. Horses, and cows having teeth in one jaw only[5], proceed form thee ; and from thee come goats, sheep, deer. Brahmans sprang from thy mouth ; warriors from thy arms ; Vaisyas from thy thighs ; and Śūdras from thy feet. From thine eyes come the sun ; from thine ears, the wind ; and from thy mind, the moon : the vital airs from thy central vein ; and fire from thy mouth : the sky from thy navel; and heaven from thy head : the regions from thine ears ; the earth from thy feet. All this world was derived from thee. As the wide-spreading Nyagrodha (Indian fig) tree is compressed in a small seed[6], so, at the time of dissolution, the whole universe is comprehended in thee as its germ. As the Nyagrodha germinates from the seed, and becomes first a shoot, and then rises into loftiness, so the created world proceeds from thee, and expands into magnitude. As the bark and leaves of the Plantain

5 A piece of natural history quite correct as applied to the front teeth, which in the genus ox occur in the lower jaw only.

6 This is also conformable to the doctrine, that the rudiments of plants exist in their cotyledons.

एवं विश्वस्य नान्यत्वं तत्स्थायीश्वर दृश्यते ।
ह्लादिनी सन्धिनी सम्बित् त्वय्येका सर्व्वसंस्थितौ ॥६९
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्ज्जिते ।
पृथग्भूतैकभूताय भूतभूताय ते नमः ॥७०॥
प्रभूतभूतभूताय तुभ्यं भूतात्मने नमः ।
व्यक्तप्रधानपुरुषविराट् सम्राट् स्वराट् तथा ॥७१॥
विभाव्यतेऽन्तःकरणैः पुरुषेष्वक्षयो भवान् ।
सर्व्वस्मिन् सर्व्वभूतस्त्वं सर्व्वः सर्व्वस्वरूपधृक् ॥७२॥
सर्व्वं त्वत्तस्ततश्च त्वं नमः सर्व्वात्मनेऽस्तु ते ।
सर्व्वात्मकोऽसि सर्वेश सर्व्वभूतस्थितो यतः ॥७३॥
कथयामि ततः किं ते सर्व्वं वेत्सि हृदि स्थितम् ।
सर्व्वात्मन् सर्व्वभूतेश सर्व्वसत्वसमुद्भव ॥७४॥

tree are to be seen in its stem, so thou art the stem of the universe, and all things are visible in thee. The faculties of the intellect, that are the cause of pleasure and of pain, abide in thee as one with all existence ; but the sources of pleasure and of pain, singly or blended, do not exist in thee, who art exempt from all qualities[7]. Salutation to thee, the subtile rudiment, which, being single, becomes manifold. Salutation to thee, soul of existent things, identical with the great elements. Thou, imperishable, art beheld in spiritual knowledge as perceptible objects, as nature, as spirit, as the world, as Brahmá, as Manu, by internal contemplation. But thou art in all, the element of all ; thou art all, assuming every form ; all is from thee, and thou art from thyself. I salute thee, universal soul: glory be to thee. Thou art one with all things: oh lord of all, thou art present in all things. What can I say unto thee? thou knowest all that is in the heart, oh soul of all, severeign lord of all creatures, origin of all things. Thou,

7 In life, or living beings, perception depends not, according to Hindu metaphysics, upon the external senses, but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Samvid (संविद) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upon the quality of goodness, pain on that of darkness, and their mixture on that of foulness, inherent in the understanding ; properties belonging to Jíveśwara, or god, as one with life, or to embodied spirit, but not as Parameśwara, or supreme spirit.

सर्व्वभूतो भवान् वेत्ति सर्व्वभूतमनोरथम् ।

यो मे मनोरथो नाथ सफलः स त्वया कृतः ।

तपश्च तप्तं सफलं यद् दृष्टोऽसि जगत्पते ॥७५॥

who art all beings, knowest the desires of all creatures. The desire that I cherished has been gratified, lord, by thee: my devotions have been crowned with success, in that I have seen thee."

तपसस्तु फलं प्राप्तं यद् दृष्टोऽहं त्वया ध्रुव ।

मद्दर्शनं हि विफलं राजपुत्र न जायते ॥७६॥

वरं वरय तस्मात् त्वं यथाभिमतमात्मनः ।

सर्व्वं संपद्यते पुंसां मयि दृष्टिपथं गते ॥७७॥

भगवन् सर्व्वभूतेश सर्व्वस्यास्ते भवान् हृदि ।

किमज्ञातं तव स्वामिन् मनसा यन्मयेप्सितम् ॥७८॥

तथापि तुभ्यं देवेश कथयिष्यामि यन्मया ।

प्रार्थ्यते दुर्व्विनीतेन हृदयेनातिदुर्ल्लभम् ॥७९॥

किं वा सर्व्वजगत्स्रष्टः प्रसन्ने त्वयि दुर्ल्लभम् ।

त्वत्प्रसादफलं भुङ्क्ते त्रैलोक्यं मघवानपि ॥८०॥

नैतद् राजासनं योग्यमजातस्य ममोदरात् ।

इति गर्व्वादवोचन्मां सपत्नी मातुरुच्चकैः ॥८१॥

आधारभूतं जगतः सर्व्वेषामुत्तमोत्तमम् ।

प्रार्थयामि प्रभो स्थानं त्वत्प्रसादादतोऽव्ययम् ॥८२

Vishṇu said to Dhruva: "The object of thy devotions has in truth been attained, in that thou hast seen me; for the sight of me, young prince, is never unproductive. Ask therefore of me what boon thou desirest; for men in whose sight I appear obtain all their wishes." To this, Dhruva answered: "Lord god of all creatures, who abidest in the hearts of all, how should the wish that I chrish be unknown to thee? I well confess unto thee the hope that my presumptuous heart has entertained; a hope that it would be difficult to gratify, but that nothing is difficult when thou, creator of the world, art pleased. Through thy favour, Indra reigns over the three worlds. The sister-queen of my mother has said to me, loudly and arrogantly, 'The royal throne is not for one who is not born of me;' and I now solicit of the support of the universe an exalted station, superior to

यत त्वया प्रार्थितं स्थानम् एतत् प्राप्स्यति वै भवान् ।
त्वयाहं तोषितः पूर्व्वमन्यजन्मनि बालक ॥८३॥
त्वमासीर्ब्राह्मणः पूर्व्वं मय्येकाग्रमतिः सदा ।
मातापित्रोश्च शुश्रूषुर्निजधर्म्मानुपालकः ॥८४॥
कालेन गच्छता मित्रं राजपुत्रस्तवाभवत् ।
यौवनेऽखिलभोगाढ्यो दर्शनीयोज्ज्वलाकृतिः ॥८५॥
तत्संगात् तस्य तामृद्धिमवलोक्यातिदुर्लभाम् ।
भवेयं राजपुत्रोऽहम् इति वाञ्छा त्वया कृता ॥८६॥
ततो यथाभिलषिता प्राप्ता ते राजपुत्रता ।
उत्तानपादस्य गृहे जातोऽसि ध्रुव दुर्लभे ॥८७॥
अन्येषां तद् वरं स्थानं कुले स्वायम्भुवस्य यत् ।
तस्यैतदवरं बाल येनाहं परितोषितः ॥८८॥
मामाराध्य नरो मुक्तिमवाप्नोत्यविलम्बिताम् ।
मय्यर्पितमना बाल किमु स्वर्गादिकं पदम् ॥८९॥
त्रैलोक्यादधिके स्थाने सर्वताराग्रहाश्रयः ।
भविष्यति न सन्देहो मत्प्रसादाद् भवान् ध्रुव ॥९०॥

all others, and one that shall endure for ever." Vishnu said to him: "The station that thou askest thou shalt obtain ; for I was satisfied with thee of old in a prior existence. Thou wast formerly a Brahman, whose thoughts were ever devoted to me, ever dutiful to thy parents, and observant of thy duties. In course of time a prince became thy friend, who was in the period of youth, indulged in all sensual pleasures, and was of handsome appearance and elegant form. Beholding, in consequence of associating with him, his affluence, you formed the desire that you might be subsequently born as the son of a king ; and, according to your wish, you obtained a princely birth in the illustrious mansion of Uttánapáda. But that which would have been thought a great boon by others, birth in the race of Sváyambhuva, you have not so considered, and therefore have propitiated me. The man who worships me obtains speedy liberation from life. What is heaven to one whose mind is fixed on me ? A station shall be assigned to thee, Dhruva, above the three worlds[8]; one in

8 The station or sphere is that of the north pole, or of the polar star. In the former case, the star is considered to be Suníti, the mother of Dhruva. The legend, although as it is related in our text it differs in

सूर्य्यात् सोमात् तथा भौमात् सोमपुत्राद् बृहस्पते ।
सितार्कतनयादीनां सर्वर्क्षाणां तथा ध्रुवम् ॥९१॥
सप्तर्षीणामशेषाणां ये तु वैमानिकाः सुराः ।
सर्वेषामुपरि स्थानं तव दत्तं मया ध्रुव ॥९२॥
केचिच्चतुर्युगं यावत् केचिन्मन्वन्तरं सुराः ।
तिष्ठन्ति भवतो दत्ता मया वै कल्पसंस्थितिः ॥९३॥
सुनीतिरपि ते माता त्वदासन्नातिनिर्म्मला ।
विमाने तारका भूत्वा तावत् कालं निवत्स्यति ॥९४
ये च त्वां मानवाः प्रातः सायञ्च सुसमाहिताः ।
कीर्त्तयिष्यन्ति तेषाञ्च महत् पुण्यं भविष्यति ॥९५॥

which thou shalt sustain the stars and the planets ; a station above those of the sun, the moon, Mars, the son of Soma (Mercury), Venus, the son of Sūrya (Saturn), and all the other constellations ; above the regions of the seven Ṛshis, and the divinities who traverse the atmosphere[9]. Some celestial beings endure for four ages ; some for the reign of a Manu: to thee shall be granted the duration of a Kalpa. Thy mother Suníti, in the orb of a bright star, shall abide near thee for a similar term ; and all those who, with minds attentive, shall glorify thee at dawn or at eventide, shall acquire exceeding religious merit.

एवं पूर्वं जगन्नाथाद् देवदेवाज्जनार्दनात् ।
वरं प्राप्य ध्रुवः स्थानमध्यास्ते स महामते ॥९६॥

Thus the sage Dhruva, having received a boon from Janárddana, the lord of gods, and lord of the world, resides in an exalted station.

its circumstances from the story told by Ovid of Callisto and her son Arcas, whom Jove

Imposuit cælo vicinaque sidera fecit,

suggests some suspicion of an original identity. In neither of the authorities have we, perhaps, the primitive fable. It is evident from the quotation that presently follows in the text, of a stanza by Uśanas, that the Purána has not the oldest version of the legend ; and Ovid's representation of it is after a fashion of his own : all that has been retained of the original is the conformity of the characters and of the main incident, the translation of a mother and her son to the heavens as constellations, in which the pole-star is the most conspicuous luminary.

9 The Vaimánika devas, the deities who travel in Vimánas, 'heavenly cars,' or rather 'moving spheres.'

तस्यापि मानमृद्धिञ्च महिमानं निरीक्ष्य च ।
देवासुराणामाचार्य्यः श्लोकमत्रोशना जगौ ॥९७॥
अहोऽस्य तपसो वीर्य्यमहोऽस्य तपसः फलम् ।
यदेनं पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः ॥९८॥
ध्रुवस्य जननी चेयं सुनीतिर्नाम सूनृता ।
अस्याश्च महिमानं कः शक्तो वर्णयितुं भुवि ॥९९॥
त्रैलोक्याश्रयतां प्राप्तं परं स्थानं स्थिरायति ।
स्थानं प्राप्ता वरं कृत्वा या कुक्षिविवरे ध्रुवम् ॥१००
यश्चैतत् कीर्त्तयेन्नित्यं ध्रुवस्यारोहणं दिवि ।
स सर्वपापनिर्म्मुक्तः स्वर्गलोके महीयते ॥१०१॥
स्थानभ्रंशं न चाप्नोति दिवि वा यदि वा भुवि ।
सर्वकल्याणसंयुक्तो दीर्घकालञ्च जीवति ॥१०२॥

Beholding his glory, Uśanas, the preceptor of the gods and demons, repeated these verses: "Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Ṛshis should be preceded by Dhruva. This too is the pious Suníti, his parent, who is called Sunṛtá[10]." Who can celebrate her greatness, who, having given birth to Dhruva, has become the asylum of the three worlds, enjoying to all future time an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and enjoy the heaven of Indra. Whatever be his dignity, whether upon earth or in heaven he shall never fall from it, but shall long enjoy life, possessed of every blessing[11].

10 The text says merely सुनीतिर्नाम सूनृता । the commentator says. 'perhaps formerly so called ; पूर्व्वनाम वा । We have already remarked that some Puráṇas so denominate her.

11 The legend of Dhruva is narrated in the Bhágavata. Padma (Swarga Khaṇḍa), Agni, and Naradíya, much to the same purport. and partly in the same words, as our text. The Bráhma and its double the Hari Vaṃsa, the Matsya, and Váyu merely allude to Dhruva's having been transferred by Brahmá to the skies, in reward of his austerities. The story of his religious penance, and adoration of Vishṇu, seems to be an embellishment interpolated by the Vaishṇava Puráṇas, Dhruva being adopted as a saint by their sect. The allusion to Sūnṛtá in our text concurs with the form of the story as it appears elsewhere. to indicate the priority of the more simple legend.

CHAPTER XIII

ध्रुवाच्छिष्टिञ्च भव्यञ्च भव्याच्छम्भुर्व्यजायत ।
शिष्टेराधत्त सुच्छाया पञ्च पुत्रानकल्मषान् ॥१॥
रिपुं रिपुञ्जयं विप्रं वृकलं वृकतेजसम् ।
रिपोराधत्त बृहती चाक्षुषं सर्वतेजसम् ॥२॥
अजीजनत् पुष्करिण्यां वारुण्यां चाक्षुषो मनुम् ।
प्रजापतेरात्मजायामरण्यस्य महात्मनः ॥३॥
मनोरजायन्त दश नड्वलायां महौजसः ।
कन्यायां जगतां श्रेष्ठ वैराजस्य प्रजापतेः ॥४॥
ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक् कविः ।
अग्निष्टोमोऽतिरात्रश्च सुद्युम्नश्चेति ते नव ॥५॥
अभिमन्युश्च दशमो नड्वलायां महौजसः ।
ऊरोरजनयत् पुत्रान् षड़ाग्नेयी महाप्रभान् ॥६॥
अङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम् ।
अङ्गात् सुनीथापत्यं वै वेणमेकमजायत ॥७॥
प्रजार्थमृषयस्तस्य ममन्थुर्दक्षिणं करम् ।
वेणस्य पाणौ मथिते सम्बभूव महामुने ॥८॥

Paráśara.—The sons of Dhruva, by his wife Śambhu, were Bhavya and Slishṭi. Suchchháyá, the wife of the latter, was the mother of five virtuous sons, Ripu, Ripunjaya, Vipra, Vrikala, and Vrikatejas. The son of Ripu, by Vṛhatí, was the illustrious Chakshusha, who begot the Manu Chákshusha on Pushkariṇí, of the family of Varuṇa, the daughter of the venerable patriarch Ānaraṇya. The Manu had, by his wife Navala, the daughter of the patriarch Vairája, ten noble sons, Uru, Puru, Satadyumna, Tapaswí, Satyavák, Kavi, Agnishṭoma, Atirátra, Sudyumna, and Abhimanyu. The wife of Uru, Āgneyí, bore six excellent sons, Anga, Sumanas, Swáti, Kratu, Angiras, and Śiva. Anga had, by his wife Sunīthá, only one son, named Veṇa, whose right arm was rubbed by the Ṛshis, for the purpose of pro-

वैण्यो नाम महीपालो यः पृथुः परिकीर्त्तितः ।
येन दुग्धा मही पूर्वं प्रजानां हितकारणात् ॥९॥

ducing from it progeny. From the arm of Veṇa, thus rubbed, sprang a celebrated monarch, named Prithu, by whom, in olden time, the earth was milked for the advantage of mankind[1].

किमर्थं मथितः पाणिर्वेणस्य परमर्षिभिः ।
यत्र यज्ञे महावीर्य्यः स पृथुर्मुनिसत्तमः ॥१०॥

Maitreya.—Best of Munis, tell me why was the right hand of Veṇa rubbed by the holy sages, in consequence of which the heroic Prithu was produced.

सुनीथा नाम या कन्या मृत्योः प्रथमतोऽभवत् ।
अङ्गस्य भार्या सा दत्ता तस्यां वेणो व्यजायत ॥११

Paráśara.—Sunίthá was originally the daughter of Mṛtyu, by whom she was given to Anga to wife. She bore him Vena, who

1 The descent of Prithu from Dhruva is similarly traced in the Matsya Puráṇa, but with some variety of nomenclature : thus the wife of Dhruva is named Dhanyá ; and the eldest son of the Manu, Taru. The Váyu introduces another generation, making the eldest son of Slishṭi, or as there termed Pushṭi, father of Udáradhí ; and the latter the father of Ripu, the father of Chakshusha, the father of the Manu. The Bhágavata has an almost entirely different set of names, having converted the family of Dhruva into personifications of divisions of time and of day and night. The account there given is, Dhruva had, by his wife Bhramí (revolving), the daughter of Śiśumára (the sphere), Kalpa and Vatsara. The latter married Suvíthi, and had six sons, Pushpárṇa, Tigmaketu, Isha, Urjja, Vasu and Jaya. The first married Prabhā and Doshá, and had by the former, Prátah (dawn), Madhyadina (noon), and Sáya (evening) ; and by the latter, Pradosha, Niśítha, and Vyushṭa, or the beginning, middle, and end of night. The last has, by Pushkariṇí, Chakshush, mar, ried to Ākūti, and the father of Chákshusha Manu. He has twelve sons Puru, Kritsna, Rita, Dyumna, Satyavat, Dhrita, Vrata, Agnishṭoma Atirátra, Pradyumna, Sivi, and Ulmuka. The last is the farther of six sons, named as in our text, except the last. who is called Gaya. The eldest, Anga, is the father of Veṇa, the father of Prithu. These additions are evidently the creatures of the author's imagination. The Bráhma Puráṇa and Hari Vaṃsa have the same genealogy as the Vishṇu, reading, as do the Matsya and Váyu, Pushkarini or Víraṇí, the daughter of Víraṇa, instead of Varuṇa. They, as well as copies of the text, present several other varieties of nomenclature. The Padma P. (Bhūmi Khaṇḍa) says Anga was of the family of Atri, in allusion perhaps to the circumstance mentioned in the Bráhma P. of Uttánapáda's adoption by that Rshi.

स मातामहदोषेण तेन मृत्योः सुतात्मजः ।
निसर्गादेव मैत्रेय दुष्ट एव व्यजायत ॥१२॥
अभिषिक्तो यदा राज्ये स वेणः परमर्षिभिः ।
घोषयामास स तदा पृथिव्यां पृथिवीपतिः ॥१३॥
न यष्टव्यं न होतव्यं न दातव्यं कदाचन ।
भोक्ता यज्ञस्य कस्त्वन्यो ह्यहं यज्ञपतिः प्रभुः ॥१४॥
ततस्तमृषयः पूर्वं संपूज्य जगतीपतिम् ।
ऊचुः सामकलं सम्यङ् मैत्रेय समुपस्थिताः ॥१५॥
भो भो राजन् शृणुष्व त्वं यद् वदामस्तव प्रभो ।
राज्यदेहोपकाराय प्रजानाञ्च हितं परम् ॥१६॥
दीर्घसत्रेण देवेशं सर्व्वयज्ञेश्वरं हरिम् ।
पूजयिष्याम भद्रं ते तस्यांशस्ते भविष्यति ॥१७
यज्ञेन यज्ञपुरुषो हरिः संप्रीणितो नृप ।
अस्माभिर्भवतः कामान् सर्वानेव प्रदास्यति ॥१८॥
यज्ञैर्यज्ञेश्वरो येषां राष्ट्रे संपूज्यते हरिः ।
तेषां सर्वेप्सितावाप्तिं ददाति नृप भूभृताम् ॥१९॥

inherited the evil propensities of his maternal grandfather. When he was inaugurated by the Ṛshis monarch of the earth, he caused it to be every where proclaimed, that no worship should be performed, no oblations offered, no gifts bestowed upon the Brahmans. "I, the king," said he, "am the lord of sacrifice; for who but I am entitled to the oblations." The Ṛshis, respectfully approaching the sovereign, addressed him in melodious accents, and said, "Gracious prince, we salute you; hear what we have to represent. For the preservation of your kingdom and your life, and for the benefit of all your subjects, permit us to worship Hari, the lord of all sacrifice, the god of gods, with solemn and protracted rites[2]; a portion of the fruit of which will revert to you[3]. Vishṇu, the god of oblations, being propitiated with sacrifice by us, will grant you, oh king, all your desires. Those princes have all their wishes gratified. in whose realms Hari, the lord

2 With the Dírghasatra. 'long sacrifice;' a ceremony lasting a thousand years.

3 That is, the land will be fertile in proportion as the gods are propitiated, and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word 'portion:' अंशः षष्ठो भागः ।

मत्तः कोऽभ्यधिकोऽन्योऽस्ति यश्चाराध्यो ममापरः ।
कोऽयं हरिरिति ख्यातो योऽयं यज्ञेश्वरो मतः ॥२०
ब्रह्मा जनार्दनः शम्भुरिन्द्रो वायुर्यमो रविः ।
हुतभुग् वरुणो धाता पूषा भूमिर्निशाकरः ॥२१॥
एते चान्ये च ये देवाः शापानुग्रहकारिणः ।
नृपस्यैते शरीरस्थाः सर्व्वदेवमयो नृपः ॥२२॥
एतज्ज्ञात्वा मयाज्ञप्तं यथावत् क्रियतां तथा ।
दातव्यं न होतव्यं न यष्टव्यञ्च वो द्विजाः ॥२३॥
भर्तृशुश्रूषणं धर्म्मो यथा स्त्रीणां परो मतः ।
ममाज्ञापालनं धर्म्मो भवताञ्च तथा द्विजाः ॥२४॥
देह्यनुज्ञां महाराज मा धर्म्मो यातु संक्षयम् ।
हविषां परिणामोऽयं यदेतदखिलं जगत् ॥२५॥
इति विज्ञाप्यमानोऽपि स वेणः परमर्षिभिः ।
यदा ददाति नानुज्ञां प्रोक्तः प्रोक्तः पुनः पुनः ॥२६॥
ततस्तु मुनयः सर्वे कोपामर्षसमन्विताः ।
हन्यतां हन्यतां पाप इत्यूचुस्ते परस्परम् ॥२७॥
यो यज्ञपुरुषं देवमनादिनिधनं प्रभुम् ।
विनिन्दत्यधमाचारो न स योग्यो भुवः पतिः ॥२८॥

of sacrifice, is adored with sacrificial rites." "Who," exclaimed Veṇa, "is superior to me? who besides me is entitled to worship? who is this Hari, whom you style the lord of sacrifice? Brahmá, Janárddana, Śambhu, Indra, Váyu, Yama, Ravi (the sun), Hutabhuk (fire), Varuṇa, Dhátá, Púshá (the sun), Bhúmi (earth), the lord of night (the moon); all these, and whatever other gods there be who listen to our vows; all these are present in the person of a king: the essence of a sovereign is all that is divine. Conscious of this, I have issued my commands, and look that you obey them. You are not to sacrifice, not to offer oblations, not to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men, on you." "Give command, great king," replied the Ṛshis, "that piety may suffer no decrease. All this world is but a transmutation of oblations; and if devotion be suppressed, the world is at an end." But Veṇa was entreated in vain; and although this request was repeated by the sages, he refused to give the order they suggested. Then those pious Munis were filled with wrath, and cried out to each other, "Let this wicked wretch be slain. The impious man who has

इत्युक्त्वा मन्त्रपूतैस्तैः कुशैर्मुनिगणा नृपम् ।
निजघ्नुर्निहतं पूर्वं भगवन्निन्दनादिना ॥२९॥

reviled the god of sacrifice who is without beginning or end, is not fit to reign over the earth." And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god.

ततश्च मुनयो रेणुं ददृशुः सर्वतो द्विज ।
किमेतदिति चासन्नं पप्रच्छुस्ते जनं तदा ॥३०॥
आख्यातञ्च जनैस्तेषां चैरीभूतैरराजके ।
राष्ट्रे तु लोकैरारब्धं परस्वादानमातुरैः ॥३१॥
तेषामुदीर्णवेगानां चौराणां मुनिसत्तमाः ।
सुमहान् दृश्यते रेणुः परवित्तापहरिणाम् ॥३२॥
ततः संमन्त्र्य ते सर्व्वे मुनयस्तस्य भूभृतः ।
ममन्थुरूरुं पुत्रार्थम् अनपत्यस्य यत्नतः ॥३३॥
मथ्यतश्च समुत्तस्थौ तस्योरोः पुरुषः किल ।
दग्धस्थूणाप्रतीकाशः खर्वटास्योऽतिह्रस्वकः ॥३४॥
किं करोमीति तान् सर्व्वान् विप्रान् प्राह त्वरान्वितः ।
निषीदेति तमूचुस्ते निषादस्तेन सोऽभवत् ॥३५॥
ततस्तत्सम्भवा जाता विन्ध्यशैलनिवासिनः ।
निषादा मुनिशार्दूल पापकर्मोपलक्षणाः ॥३६॥

Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh, "What is this?" and the people answered and said, "Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features (like a Negro), and of dwarfish stature. "What am I to do?" cried he eagerly to the Munis. "Sit down" (Nishída), said they; and thence his name was Nisháda. His descendants, the inhabitants of the Vindhya mountain, great Muni, are still called Nishádas, and are

तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपतेः ।
निषादास्ते ततो जाता वेणकल्मषनाशनाः ॥३७॥
ततोऽस्य दक्षिणं हस्तं ममन्थुस्तस्य ते द्विजाः ।
मथ्यमाने च तत्राभूत् पृथुर्वैण्यः प्रतापवान् ॥३८॥
दीप्यमानः स वपुषा साक्षादग्निरिव ज्वलन् ।
आद्यमाजगवं नाम खात् पपाग ततो धनुः ॥३९॥

characterized by the exterior tokens of depravity[4]. By this means the wickedness of Vena was expelled; those Nishádas being born of his sins, and carrying them away. The Brahmans then proceeded to rub the right arm of the king, from which friction was engendered the illustrious son of Vena, named Príthu, resplendent in person, as if the blazing deity of Fire had been manifested.

शराश्च दिव्या नभसः कवचश्च पपात ह ।
तस्मिन् जाते तु भूतानि सम्प्रहृष्टानि सर्व्वशः ॥४०
सत्पुत्रेण च जातेन वैणोऽपि त्रिदिवं ययौ ।
पुन्नाम्नो नरकात् त्रातः स तेन सुमहात्मना ॥४१॥

There then fell from the sky the primitive bow (of Mahádeva) named Ajagava, and celestial arrows, and panoply from heaven. At the birth of Prithu all living creatures rejoiced ; and Vena, delivered by his being born from the hell named Put, ascended to the realms above. The seas and rivers, bringing jewels from their depths, and

4 The Matsya says there were born outcast or barbarous races, Mlechchas (म्लेच्छजातयः), as black as collyrium. The Bhágavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair ; whose descendants were mountaineers and foresters : गिरिकाननगोचराः । The Padma (Bhu. Kh.) has a similar description, adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kirátas, Bhillas. Bahanakas, Bhramaras, Pulindas, and other barbarians, or Mlechchas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth apperance of the Goands, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of central India, from Behar to Kandesh, and who are not improbably the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character

तं समुद्राश्च नद्यश्च रत्नान्यादाय सर्व्वशः ।
तोयानि चाभिषेकार्थं सर्व्वाण्येवोपतस्थिरे ॥४२॥
पितामहश्च भगवान् देवैराङ्गिरसैः सह ।
स्थावराणि च भूतानि जंगमानि च सर्व्वशः ॥४३॥
समागम्य तदा वैण्यमभ्यषिञ्चन् नराधिपम् ।
हस्ते तु दक्षिणे चक्रं दृष्ट्वा तस्य पितामहः ॥४४॥
विष्णोरंशं पृथुं मत्वा परितोषं परं ययौ ।
विष्णुचिह्नं करे चक्रं सर्व्वेषां चक्रवर्त्तिनाम् ॥४५॥
भवत्यव्याहतो यस्य प्रभावस्त्रिदशैरपि ।
महता राजराज्येन पृथुर्व्वैण्यः प्रतापवान् ॥४६॥

water to perform the ablutions of his installation, appeared. The great parent of all, Brahmá, with the gods and the descendants of Angiras (the fires), and with all things animate or inanimate, assembled and performed the ceremony of consecrating the son of Veṇa. Beholding in his right hand the (mark of the) discus of Vishṇu, Brahmá recognised a portion of that divinity in Prithu, and was much pleased ; for the mark of Vishṇu's discus is visible in the hand of one who is born to be a universal emperor[5], one whose power is invincible even by the gods.

सोऽभिषिक्तो महातेजा विधिवद्धर्म्मकोविदैः ।
पित्रा परञ्जितास्तस्य प्रजास्तेनानुरञ्जिताः ॥४७॥
अनुरागात् ततस्तस्य नाम राजेत्यजायत ।
आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः ॥४८॥

The mighty Prithu, the son of Veṇa, being thus invested with universal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed, and from winning their affections he derived the title of Rája or king[6]. The waters became solid, when he traversed the ocean : the mountains

5 A Chakra-varttí, or, according to the text, one in whom the Chakra, the discus of Vishṇu, abides (varttate) ; such a figure being delineated by the lines of the hand. The grammatical etymology is, 'he who abides in, or rules over, an extensive territory called a Chakra.'

6 From rága (राग), 'passion' or 'affection ;' but the more obvious etymology is ráj (राज), 'to shine' or 'be splendid.

पर्व्वताश्च ददुर्मार्गं ध्वजभङ्गश्च नाभवत् ।
अकृष्टपच्या पृथिवी सिध्यन्त्यन्नानि चिन्तया ॥४९
सर्व्वकामदुधा गावः पुटके पुटके मधु ।
तस्य वै जातमात्रस्य यज्ञे पैतामहे शुभे ॥५०॥
सूतः सूत्यां समुत्पन्नः सौत्येऽहनि महामतिः ।
तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागधः ॥५१॥
प्रोक्तौ तदा मुनिवरैस्तावुभौ सुतमागधौ ।
स्तूयतामेष नृपतिः पृथुर्वैण्यः प्रतापवान् ॥५२॥
कर्म्मैतदनुरूपं वां पात्रं स्तोत्रस्य चाप्ययम् ।
ततस्तावूचतुर्व्विप्रान् सर्व्वानेव कृताञ्जली ॥५३॥
अद्य जातस्य नो कर्म ज्ञायतेऽस्य महीपतेः ।
गुणा न चास्य ज्ञायन्ते न चास्य प्रथितं यशः ।
स्तोत्रं किमाश्रयञ्चास्य कार्य्यमस्माभिरुच्यताम् ॥५४
करिष्यत्येष यत् कर्म्म चक्रवर्त्ती महाबलः ।
गुणा भविष्या ये चास्य तैरयं स्तूयतां नृपः ॥५५॥

opened him a path; his banner passed unbroken (through the forests): the earth needed not cultivation; and at a thought food was prepared: all kine were like the cow of plenty: honey was stored in every flower. At the sacrifice of the birth of Prithu, which was performed by Brahmá, the intelligent Sūta (herald or bard) was produced, in the juice of the moonplant, on the very birth-day[7]: at that great sacrifice also was produced the accomplished Mágadha: and the holy sages said to these two persons, "Praise ye the king Prithu, the illustrious son of Veṇa; for this is your especial function, and here is a fit subject for your praise." But they respectfully replied to the Brahmans. "We know not the acts of the new-born king of the earth; his merits are not understood by us; his fame is not spread abroad: inform us upon what subject we may dilate in his praise." "Praise the king," said the Ṛshis, "for the acts this heroic monarch will perform; praise him for the virtues he will display."

7 The birth of Prithu is to be considered as the sacrifice, of which Brahmá, the creator, was the performer; but in other places, as in the Padma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts were produced. The Bhágavata does not account for their appearance

ततः स नृपतिस्तोषं तछ्रुत्वा परमं ययौ ।
सद्गुणैः श्लाघ्यतामेति स्तव्याश्चाभ्यां गुणा मम ॥५६
तस्माद् यदद्य स्तोत्रेण गुणनिर्व्वर्णनं त्विमौ ।
करिष्येते करिष्यामि तदेवाहं समाहितः ॥५७॥
यदिमौ वर्ज्जनीयञ्च किञ्चिदत्र वदिष्यतः ।
तदहं वर्ज्जयिष्यामीत्येवञ्चक्रे मतिं नृपः ॥५८॥
अथ तौ चक्रतुः स्तोत्रं पृथोर्वैण्यस्य धीमतः ।
भविष्यैः कर्मभिः सम्यक् सुस्वरौ सूतमागधौ ॥५९

The king, hearing these words, was much pleased, and reflected that persons acquire commendation by virtuous actions. and that consequently his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce: whatever merits, then, they should panegyrize in their encomium, he determined that he would endeavour to acquire ; and if they should point out what faults ought to be avoided, he would try to shun them. He therefore listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Prithu, the enlightened son of Veṇa.

सत्यवाग् दानशीलोऽयं सत्यसन्धो नरेश्वरः ।
ह्रीमान् मैत्रः क्षमाशीलो विक्रान्तो दुष्टशासनः ॥६०
धर्मज्ञश्च कृतज्ञश्च दयावान् प्रियभाषकः ।
मान्यमानयिता यज्वा ब्रह्मण्यः साधुसम्मतः ॥६१

"The king is a speaker of truth, bounteous, an observer of his promises ; he is wise, benevolent, patient, valiant, and a terror to the wicked ; he knows his duties ; he acknowledges services ; he is compassionate and kind-spoken ; he respects the venerable ; he performs sacrifices ; he reverences the Brahmans ; he cherishes the good ; and in administering justice is indifferent to friend or foe."

समः शत्रौ च मित्रे च व्यवहारे स्थितो नृपः ।
सूतेनोक्त न् गुणानित्थं स तदा मागधेन च ॥६२॥
चकार हृदि तादृक् च कर्मणा कृतवानसौ ।
ततः स पृथिवीपालः पालयन् वसुधामिमाम् ॥६३॥

The virtues thus celebrated by the Súta and the Mágadha were cherished in the remembrance of the Raja, and practised by him when occasion arose. Protecting this earth, the monarch performed many

इयाज विविधैर्य्यज्ञै र्महद्भिर्भूरिदक्षिणैः ।
तं प्रजाः पृथ्वीनाथमुपतस्थुः क्षुधार्दिताः ॥६४॥
ओषधीषु प्रनष्टासु तस्मिन् काले ह्यराजके ।
तमूचुस्तेन ताः पृष्टास्तत्रागमनकारणम् ॥६५॥
अराजके नृपश्रेष्ठ धरित्र्या सकलौषधीः ।
ग्रस्तास्ततः क्षयं यान्ति प्रजाः सर्व्वाः प्रजेश्वर ॥६६॥
त्वं नो वृत्तिप्रदो धात्रा प्रजापालो निरूपितः ।
देहि नः क्षुत्परीतानां प्रजानां जीवनौषधीः ॥६७

great sacrificial ceremonies, accompanied by liberal donations. His subjects soon approached him, suffering from the famine by which they were afflicted, as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they told him, that in the interval in which the earth was without a king all vegetable products had been withheld, and that consequently the people had perished. "Thou," said they, "art the bestower of subsistence to us ; thou art appointed, by the creator, the protector of the people: grant us vegetables, the support of the lives of thy subjects, who are perishing with hunger."

ततोऽथ नृपतिर्दिव्यमादायाजगवं धनुः ।
शरांश्च दिव्यान् कुपितः सोऽन्वधावद् वसुन्धराम् ॥६८
ततो ननाश त्वरिता गौर्भूत्वा तु वसुन्धरा ।
सा लोकान् ब्रह्मलोकादीन् तत्वासादगमन्मही ॥६९
यत्र यत्र ययौ देवी सा तदा भूतधारिणी ।
तत्र तत्र तु सा वैण्यं ददर्शाभ्युद्यतायुधम् ॥७०॥
ततस्तं प्राह वसुधा पृथुं पृथुपराक्रमम् ।
प्रवेपमाणा तद्बाणपरित्राणपरायणा ॥७१॥

On hearing this, Prithu took up his divine bow Ajagava, and his celestial arrows, and in great wrath marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahmá and the heavenly spheres; but wherever went the supporter of living things, there she beheld Vainya with uplifted weapons: at last, trembling with terror, and anxious to escape his arrows, the Earth addressed Prithu, the hero of resistless prowess. "Know you not, king of men,"

स्त्रीवधे त्व महापापं किं नरेन्द्र न पश्यसि ।
येन मां हन्तुमत्यर्थं प्रकरोषि नृपोद्यमम् ॥७२॥
एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥७३॥
प्रजानामुपकाराय यदि मां त्वं हनिष्यसि ।
आधारः कः प्रजानां ते नृपश्रेष्ठ भविष्यति ॥७४॥
त्वं हत्वा वसुधे वाणैर्मच्छासनपराङ्मुखीम् ।
आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥७५॥
ततः प्रणम्य वसुधा तं भूयः प्राह पार्थिवम् ।
प्रवेपिताङ्गी परमं साध्वसं समुपागता ॥७६॥
उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः ।
तस्माद् वदाम्युपायं ते तत् कुरुष्व यदिच्छसि ॥७७
समस्तास्ता मया जीर्णा नरनाथ महौषधीः ।
यदीच्छसि प्रदास्यामि ताः क्षीरपरिणामिनीः ॥७८॥
तस्मात् प्रजाहितार्थाय मम धर्म्मभृतां वर ।
तं तु वत्सं प्रयच्छ त्वं क्षरेयं येन वत्सला ॥७९
समाश्च कुरु सर्वत्र येन क्षीरं समन्ततः ।
वरौषधी बीजभूतं वीर सर्वत्र भावये ॥८०॥

said the Earth, "the sin of killing a female, that you thus perseveringly seek to slay me." The prince replied: "When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue." "But," said the Earth, "if, in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will thy people derive their support." "Disobedient to my rule," rejoined Prithu, "if I destroy thee, I will support my people by the efficacy of my own devotions." Then the Earth overcome with apprehension, and trembling in every limb, respectfully saluted the king, and thus spake: "All undertakings are successful, if suitable means of effecting them are employed. I will impart to you means of success, which you can make use of if you please. All vegetable products are old, and destroyed by me; but at your command I will restore them, as developed from my milk. Do you therefore, for the benefit of mankind, most virtuous of princes, give me that calf, by which I may be able to secrete milk. Make also all places level, so that I may cause my milk, the seed of all vegetation, to flow every where around."

तत उत्सारयामास शैलाञ् शतसहस्रशः ।
धनुःकोट्या तदा वैण्यस्ततः शैला विवर्ज्जिताः ॥८१॥
न हि पूर्वविसर्गे वै विषमे पृथिवीतले ।
प्रविभागः पुराणां वा ग्रामाणां वा तदाभवत् ॥८२॥
न शस्यानि न गोरक्षं न कृषिर्न वणिक्पथः ।
वैण्यात्प्रभृति मैत्रेय सर्वस्यैतस्य सम्भवः ॥८३॥
यत्र यत्र समं तस्या भूमेरासीन्नराधिपः ।
तत्र तत्र प्रजानां हि निवासं समरोचयत् ॥८४॥
आहारः फलमूलानि प्रजानामभवत् तदा ।
कृच्छ्रेण महता सोऽपि प्रनष्टास्वौषधीषु वै ॥८५॥
स कल्पयित्वा वत्सं तु मनुं स्वायम्भुवं प्रभुः ।
स्वे पाणौ पृथिवीनाथो दुदोह पृथिवीं पृथुः ॥८६॥
शस्यजातानि सर्वाणि प्रजानां हितकाम्यया ।
तेनान्नेन प्रजास्तात वर्त्तन्तेऽद्यापि नित्यशः ॥८७॥
प्राणप्रदानात् स पृथुर्यस्माद् भूमेरभूत् पिता ।
ततस्तु पृथिवीसंज्ञामवापाखिलधारिणी ॥८८॥

Prithu accordingly uprooted the mountains, by hundreds and thousands, for myriads of leagues, and they were thenceforth piled upon one another. Before his time there were no defined boundaries of villages or towns, upon the irregular surface of the earth ; there was no cultivation, no pasture, no agriculture, no highway for merchants: all these things (or all civilization) originated in the reign of Prithu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the fruits and roots which constituted the food of the people were procured with great difficulty, all vegetables having been destroyed ; and he therefore, having made Swáyambhuva Manu the calf[8], milked the Earth, and received the milk into his own hand, for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth, Prithu was as her father.

8 'Having willed or determined the Mann Swáyambhuva to be the calf :' संकल्पयित्वा वत्सं तु मनुं स्वायम्भुवं । So the Padma P. : वत्सं तस्याः प्रकल्पितं । मनुं स्वायम्भुवं पूर्व्वं परिचिन्त्य पुनः पुनः ॥ The Bhágavata has "वत्सं कृत्वा मनुं । 'Having made the Manu the calf.' By the 'calf,' or Manu in that character, is typified, the commentator observes, the promoter of the multiplication of progeny : प्रजासन्तानप्रवर्त्तकः ।

ततश्च देवैर्मुनिभिर्दैत्यैरक्षोभिरद्रिभिः ।
गन्धर्वैरुरगैर्यक्षैः पितृभिस्तरुभिस्तथा ॥८९॥
तत् तत् पात्रमुपादाय तत् तद् दुग्धा मुने पयः ।
वत्सदोग्धृविशेषाश्च तेषां तद्योनयोऽभवन् ॥९०॥

and she thence derived the patronymic appellation Pṛthiví (the daughter of Prithu). Then the gods, the sages, the demons, the Rákshasas, the Gandharbhas, Yakshas, Pitris, serpents, mountains, and trees, took a milking vessel suited to their kind, and milked the earth of appropriate milk, and the milker and the calf were both peculiar to their own species[9].

सैषा धात्री विधात्री च धारिणी पोषिणी तथा ।
सर्वस्य जगतः पृथ्वी विष्णुपादतलोद्भवा ॥९१॥
एवं प्रभावः स पृथुः पुत्रो वेणस्य वीर्य्यवान् ।
जज्ञे महीपतिः पूर्वो राजाभूज्जनरञ्जनात् ॥९२॥

This Earth, the mother, the nurse, the receptacle, and nourisher of all existent things, was produced from the sole of the foot of Vishṇu. And thus was born the mighty Prithu, the heroic son of Veṇa, who was the lord of the earth, and who, from conciliating the affections of

9 The Matsya, Bráhma, Bhágavata, and Padma enter into a greater detail of this milking, specifying typically the calf, the milker, the milk, and the vessel. Thus, according to the Matsya, the Rishis milked the earth through Vṛhaspati ; their calf was Soma ; the Vedas were the vessel ; and the milk was devotion. When the gods milked the earth, the milker was Mitra (the sun) ; Indra was the calf ; superhuman power was the produce. The gods had a gold, the Pitṛs a silver vessel : and for the latter, the milker was Antaka (death) ; Yama was the calf ; the milk was Swadhá, or oblation. The Nága, or snake-gods. had a gourd for their pail ; their calf was Takshaka; Dhritaráshtra (the serpent) was their milker ; and their milk was poison. For the Asuras, Máyá was the milk ; Virochana, the son of Prahláda, was the calf ; the milker was Dwimurddhá ; and the vessel was of iron. The Yakshas made Vaisravaṇa their calf ; their vessel was of unbaked earth, the milk was the power of disappearing. The Rákshasas and others employed Raupyanábha as the milker ; their calf was Sumáli ; and their milk was blood. Chitraratha was the calf, Vasuruchi the milker, of the Gandharbas and nymphs, who milked fragrant odours into a cup of lotus leaves. On behalf of the mountains, Meru was the milker ; Himavat the calf ; the pail was of crystal ; and the milk was of herbs and gems. The trees extracted sap in a vessel of the Palása, the Sál being the milker, and the Plaksha the calf. The descriptions that occur in the Bhagavata. Padma, and Brahmá Puráṇas are occasionally slightly varied, but they are for the most part in the same words as that of the Matsya. These mystifications are all probably subsequent modifications of the original simple allegory, which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.

य इदं जन्म वैण्यस्य पृथोः कीर्त्तयते नरः ।
न तस्य दुष्कृतं किञ्चित् फलदायी प्रजायते ॥९३॥

दुःस्वप्नोपशमं नृणां शृण्वतां चैतदुत्तमम् ।
पृथोर्जन्म प्रभावश्च करोति सततं नृणाम् ॥९४॥

the people, was the first ruler to whom the title of Rája was ascribed. Whoever shall recite this story of the birth of Prithu, the son of Veṇa, shall never suffer any retribution for the evil he may have committed: and such is the virtue of the tale of Prithu's birth, that those who hear it repeated shall be relieved from affliction[10].

10 Another reading is. दुःस्वप्नोपशमं करोति । 'It counteracts evil dreams.' The legend of Prithu is briefly given in the Mahábhárata, Rája Dharma, and occurs in most of the Puráṇas, but in greatest detail in our text, in the Bhágavata, and especially in the Padma, Bhūmi Khaṇḍa, s. 29, 30. All the versions, however, are essentially the same.

CHAPTER XIV

पृथोः पुत्रौ महावीर्यौ जज्ञातेऽन्तर्द्धिपालिनौ
शिखण्डिनी हविर्द्धानमन्तर्द्धानाद् व्यजायत ॥१॥
हविर्द्धानात् षडाग्नेयी धिषणाजनयत् सुतान् ।
प्राचीनबर्हिषं शुक्रं गयं कृष्णं व्रजाजिनौ ॥२॥
प्राचीनबर्हिर्भगवान् महानासीत् प्रजापतिः ।
हरिर्धानान्महाराजो येन संवर्द्धिता प्रजाः ॥३॥
प्राचीनाग्राः कुशास्तस्य पृथिव्यामभवन् मुने ।
प्राचीनबर्हिर्भगवान् ख्यातो भुवि महाबलः ॥४॥

Prithu had two valiant sons, Antarddhi and Pálí. The son of Antarddhána,[1] by his wife Sikhaṇḍini, was Havirdhána, to whom Dhishaṇá, a princess of the race of Agni, bore six sons, Práchínaverhis, Śukra, Gaya, Kṛshṇa, Vraja, and Ajina[2]. The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhána. He was called Práchínaverhis from his placing

1 The text of the Váyu and Bráhma (or Hari Vaṃsa) read, like that of the Vishṇu, पृथोः पुत्रौ महावीर्यौ जज्ञातेऽन्तर्द्धिपालिनौ । Mons. Langlois understands the two last words as compound epithet ; "Se jouirent du pouvoir de se rendre invisibles." The construction would admit of such a sense, but it seems more probable that they are intended for names. The lineage of Prithu is immediately continued through one of them. Antarddhána, which is the same as Antarddhi ; as the commentator states with regard to that appellation, अन्तर्द्धिरेवान्तर्द्धानः । and as the commentator on the Hari Vaṃsa remarks of the succeeding name अन्तर्द्धानादन्तर्द्धिसंज्ञात् । 'one of the brothers being called Antarddhána or Antarddhi,' leaves no other sense for Pálin but that of a proper name. The Bhágavata gives Prithu five sons, Vijitáswa, Haryyaksha, Dhumrakeśa, Vrika, and Dravina, and adds that the elder was also named Antarddhána, in consequence of having obtained from Indra the power of making himself invisible : अन्तर्द्धानगतिं शक्राल्लब्धाऽन्तर्द्धानसंज्ञितः ।

2 The Bhágavata, as usual, modifies this genealogy ; Antarddhána has by Sikhaṇḍiṇí three sons, who were the three fires, Pávaka, Pavamána, and Śuchi, condemned by a curse of Vaśishṭha to be born again: by another wife, Nabhaswatí, he has Havirddhána, whose sons are the same as those of the text, only giving another name, Varhishad as well as Práchínaverhis, to the first. According to the Mahábhárata (Mokhsa Dharma), which has been followed by the Padma P., Práchínavarhis was born in the family of Atri : अत्रिवंशे समुत्पन्नो ब्रह्मयोनिः सनातनः । प्राचीनबर्हिर्भगवान् ।

समुद्रतनयायां तु कृतदारो महीपतिः ।
महतस्तपसः पारे सवर्णायां महीपतेः ॥५॥
सवर्णाधत्त सामुद्री दश प्राचीनबर्हिषः ।
सर्व्वे प्रचेतसो नाम धनुर्व्वेदस्य पारगाः ॥६॥
अपृथग्धर्म्मचरणास्तेऽतप्यन्त महातपः ।
दशवर्षसहस्राणि समुद्रसलिलेशयाः ॥७॥

upon the earth the sacred grass, pointing to the east[3]. At the termination of a rigid penance he married Savarṇá, the daughter of the ocean, who had been previously betrothed to him, and who had by the king ten sons, who were all styled Prachetasas, and were skilled in military science: they all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years

यदर्थं ते महात्मानस्तपस्तेपुर्महामुने ।
प्रचेतसः समुद्राम्भस्येतदाख्यातुमर्हसि ॥८॥

Maitreya.—You can inform me, great sage, why the magnanimous Prachetasas engaged in penance in the waters of the sea.

3 The text is, प्राचीनाग्रयाः कुशास्तस्य पृथिव्यामभवन् । Kuśa or varhis is properly 'sacrificial grass' (Poa) ; and Práchínágra, literally, 'having its tips towards the east ;' the direction in which it should be placed upon the ground, as a seat for the gods on occasion of offerings made to them. The name therefore intimates, either that the practice originated with him, or, as the commentator explains it, that he was exceedingly devout. offering sacrifices or invoking the gods every where: सर्व्वत्र यज्ञानुष्ठानात् । The Hari Vamsa adds a verse to that or our text, reading, प्राचीनाग्रयाः कुशास्तस्य पृथिव्यां जनमेजय । प्राचीनबर्हिर्भगवान् पृथिवीतलचारिणः । which Mons. Langlois has rendered, 'Quand il marchoit sur la terre les pointes de cousa etoient courbées vers l'Orient ;' which he supposes to mean, 'Que ce prince avait tourné ses pensées et porté sa domination vers l'Orient :' a supposition that might have been obviated by a little further consideration of the verse of Manu to which he refers. "If he have taken his seat on culms of grass with their points towards the east," &c. The commentary explains the passage as above, referring पृथिवीतलचारिणः to कुशाः not to तस्य । as, पृथिव्यां तस्य प्राचीनाग्रयाः कुशाः पृथिवीतलचारिणः भुवः स्वरूपे प्रसरन्तः कृत्स्नभूमण्डलव्यापिन आसन् ततः स प्राचीनबर्हिः । 'He was called Práchínavarhis, because his sacred grass, pointing east, was going upon the very earth, or was spread over the whole earth.' The text of the Bhágavata also explains clearly what is meant : यस्येदं देवयजनमनुयज्ञं वितन्वतः । प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलं । 'By whose sacred grass, pointing to the east, as he performed sacrifice after sacrifice, the whole earth, his sacrificial ground was overspread.

पित्रा प्रचेतसः प्रोक्ता प्रजार्थममितात्मना ।
प्रजापतिनियुक्तेन बहुमानपुरःसरम् ॥९॥
ब्रह्मणा देवदेवेन समादिष्टोऽस्म्यहं सुताः ।
प्रजाः संवर्द्धनीयास्ते मया चोक्तं तथेति तत् ॥१०॥
तन्मम पीयते पुत्राः प्रजावृद्धिमतन्द्रिताः ।
कुरुध्वं माननीया वः समाज्ञा च प्रजापतेः ॥११॥
ततस्ते तत्पितुः श्रुत्वा वचनं नृपनन्दनाः ।
तथेत्युक्त्वा तु तं भूयः पप्रच्छुः पितरं मुने ॥१२॥
येन तात प्रजावृद्धौ समर्थाः कर्म्मणा वयम ।
भवानस्तत् समस्तं नः कर्म्म व्याख्यातुमर्हसि ॥१३॥
आराध्यं वरदं विष्णुमिष्टप्राप्तिमसंशयम ।
समेति नान्यथा मर्त्यः किमन्यत् कथयामि वः ॥१४
तस्मात् प्रजाविवृद्धयर्थं सर्व्वभूतप्रभुं हरिम् ।
आराधयत गोविन्दं यदि सिद्धिमभीप्सथ ॥१५
धर्म्ममर्थञ्च कामञ्च मोक्षञ्चान्विच्छता सदा ।
आराधनीयो भगवान् अनादिः पुरुषोत्तमः ॥१६॥
यस्मिन्नाराधिते सर्गं चकारादौ प्रजापतिः ।
तमाराध्याच्युतं वृद्धिः प्रजानां वो भविष्यति ॥१७

Paráśara.—The sons of Práchínaverhis were originally informed by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully enjoined by Brahmá, the god of gods, to labour to this end, and that he had promised obedience: "now therefore," continued he, "do you, my sons, to oblige me, diligently promote the increase of the people, for the orders of the father of all creatures are entitled to respect." The sons of the king, having heard their father's words, replied, "So be it;" but they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind. He said to them: "Whoever worships Vishṇu, the bestower of good, attains undoubtedly the odject of his desires: there is no other mode. What further can I tell you? Adore therefore Govinda, who is Hari, the lord of all beings, in order to effect the increase of the human race, if you wish to succeed. The eternal Purushottama is to be propitiated by him who wishes for virtue, wealth, enjoyment, or liberation. Adore him, the imperishable, by whom, when propitiated, the world was first created, and mankind will assuredly be multiplied."

इत्येवमुक्तास्ते पित्रा पुत्राः प्रचेतसो दश ।
मग्नाः पयोधिसलिले तपस्तेपुः समाहिताः ॥१८॥
दशवर्षसहस्राणि न्यस्तचित्ता जगत्पतौ ।
नारायणे मुनिश्रेष्ठ सर्व्वलोकपरायणे ॥१९॥
तत्रैव ते स्थिता देवमेकाग्रमनसो हरिम् ।
तुष्टुवुर्य स्तुतः कामान् स्तोतुरिष्टान् प्रयच्छति ॥२०

Thus instructed by their father, the ten Prachetasas plunged into the depths of the ocean, and with minds wholly devoted to Náráyaṇa, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years: remaining there, they with fixed thoughts praised Hari, who, when propitiated, confers on those who praise him all that they desire.

मैत्रेय उवाच ।

स्तवं प्रचेतसो विष्णोः समुद्राम्भसि संस्थिताः ।
चक्रुस्तन्मे मुनिश्रेष्ठ सुपुण्यं वक्तुमर्हसि ॥२१॥

Maitreya.—The excellent praises that the Prachetasas addressed to Vishṇu, whilst they stood in the deep, you, oh best of Munis, are qualified to repeat to me.

पराशर उवाच ।

शृणु मैत्रेय गोविन्दं यथा पूर्व्वं प्रचेतसः ।
तुष्टुवुस्तन्मयीभूताः समुद्रसलिलेशयाः ॥२२॥

Paráśara.—Hear, Maitreya, the hymn which the Prachetasas, as they stood in the waters of the sea, sang of old to Govinda, their nature being identified with him:

नताः स्म सर्ववचसां प्रतिष्ठा यत्र शाश्वती ।
तमाद्यं तमशेषस्य जगतः परमं प्रभुम् ॥२३॥
ज्योतिराद्यमनौपम्यमनन्तरमपारवत् ।
योनिभूतमशेषस्य स्थावरस्य चरस्य च ॥२४॥
यस्याहः प्रथमं रूपमरूपस्य ततो निशा ।
सन्ध्या च परमेशस्य तस्मै कालात्मने नमः ॥२५॥
भुज्यतेऽनुदिनं देवैः पितृभिश्च सुधात्मकः ।
जीवभूतः समस्तस्य तस्मै सोमात्मने नमः ॥२६॥

"We bow to him whose glory is the perpetual theme of every speech; him first, him last; the supreme lord of the boundless world; who is primeval light; who is without his like; indivisible and infinite; the origin of all existent things, movable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration. Glory to

यस्तमो हन्ति तीव्रात्मा स्वभाभिर्भासयन् नभः ।
घर्म्मशीताम्भसां योनिस्तस्मै सूर्य्यात्मने नमः ॥२७॥
काठिन्यवान् यो विभर्त्ति जगदेतदशेषतः ।
शब्दादिसंश्रयो व्यापी तस्मै भूम्यात्मने नमः ॥२८
यद्योनिभूतं जगतो बीजं यत् सर्वदेहिनाम् ।
तत् तोयरूपमीशस्य नमामो हरिमेधसः ॥२९॥
यो मुखं सर्वदेवानां हव्यभुक् कव्यभुक् तथा ।
पितॄणाञ्च नमस्तस्मै विष्णवे पावकात्मने ॥३०॥
पञ्चधावस्थितो देहे यश्चेष्टां कुरुतेऽनिशम् ।
आकाशयोनिर्भगवान् तस्तै वाय्वात्मने नमः॥३१
अवकाशमशेषाणां भूतानां यः प्रयच्छति ।
अनन्तमूर्त्तिमान् शुद्धस्तस्मै व्योमात्मने नमः ॥३२॥
समस्तेन्द्रियवर्गस्य यः सदा स्थानमुत्तमम् ।
तस्मै शब्दादिरूपाय नमः कृष्णाय वेधसे ॥३३॥
गृह्णाति विषयान् नित्यमिन्द्रियात्माक्षराक्षरः ।
यस्तस्तै ज्ञानमूलाय नताः स्मो हरिमेधसे ॥३४॥
गृहीतानिन्द्रियैरर्थान् आत्मने यः प्रयच्छति ।
अन्तःकरणभूताय तस्मै विश्वात्मने नमः ॥३५॥

him, the life of all living things, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors: to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance: to him who is one with earth, all-pervading, and the asylum of smell and other objects of sense, supporting the whole world by its solidity. We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya ; to the eater of the Kavya, the mouth of the progenitors; to Vishṇu, who is identical with fire ; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action ; to him who is identical with the atmosphere, pure, illimitable, shapeless, separating all creatures. Glory to Kṛshṇa, who is Brahmá in the form of sensible objects, who is ever the direction of the faculties of sense. We offer salutation to that supreme Hari who is one with the senses, both subtle and substantial, the recipient of all impressions, the root of all knowledge: to

यस्मिन्ननन्ते सकलं विश्वं यस्मात् तथोद्गतम् ।
लयस्थानञ्च यस्तस्मै नमः प्रकृतिधर्म्मिणे ॥३६॥
शुद्धः संलक्ष्यते भ्रान्त्या गुणवानिव योऽगुणः ।
तमात्मरूपिणं देवं नताः स्म पुरुषोत्तमम् ॥३७॥
अविकारमजं शुद्धं निर्गुणं यन्निरञ्जनम् ।
नताः स्म तत्परं ब्रह्म यद् विष्णोः परमं पदम् ॥३८॥
अदीर्घह्रस्वमस्थूलमनण्वश्यमलोहितम् ।
अस्नेहच्छायमतनुमसक्तमशरीरिणम् ॥३९॥
अनाकाशमसंस्पर्शमगन्धमरसञ्च यत् ।
अचक्षुः श्रोत्रमचलमवाक्प्राणममानसम् ॥४०॥
अनामगोत्रमसुखमतेजस्कमहेतुकम् ।
अभयं भ्रान्तिरहितमनिन्द्यमजरामरम् ॥४१॥
अरजोऽशब्दममृतमप्लुतं यदसंवृतम् ।
पूर्वापरे न वै यस्मिन् तद् विष्णोः परमं पदम् ॥४२
परमीशित्वगुणवत् सर्व्वभूतमसंश्रयम् ।
नताः स्म तत् पदं विष्णोर्जिह्वादृग्गोचर न यत् ॥४३

the universal soul, who, as internal intellect, delivers the impressions received by the senses to soul: to him who has the properties of Prakṛti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We worship that Purushottama, the god who is pure spirit, and who, without qualilies, is ignorantly considered as endowed with qualities. We adore that supreme Brahma, the ultimate condition of Vishṇu, unproductive, unborn, pure, void of qualities, and free from accidents; who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance, nor affection, nor body; who is neither etherial nor susceptible of contact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name, nor race, nor enjoyment, nor splendour; who is without cause, without fear, without error, without fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properties; but (illusively) exercising irresistible might, and identified with all beings, dependent upon none. Glory to that nature of Vishṇu which tongue can not tell, nor has eye beheld."

एवं प्रचेतसो विष्णुं स्तुवन्तस्तत्समाधयः ।
दशवर्षसहस्राणि तपश्चेरुर्महार्णवे ॥४४॥

Thus glorifying Vishṇu, and intent in meditation on him, the Prachetasas passed ten thousand years of austerity in the vast ocean; on

ततः प्रसन्नो भगवांस्तेषामन्तर्जले हरिः ।
ददौ दर्शनमुन्निद्रनीलोत्पलदलच्छविः ॥४५॥
पतत्त्रिराजमारूढमवलोक्य प्रचेतसः ।
प्राणिपेतुः शिरोभिस्तं भक्तिभारावनामितैः ॥४६॥
ततस्तानाह भगवान् व्रियतामीप्सितो वरः ।
प्रसादसुमुखोऽहं वो वरदः समुपस्थितः ॥४७॥
ततस्तमूचुर्वरदं प्रणिपत्य प्रचेतसः ।
यथा पित्रा समादिष्टं प्रजानां वृद्धिकारणम् ॥४८॥
स चापि देवस्तं दत्त्वा यथाभिलषितं वरम् ।
अन्तर्द्धानं जगामाशु ते च निश्चक्रमुर्जलात् ॥४९॥

which Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotus leaf. Beholding him mounted on the king of birds, Garūda, the Prachetasas bowed down their heads in devout homage ; when Vishṇu said to them, "Receive the boon you have desired ; for I, the giver of good, am content with you, and am present." The Prachetasas replied to him with reverence, and told him that the cause of their devotions was the command of their father to effect the multiplication of mankind. The god, having accordingly granted to them the object of their prayers, disappeared, and they came up from the water.

CHAPTER XV

पराशर उवाच ।

तपश्चरत्सु पृथिवीं प्रचेतःसु महीरुहाः ।
अरक्ष्यमाणामावव्रुर्बभूवाथ प्रजाक्षयः ॥१॥
नाशकन्मारुतो वातु वृतं खमभवद् द्रुमैः ।
दशवर्षसहस्राणि न शेकुश्चेष्टितं प्रजाः ॥२॥
तद् दृष्ट्वा जलनिष्क्रान्ताः सर्व्वे क्रुद्धाः प्रचेतसः ।
मुखेभ्यो वायुमग्निञ्च तेऽसृजन् जातमन्यवः ॥३॥
उन्मूलानथ तान् वृक्षान् कृत्वा वायुरशोषयत् ।
तानग्निरदहद् घोरस्तत्राभूद् द्रुमसंक्षयः ॥४॥
द्रुमक्षयमथो दृष्ट्वा किञ्चिच्छिष्टेषु शाखिषु ।
उपागम्यब्रवीदेतान् राजा सोमः प्रजापतीन् ॥५॥
कोपं यच्छत राजानः शृणुध्वञ्च वचो मम ।
सन्धानं वः करिष्यामि सह क्षितिरुहैरहम् ॥६॥
रत्नभूता च कन्येयं वार्क्षेयी वरवर्णिनी ।
भविष्यं जानता पूर्व्वं मया गोभिर्व्विवर्द्धिता ॥७॥
मारिषा नाम नाम्नैषा वृक्षाणामिति निर्म्मिता ।
भार्या वोऽस्तु महाभागा ध्रुवं वंशविवर्द्धिनी ॥८॥

Whilst the Prachetasas were thus absorbed in their devotions, the trees spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry. and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry, and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said, "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have nourished with my rays this precious maiden, the daughter of the woods. She is called Márishá, and is assuredly the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhruva. From a portion of your

युष्माकं तेजसोऽर्द्धेन मम चार्द्धेन तेजसः ।
अस्यामुत्पत्स्यते विद्वान् दक्षो नाम प्रजापतिः ॥९॥
मम चांशेन संयुक्तो युष्मत्तेजोमयेन वै ।
अग्निनाग्निसमो भूयः प्रजाः संवर्द्धयिष्यति ॥१०॥

lustre and a portion of mine, on mighty sages, the patriarch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

कण्डुर्नाम मुनिः पूर्व्वमासीद् वेदविदां वरः ।
सुरम्ये गोमतीतीरे स तेपे परमं तपः ॥११॥
तत्क्षोभाय सुरेन्द्रेण प्रम्लोचाख्या वराप्सराः ।
प्रयुक्ता क्षोभयामास तमृषिं सा शुचिस्मिता ॥१२॥
क्षोभितः स तया सार्द्धं वर्षाणामधिकं शतम ।
अतिष्ठन्मन्दरद्रोण्यां विषयासक्तमानसः ॥१३॥
सा त्वं प्राह महात्मानं गन्तुमिच्छाम्यहं दिवम् ।
प्रसादसुमुखो ब्रह्मन् अनुज्ञां दातुमर्हसि ॥१४॥
तयैवमुक्तः स मुनिस्तस्यामासक्तमानसः ।
दिनानि कतिचिद् भद्रे स्थीयतामित्यभाषत ॥१५॥
एवमुक्ता ततस्तेन साग्रं वर्षशतं पुनः ।
बुभुजे विषयांस्तन्वी तेन सार्द्धं महात्मना ॥१६॥
अनुज्ञां देहि भगवन् व्रजामि त्रिदिवालयम् ।
उक्तस्तथेति स मुनिः स्थीयतामित्यभाषत ॥१७॥
पुनर्गते वर्षशते साधिके सा शुभानना ।
यामीत्याह दिवं ब्रह्मन् प्रणयस्मितशोभनम् ॥१८॥

"There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatí river. The king of the gods sent the nymph Pramlochá to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to

उक्तस्तयैवं स मुनिरुपगुह्यायतेक्षणाम् ।
प्राहास्यतां क्षणं सुभ्रु चिरं कालं गमिष्यसि ॥१९
तच्छापभीता शुश्रोणी सह तेनर्षिणा पुनः ।
शतद्वयं किञ्चिदूनं वर्षाणामन्वतिष्ठत ॥२०॥
गमनाय महाभागो देवराजनिवेशनम् ।
प्रोक्तः प्रोक्तस्तया तन्व्या स्थीयतामित्यभाषत ॥२१॥
तं सा शापभयाद् भीता दाक्षिण्येण च दक्षिणा ।
प्रोक्ता प्रणयभङ्गार्त्ति वेदनी न जहौ मुनिम् ॥२२॥
तया च रमतस्तस्य महर्षेस्तदहर्निशम् ।
नवं नवमभूत् प्रेम मन्मथाविष्टचेतसः ॥२३॥

remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman, I depart;' but the Muni, detaining the fine-eyed damsel, replied, 'Nay, stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners,– well knowing also the pain that is inflicted by separation from an object of affection, she did not quit the Mani, whose mind, wholly subdued by love, became every day more strongly attached to her.

एकदा तु त्वरायुक्तो निश्चक्रामोटजान्मुनिः ।
निष्क्रामन्तञ्च कुत्रेति गम्यते प्राह सा शुभा ॥२४॥
इत्युक्तः स तया प्राह परिवृतमहः शुभे ।
सन्ध्योपास्तिं करिस्यामि क्रियालोपोऽन्यथा भवेत् ।२५
ततः प्रहस्य मुदिता तं सा प्राह महामुनिम् ।
किमद्य सर्व्वधर्म्मज्ञ परिवृत्तमहस्तव ॥२६॥
बहूनां विप्र वर्षाणां परिणाममहस्तव ।
गतमेतन्न कुरुते विस्मयं कस्य कथ्यताम् ॥२७॥

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close: I must perform the Sandhyá worship, or a duty will be neglected.' The nymph smiled mirthfully as she rejoined, 'Why do you talk, grave sir, of this day drawing to a close; your day is a day of many years, a day that must be a marvel to all; explain what this means.' The Muni said, 'Fair damsel,

प्रातस्त्वमागता भद्रे नदीतीरमिदं शुभम् ।
मया दृष्टासि तन्वङ्गि प्रविष्टा च ममाश्रमम् ॥२८॥
इयञ्च वर्त्तते सन्ध्या परिणाममहर्गतम् ।
उपहासः किमर्थोऽयं सद्भावः कथ्यतां मम ॥२९॥
प्रत्यूषस्यागता ब्रह्मन् सत्यमेतन्न ते मृषा ।
किन्त्वद्य तस्य कालस्य गतान्यब्दशतानि ते ॥३०॥
ततःससाध्वसो विप्रस्तां पप्रच्छायतेक्षणाम् ।
कथ्यतां भीरु कः कालस्त्वया मे रमतः सह ॥३१॥
सप्तोत्तराण्यतीतानि नववर्षशतानि ते ।
मासाश्च षट् तथैवान्यत् समतीतं दिनत्रयम् ॥३२॥
सत्यं भीरु वदस्येतत् परिहासोऽथ वा शुभे ।
दिनमेकमहं मन्ये त्वया सार्द्धमिहासितम् ॥३३
वदिष्याम्यनृतं ब्रह्मन् कथमत्र तवान्तिके ।
विशेषेणाद्य भवता पृष्टा मार्गानुवर्त्तिना ॥३४॥

you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and day is gone. What is the meaning of this laughter? Tell me the truth.' Pramlochá answered, 'You say rightly,' venerable Brahman, 'that I came hither at morning dawn, but several hundred years have passed since the time of my arrival. This is the truth.' The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society; to which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him that they had spent but one day together: to which Pramlochá replied, that she should not dare at any time to tell him who lived in the path of piety an untruth, but particularly when she had been enjoined by him to inform him what had passed.

निशम्य तद् वचः सत्यं स मुनिर्नृपनन्दनाः ।
धिङ् मां धिङ् मामतीवेत्थं निनिन्दात्मानमात्मना ॥३५
तपांसि मम नष्टानि हतं ब्रह्मविदां धनम् ।
हतो विवेकः केनापि योषिन्मोहाय निर्मिता ॥३६॥

"When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly, exclaiming, 'Fie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been blinded: this woman has been created by some one to beguile

ऊर्म्मिषट्कातिगं ब्रह्म ज्ञेयमात्मजयेन मे ।
मतिरेषा हृता येन धिक् तं काममहाग्रहम् ॥३७॥
व्रतानि वेदविद्याप्तिकारणान्यखिलानि च ।
नरकग्राममार्गेण सङ्गेनापहृतानि मे ॥३८॥
विनिन्द्येत्थं स धर्म्मज्ञः स्वयमात्मानमात्मना ।
तामप्सरसमासीनामिदं वचनमब्रवीत् ॥३९॥
गच्छ पापे यथाकामं यत् कार्य्यं तत्कृतं त्वया ।
देवराजस्य मत्क्षोभं कुर्व्वन्त्या भावचेष्टितैः ॥४०॥
न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना ।
सतां साप्तपदं मैत्रमुषितोऽहं त्वया सह ॥४१॥
अथवा तव को दोषः किं वा कुप्याम्यहं तव ।
ममैव दोषो नितरां येनाहमजितेन्द्रियः ॥४२॥
यया शक्रप्रियार्थिन्या कृतो मे तपसो व्ययः ।
त्वया धिक् त्वां महामोहमञ्जूषां सुजुगुप्सिताम् ॥४३

me: Brahma is beyond the reach of those agitated by the waves of infirmity.[1] I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of the Vedas have been rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her, 'Go, deceitful girl, whither thou wilt: thou hast performed the office assigned thee by the monarch of the gods, of disturbing my penance by thy fascinations. I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but thou and I have dwelt together. And in truth what fault hast thou committed? why should I be wroth with thee? The sin is wholly mine, in that I could not subdue my passions: yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions; vile bundle of delusion.'

यावदित्थं स विप्रर्षिस्तां ब्रवीति सुमध्यमाम् ।
तावद् गलत्स्वेदजला सा बभूवातिवेपथुः ॥४४

"Thus spoken to by the Muni, Pramlochá stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried

1 Or, 'immersed in the six Ūrmis' (ऊर्म्मिषट्क) ; explained hunger, thirst, sorrow, stupefaction, decay, and death.

प्रवेपमाणां सततं स्विन्नगात्रलतां सतीम् ।
गच्छ गच्छेति सक्रोधमुवाच मुनिसत्तमः ॥४५॥
सा तु निर्भत्सिता तेन विनिष्क्रम्य तदाश्रमात् ।
आकाशगामिनी स्वेदं ममार्ज तरुपल्लवैः ॥४६॥
वृक्षाद् वृक्षं ययौ बाला तदग्रारुणपल्लवैः ।
निर्म्मार्ज्जमाना गात्राणि गलत्स्वेदजलानि वै ॥४७
ऋषिणा यस्तदा गर्भस्तस्या देहे समाहितः ।
निर्जगाम स रोमाञ्च स्वेदरूपी तदङ्गतः ॥४८॥
तं वृक्षा जगृहुर्गर्भमेकं चक्रे तु मारुतः ।
मया चाप्यायितो गोभिः स तदा ववृधे शनैः ॥४९॥
वृक्षाग्रगर्भसंभूता मारिषाख्या वरानना ।
तां प्रदास्यन्ति वो वृक्षाः कोप एष प्रशाम्यताम् ॥५०
कण्डोरपत्यमेवं सा वृक्षेभ्यश्च समुद्गता ।
ममापत्यं तथा वायोः प्रम्लोचातनया च सा ॥५१॥
स चापि भगवान् कण्डुः क्षीणे तपसि सत्तमः ।
पुरुषोत्तमाख्यं मैत्रेय विष्णोरायतनं ययौ ॥५२॥
तत्रैकाग्रमतिर्भूत्वा चकाराराधनं हरेः ।

to her, 'Depart, begone.' She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews, and the winds collected them into one mass. "This," said Soma, "I matured by my rays, and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Márishá.

The trees will give her to you, Prachetasas: let your indignation be appeased. She is the progeny of Kaṇḍu, the child of Pramlochá, the nursling of the trees, the daughter of the wind and of the moon. The holy Kaṇḍu, after the interruption of his pious exercises, went, excellent princes, to the region of Vishṇu, termed Purushottama where, Maitreya,[2] with his whole mind he devoted himself to the adoration

2 There is some confusion here in regard to the person addressed, but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Prachetasas.

ब्रह्मपारमयं कुर्व्वन् जपमेकाग्रमानसः ।
ऊर्ध्वबाहुर्महायोगी स्थित्वासौ भूपनन्दनाः ॥५३॥

of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth."[3]

ब्रह्मपारं मुनेः श्रोतुमिच्छामः परमं स्तवम् ।
जपता कण्डुना देवो येनाराध्यत केशवः ॥५४॥
पारं परं विष्णुपारापारः परः परेभ्यः परमार्थरूपी ।
स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः ॥५५॥
स कारणं कारणतस्ततोऽपि तस्यापिहेतुः परहेतुहेतुः ।
कार्य्येषु चैवं सह कर्म्मकर्तृ रूपैरशेषैरवतीह सर्व्वम् ॥५६॥

The Prachetasas said, "We are desirous to hear the transcendental prayers, by inaudibly reciting which the pious Kaṇdu propitiated Kesáva." On which Soma repeated as follows: "'Vishṇu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause; and in effects, he, both as every object and agent, preserves the universe: he is Brahma the lord; Brahma all beings: Brahma the

3 The phrase is ब्रह्मपारमयं जपं । 'made up of the farther boundary of Brahma ;' implying either 'comprehending the supreme, or Brahma, and transcendental wisdom, Pára;' or, 'consisting of the farthest limits (Pára) or truths of the Vedas or Brahma ;' that is, being the essence of the Vedánta philosophy. The hymn that follows is in fact a mantra or mystical prayer, commencing with the reiteration of the word Para and Pára; as पारं परं विष्णुरपारपारः परम्परेभ्यः परमार्थरूपी । स ब्रह्मपारः परपारभूतः परः पराणामपि पारपारः । Para means 'supreme, infinite ;' and Pára, 'the farther bank or limit,' the point that is to be attained by crossing a river or sea, or figuratively the world or existence. Vishṇu, then, is Para, that which nothing surpasses ; and Pára, the end or object of existence : he is Apára pára, the farthest bound of that which is illimitable, or space and time : he is Param parebhyah, above or beyond the highest, being beyond or superior to all the elements : he is Paramártha rūpí, or identical with final truth, or knowledge of soul : he is Brahma pára, the object or essence of spiritual wisdom. Parapárabhūta is said to imply the farther limit (Pára) of rudimental matter (Para). He is Para, or chief Paránam, of those objects which are beyond the senses : and he is Párapára, or the boundary of boundaries ; that is, he is the comprehensive investure of, and exterior to, those limits by which soul is confined ; he is free from all encumbrance or impediment. The passage may be interpreted in different ways, according to the ingenuity with which the riddle is read.

ब्रह्म प्रभुर्ब्रह्म स सर्व्वभूतो ब्रह्म प्रजानां पतिरच्युतोऽसौ ।
ब्रह्माक्षरं नित्यमजं स विष्णु- रपक्षयाद्यैरखिलैरसङ्गि ॥५७॥
ब्रह्माक्षरमजं नित्यं यथासौ पुरुषोत्तमः ।
तथा रागादयो दोषाः प्रयान्तु प्रशमं मम ॥५८॥
एतद् ब्रह्मा पराख्यं वै संस्तवं परमं जपन् ।
अवाप परमां सिद्धिं समाराध्य स केशवम् ॥५९॥

progenitor of all beings; the imperishable: he is the eternal, undecaying, unborn Brahma, incapable of increase or diminution: Purushottama is the everlasting, uncreated, immutable Brahma. May the imperfections of my nature be annihilated 'through his favour.' Reciting this eulogium, the essence of divine truth, and propitiating Kesáva, Kandu obtained final emancipation.

इयञ्च मारिषा पूर्व्वमासीद् या तां ब्रवीमि वः ।
कार्य्यगौरवमेतस्याः कथने फलदायि वः ॥६०॥
अपुत्रा प्रागियं विष्णुं मृते भत्तरि सत्तमाः ।
भूपपत्नी महाभागा तोषयामास भक्तितः ॥६१॥
आराधितस्तया विष्णुः प्राह प्रत्यक्षतां गतः ।
वरं वृणीष्वेति शुभा सा च प्राहात्मवाञ्छितम् ॥६२
भगवन् बालवैधव्याद् वृथाजन्माहमीदृशी ।
मन्दभाग्या समुत्पन्ना विफला च जगत्पते ॥६३॥
भवन्तु पतयः श्लाघ्या मम जन्मनि जन्मनि ।
त्वत्प्रसादात् तथा पुत्रः प्रजापतिसमोऽस्तु मे ॥६४॥
रूपसम्पत्समायुक्ता सर्व्वस्य प्रियदर्शना ।
अयोनिज़ा च जायेयं त्वत्प्रसादादधोक्षज ॥६५॥

"Who Márishá was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Vishnu, who, being gratified by her adoration, appeared to her, and desired her to demand a boon; on which she revealed to him the wishes of her heart. 'I have been a widow, lord,' she exclaimed, 'even from my infancy, and my birth has been in vain: unfortunate have I been, and of little use, oh sovereign of the world. Now therefore I pray thee that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born out of the ordinary course. Grant these prayers, oh thou who art propitious to the devout.' Hrishikesa,

तयैवमुक्तो देवेशो हृषीकेश उवाच ताम् ।
प्रणामनम्रामुत्थाप्य वरदः परमेश्वरः ॥६६॥
भविष्यन्ति महावीर्य्या एकस्मिन्नेव जन्मनि ।
प्रख्यातोदारकर्म्माणो भवत्याः पतयो दश ॥६७॥
पुत्रञ्च सुमहात्मानम् अतिवीर्य्यपराक्रमम् ।
प्रजापतिगुणैर्युक्तं त्वमवाप्स्यसि शोभने ॥६८॥
वंशानां तस्य कर्त्तृ त्वं जगत्यस्मिन् भविष्यति ।
त्रैलोक्यमखिलं सूतिस्तस्य चापूरयिष्यति ॥६९॥
त्वञ्चाप्ययोनिजा साध्वी रूपौदार्य्यगुणान्विता ।
मनःप्रीतिकरी नृणां मत्प्रसादाद् भविष्यसि ॥७०॥
इत्युक्त्वान्तर्दधे देवस्तां विशालविलोचनाम् ।
सा चेयं मारिषा जाता युष्मत्पत्नी नृपात्मजाः ॥७१

the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said, 'In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts; and you shall have a son magnanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth, and you shall be endowed with grace and loveliness, delighting the hearts of men.' Thus having spoken, the deity disappeared, and the princess was accordingly afterwards born as Máríshá, who is given to you for a wife[4]."

ततः सोमस्य वचनाज्जगृहुस्ते प्रचेतसः ।
संहृत्य कोपं वृक्षेभ्यः पत्नीं धर्म्मेण मारिषाम् ॥७२॥
दशभ्यस्तु प्रचेतोभ्यो मारिषायां प्रजापतिः ।
जज्ञे दक्षो महायोगो यः पूर्व्वं ब्रह्मणोऽभवत् ॥७३॥

Soma having concluded, the Prachetasas took Máríshá, as he had enjoined them, righteously to wife, relinquishing their indignation against the trees: and upon her they begot the eminent patriarch

4 This part of the legend is peculiar to our text, and the whole story of Máríshá's birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhágavata, Matsya, Padma, Váyu, and Bráhma Puráṇas, and allusion is briefly made to Máríshá's birth. Her origin from Kaṇḍu and Pramlochá is narrated in a different place in the Bráhma Puráṇa, where the austerities of Kaṇḍu, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chezy, and is published in the first number of the Journal Asiatique.

स तु दक्षो महाभागः सृष्ट्यर्थं सुमहामते ।
पुत्रान् उत्पादयामास प्रजासृष्ट्यर्थमात्मनः ॥७४॥
अचरांश्च चरांश्चैव द्विपदोऽथ चतुष्पदान् ।
आदेशं ब्रह्मणः कुर्व्वन् सृष्ट्यर्थं समुपस्थितः ॥७५॥
स सृष्ट्वा मनसा दक्षः पश्चादप्यसृजत् स्त्रियः ।
ददौ स दशधर्म्माय कश्यपाय त्रयोदश ॥७६॥
कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे ।
तासु देवास्तथा दैत्या नागा गावस्तथा खगाः ॥७७॥
गन्धर्व्वाप्सरसश्चैव दानवाद्याश्च जज्ञिरे ।
ततः प्रभृति मैत्रेय प्रजा मैथुनसम्भवाः ॥७८॥
संकल्पाद् दर्शनाद् स्पर्शाद् पूर्व्वेषामभवत् प्रजाः ।
तपोविशेषैः सिद्धानां तदात्यन्ततपस्विनाम् ॥७९॥

Daksha, who had (in a former life) been born as the son of Brahmá[5]. This great sage, for the furtherance of creation, and the increase of mankind, created progeny. Obeying the command of Brahmá, he made movable and immovable things, bipeds and quadrupeds; and subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the moon[6]. Of these, the gods, the Titans, the snake gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, and other beings, were born. From that period forwards living creatures were engendered by sexual

5 The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Puráṇas in a similar manner. It is perhaps the original legend, for Daksha seems to be an irregular adjunct to the Prajápatis, or mind-born sons of Brahmá (Ch. VII. n. 2) ; and the allegorical nature of his posterity in that character (Ch. VII.) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahábhárata, although the existence of two Dakshas is especially remarked there (Moksha Dh.) ; तस्माद् द्वे नामनी लोके दक्षः क इति चोच्यते । In the Ādi Parva, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetasas. The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manvantaras. The Daksha who proceeded from Brahmá as a Prajápati being born in the first, or Sváyambhuva, and the son of the Prachetasas in the Chákshusha Manvantara. The latter however, as descended from Uttánapada, should belong to the first period also. It is evident that great confusion has been made by the Puráṇas in Daksha's history.

6 That is, they are the Nakshatras, or lunar asterisms.

अङ्गुष्ठाद् दक्षिणाद् दक्षः पूर्व्वं जातः श्रुतं मया ।
कथं प्राचेतसो भूयः स सम्भूतो महामुने ॥८०॥
एष मे संशयो ब्रह्मन् सुमहान् हृदि वर्त्तते ।
यद् दौहित्रः स सोमस्य पुनः श्वशुरतां गतः ॥८१॥

intercourse: before the time of Daksha they were variously propagated, by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

Maitreya.—Daksha, as I have formerly heard, was born from the right thumb of Brahmá: tell me, great Muni, how he was regenerate as the son of the Prachetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Márishá, was the grandson of Soma, could be also his father-in-law.

उत्पत्तिश्च निरोधश्च नित्यौ भूतेषु सत्तम ।
ऋषयोऽत्र न मुह्यन्ति ये चात्र दिव्यचक्षुषः ॥८२॥
युगे युगे भवन्त्येते दक्षाद्या मुनिसत्तमाः ।
पुनश्चैवं निरुध्यन्ते विद्वांस्तत्र न मुह्यति ॥८३॥

Paráśara.—Birth and death are constant in all creatures: Ṛshis and sages, possessing divine vision, are not perplexed by this. Daksha and the other eminent Munis are present in every age, and in the interval of destruction cease to be[7]: of this the wise man entertains

7 'They are removed' (निरुध्यन्ते), which the commentator explains by सुसुप्तवल्लीयन्ते । 'are absorbed, as if they were fast asleep;' but in every age or Yuga, according to the text—in every Manvantara, according to the comment—the Ṛshis reappear, the circumstances of their origin only being varied. Daksha therefore, as remarked in the preceding note, is the son of Brahmá in one period, the son of the Prachetasas in another. So Soma, in the Sváyambhuva Manvantara, was born as the son of Atri; in the Chákshusha, he was produced by churning the ocean. The words of our text occur in the Hari Vaṃsa, with an unimportant variation: उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्थिव । ऋषयोऽत्र न मुह्यन्ति विद्वांसश्चैव ये जनाः ॥ 'Birth and obstruction are constant in all beings, but Ṛishis and those men who are wise are not perplexed by this;' that is, not, as rendered above, by the alternation of life and death; but, according to the commentator on the Hari Vaṃsa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny,' is the result of their will; Nirodha, 'obstruction,' is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake; निरोधो नित्यमसपिण्डामुद्वहेति नियमः । to which Ṛshis and sages are not subject, either from their matrimonial unions being merely platonic, or from the bad example

कानिष्ठ्यं ज्यैष्ठ्यमप्येषां पूर्व्वं नाभूद् द्विजोत्तम ।
तप एव गरीयोऽभूत् प्रभावश्चैव कारणम् ॥८४॥

no doubt. Amongst them of old there was neither senior nor junior; rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम् ।
उत्पत्तिं विस्तरेणेह मम ब्रह्मन् प्रकीर्त्तय ॥८५॥

Maitreya.—Narrate to me, venerable Brahman, at length, the birth of the gods, Titans, Gandharbas, serpents, and goblins.

प्रजाः सृजेति व्यादिष्टः पूर्व्वं दक्षः स्वयम्भुवा ।
यथा ससर्ज भूतानि तथा शृणु महामते ॥८६॥
मानसानि तु भूतानि पूर्व्वं दक्षोऽसृजत् तदा ।
देवानृषीन् सगन्धर्व्वान् असुरान् पन्नगांस्तथा ॥८७॥
यदास्य द्विज मानस्यो नाभ्यवर्द्धन्त ताः प्रजाः ।
ततः सञ्चिन्त्य स पुनः सृष्टिहेतोः प्रजापतिः ॥८८॥
मैथुनेनैव धर्म्मेण सिसृक्षुर्विविधाः प्रजाः ।
असिक्नीमावहत् कन्यां वीरणस्य प्रजापतेः ॥८९॥

Paráśara.—In what manner Daksha created living creatures, as commanded by Brahmá, yon shall hear. In the first place he willed into existence the deities, the Ṛshis, quiristers of heaven, the Titans, and the snake-gods. Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asikní, the daughter of the patriarch Viraṇa,[8] a damsel addicted to devout practices, the eminent supportress of the world. By her the great father of mankind begot five

set by Brahmá, who, according to the Vedas, approached his own daughter ; प्रजापतिर्वै स्वदुहितमभ्यध्यायदिति श्रुतिः । a mystery we have already had occasion to advert to (Ch. VII. n. 5). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

8 This is the usual account of Daksha's marriage, and is that of the Mahábhárata, Adi P. and of the Bráhma Purána, which the Hari Vaṃsa, in the first part, repeats. In another portion, the Pushkara Máhátmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed: दक्षः प्राचेतसस्तस्यां कन्यायां जनयत्प्रभुः । देहार्द्धयोगविधिना कन्याः पद्मनिभाननाः । This seems to be merely a new edition of an old story.

सुतां सुतपसा युक्तां महतीं लोकधारिणीम् ।
अथ पुत्रसहस्राणि वैरण्यां पञ्च वीर्य्यवान् ॥९०॥
असिक्न्यां जनयामास सर्गहेतोः प्रजापतिः ।
तान् दृष्ट्वा नारदो विप्रः संविवर्द्धयिषून् प्रजाः ।
सङ्गम्य प्रियसंवादो देवर्षिरिदमब्रवीत् ॥९१॥
हे हर्य्यश्वा महावीर्य्याः प्रजा यूयं करिष्यथ ।
ईदृशो लक्ष्यते यत्नो भवतां श्रूयतामिदम् ॥९२॥
बालिशा बत यूयं वै नास्या जानीथ वै भुवः ।
अन्तरूर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः ॥९३॥
ऊर्द्ध्वं तिर्य्यगधश्चैव यदा प्रतिहता गतिः ।
तदा कस्माद् भुवो नान्तं सर्व्वं द्रक्ष्यथ बालिशाः ।९४
ते तु तद्वचनं श्रुत्वा प्रयाताः सर्व्वतो दिशम् ।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः ॥९५॥

thousand mighty sons, through whom he expected the world should be peopled. Nárada, the divine Ṛshi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: "Illustrious Haryasvas, it is evident that your intention is to beget posterity; but first consider this: why should you, who, like fools, know not the middle, the height, and depth of the world,[9] propagate offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?" Having heard the words of Nárada, the sons of Daksha dispersed themselves through the regions, and to the present day have not returned; as rivers that lose themselves in the ocean come back no more,

हर्य्यश्वेष्वथ नष्टेषु दक्षः प्राचेतसः पुनः ।
वैरण्यामथ पुत्राणां सहस्रमसृजत् प्रभुः ॥९६॥
विवर्द्धयिषवस्ते तु शबलाश्वाः प्रजाः पुनः ।
पूर्व्वोक्तं वचनं ब्रह्मन् नारदेन प्रचोदिताः ॥९७॥

The Haryasvas having disappeared, the patriarch Daksha begot by the daughter of Vírana a thousand other sons. They, who were

9 भुवोऽन्तरूर्द्ध्वमधश्च । The commentator explains it to mean the origin, duration, and termination of subtile rudimental body: but the Padma and Linga P. distinctly express it, 'the extent of the earth:' भुवः प्रमाणं सर्व्वतः ज्ञात्वोर्द्ध्वमध एव च ।

अन्योऽन्यमूचुस्ते सर्व्वे सम्यगाह महामुनिः ।
भ्रातृणां पदवी चैव गन्तव्या नात्र संशयः ॥९८॥
ज्ञात्वा प्रमाणं पृथ्व्याश्च प्रजाः स्रक्ष्यामहे ततः ।
तेऽपि तेनैव मार्गेण प्रयाताः सर्व्वतो दिशम् ।
अद्यापि न निवर्त्तन्ते समुद्रेभ्य इवापगाः ॥९९॥
ततः प्रभृति वै भ्राता भ्रातुरन्वेषणं द्विज ।
प्रयातो नश्यति तथा तन्न कार्य्यं विजानता ॥१००॥
तांश्चापि नष्टान् विज्ञाय पुत्रान् दक्षः प्रजापतिः ।
क्रोधं चक्रे महाभागो नारदं स शशाप च ॥१०१॥

named Savalásvas, were desirous of engendering posterity, but were dissuaded by Nárada in a similar manner. They said to one another "What the Muni has observed is perfectly just. We must follow the path that our brothers have travelled, and when we have ascertained the extent of the universe, we will multiply our race." Accordingly they scattered themselves through the regions, and, like rivers flowing into the sea, they returned not again. Henceforth brother seeking for brother disappears, through ignorance of the products of the first principle of things. Daksha the patriarch, on finding that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.[10]

10 Nárada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahábhárata (Adi P.) notices only one set of sons, who, it is said, obtained Moksha, or liberation, through Nárada's teaching them the Sánkhya philosophy. The Bráhma, Matsya, Váyu, Linga, Padma, Agni, and Bhágavata Puráṇas tell the story much as in the text, and not infrequently in the same words. In general they merely refer to the imprecation denounced upon Nárada, as above. The Bhagavata specifies the imprecation to be perpetual peripateticism. Daksha says to him, 'There shall not be a resting place for thee in all these regions:' तस्माल्लोकेषु ते मूढ न भवेद्भ्रमतः पदं ।
The Kūrma repeats the imprecation merely to the effect that Nárada shall perish, and gives no legend. In the Brahma Vaivartta, Náradā is cursed by Brahmá, on a similar occasion, to become the chief of the Gandharbas, whence his musical propensities: but the Bhágavata, VI. 7, has the reverse of this legend, and makes him first a Gandharba, then a Śūdra, then the son of Brahmá. The Bráhma P., and after it the Hari Vaṃsa and the Váyu P., have a different and not very intelligible story. Daksha, being about to pronounce an imprecation upon Nárada, was appeased by Brahmá and the Ṛshis, and it was agreed between them that Narada should be again born, as the son of Kaśyapa, by one of Daksha's daughters. This seems to be the gist of the legend, but it is very confusedly told. The version of the Bráhma P., which is the same as that of Hari Vaṃsa, may be thus rendered: "The smooth-speak-

सर्गकामस्ततो विद्वान् स मैत्रेय प्रजापतिः ।
षष्टिं दक्षोऽसृजत् कन्या वैरण्यामिति नः श्रुतम् ॥१०२॥
ददौ स दश धर्म्माय कश्यपाय त्रयोदश ।
सप्तविंशति सोमाय चतस्रोऽरिष्टनेमिने ॥१०३॥

Then, Maitreya, the wise patriarch, it is handed down to us, being anxious to people the world, created sixty daughters of the daughter of Vírana ;[11] ten of whom he gave to Dharma, thirteen to

ing Nárada addressed the sons of Daksha for their destruction and his own; for the Muni Kaśyapa begot him as a son, who was the son of Brahmá, on the daughter of Daksha, through fear of the latter's imprecation. He was formerly the son of Parameshṭhí (Brahmá), and the excellent sage Kaśyapa next begot him, as if he were his father, on Asikní, the daughter of Vírana. Whilst he was engaged in beguiling the sons of the patriarch, Daksha, of resistless power, determined on his destruction; but he was solicited by Brahmá, in the presence of the great sages, and it was agreed between them that Nárada, the son of Brahmá, should be born of a daughter of Daksha. Consequently Daksha gave his daughter to Parameshṭhí, and by her was Nárada born.' Now several difficulties occur here. Asikní is the wife, not the daughter, of Daksha; but this may be a blunder of the compiler, for in the parallel passage of the Váyu no name occurs. In the next place, who is this daughter? for, as we shall see, the progeny of all Daksha's daughters are fully detailed, and in no authority consulted is Nárada mentioned as the son of either of them, or as the son of Kaśyapa. Daksha, too, gives his daughter, not to Kaśyapa, but to Parameshṭhí, or Brahmá. The commentator on the Hari Vaṃsa solves this by saying he gives her to Brahmá for Kaśyapa. The same bargain is noticed in the Váyu, but Nárada is also said there to be adopted by Kaśyapa: स विप्रः कश्यपस्येति कृत्रिमः । Again, however, it gives Daksha's imprecation in the same words as the Hari Vaṃsa ; a passage, by the way, omitted in the Bráhma: नारद नाशमेहीति गर्भवासं वसेति च । 'Narada, perish (in your present form), and take up your abode in the womb.' Whatever may be the original of this legend, it is evidently imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaṃsa can scarcely be admitted as correct : assuredly असिक्न्यामथवैरिण्यां भूयो देवर्षिसत्तमः । तं भूयो जनयामास पितेव च मुनिपुंगव' । is not 'le Devarchi Dakcha, epoux d'Asikní, fille de Virána, fut l'aïeul de cet illustri mouni ainsi régénéré.' देवर्षिसत्तमः is more consistenly said by the commentator to mean Kaśyapa. The Váyu P. in another part, a description of the different orders of Ṛshis, states that the Devarshis Parvata and Nárada were sons of Kaśyapa : पर्वतो नारदश्चैव कश्यपस्यात्मजावुभौ । In the account of Kárttavírya, in the Bráhma P. and Hari Vaṃsa, Nárada is introduced as a Gandharbha, the son of Varidása ; being the same, according to the commentator on the latter, as the Gandharba elsewhere called Upavarhana.

11 The prior specification (p. 96) was fifty. The Mahábhárata, Adi P., and, again, Moksha Dharma, has the same number. The

द्वे चैव बहुपुत्राय द्वे चैवाङ्गिरसे तथा ।
द्वे कृशाश्वाय विदुषे तासां नामानि मे शृणु ॥१०४
अरुन्धती वसुर्य्यामी लम्बा भानुर्मरुत्वती ।
सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च ता दश ।१०५
धर्म्मपत्न्यो दश त्वेतास्तदपत्यानि मे शृणु ।
विश्वेदेवास्तु विश्वायाः साध्या साध्यान् व्यजायत ॥१०६॥
मरुत्वत्या मरुत्वन्तो वसोस्तु वसवः स्मृताः ॥१०७॥

Kaśyapa, and twenty-seven to Soma, four to Arishṭanemi, two to Bahuputra, two to Angiras, and two to Kriśáśva. I will tell you their names. Arundhatí, Vasu, Yámí, Lambá, Bhánū, Marutvatí, Sankalpá, Muhūrttá, Sádhyá, and Viśvá were the ten wives of Dharma,[12] and bore him the following progeny. The sons of Viśvá were the Viśvádevas ;[13] and the Sádhyas,[14] those of Sádhyá. The Máruts, or winds, were the children of Marutvatí ; the Vasus, of

Bhágavata, Kūrma, Padma, Linga, and Váyu P. state sixty. The former is perhaps the original, as the fullest and most consistent details relate to them and their posterity.

12 This is the usual list of Dharma's wives. The Bhágavata substitutes Kakud for Arundhatí. The Padma P., Matsya P., and Hari Vaṃsa contain two different account of Daksha's descendants: the first agrees with our text; the second, which is supposed to occur in the Padma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or

Padma P.	Hari Vaṃsa.	Matsya.
Lakshmí	Lakshmí	Lakshmí
Sarasvatí	Kírttí	Sarasvatí
Gangá	Sádhyá	Sádhyá
Viśveśá	Viśwá	Viśveśá
Sávitrí	Marutwatí	Urjjaswatí.

There is evident inaccuracy in all the copies, and the names may in some instances be erroneous. From the succeeding enumeration of their descendants, it appears that Káma was the son of Lakshmí; the Sádhyas, of Sádhyá; the Viśvádevas, of Viśvá; the Máruts, of Marutvatí ; and the Vasus, of Deví, who may be either the Sarasvatí or Sávitrí of the previous enumeration.

13 The Viśvádevas are a class of gods to whom sacrifices should be offered daily. Manu, III. 121. They are named in some of the Puráṇas, as the Váyu and Matsya : the former specifying ten ; the latter, twelve.

14 The Sádhyas, according to the Váyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices : साध्या नाम महाभागा छन्दजा यज्ञभागिनः । सर्व्वे मन्त्रशरीराः । The same work names twelve, which are all names of sacrifice and formulæ, as Darśa, Paurnamása, Vrihadaśva, Rathantara, &c. The Matsya P.,

भानोस्तु भानवः पुत्रा मुहूर्त्तायां मुहूर्त्तजाः ।
लम्बायाश्चैव घोषोऽथ नागवीथी तु यामिजा ॥१०८
पृथिवीविषयं सर्व्वमरुन्धत्यां व्यजायत ।
संकल्पायान्तु सर्व्वात्मा जज्ञे संकल्प एव तु ॥१०९॥
ये त्वनेकवसुप्राणा देवा ज्योतिःपुरोगमाः ।
वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम् ॥११
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः ।
प्रत्यूषश्च प्रभावश्च वसवो नामभिः स्मृताः ॥१११॥
आपस्य पुत्रो वैतण्ड्यः श्रमः श्रान्तो ध्वनिस्तथा ।
ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकालनः ॥११२॥
सोमस्य भगवान् वर्च्चा वर्च्चस्वी येन जायते ।
धरस्य पुत्रो द्रविणो हुतहव्यवहस्तथा ॥११३॥
मनोहरायाः शिशिरः प्राणोऽथ वरुणस्तथा ।
अनिलस्य शिवा भार्य्या तस्याः पुत्रो मनोजवः ॥११४
अविज्ञातगतिश्चैव द्वौ पुत्रावनिलस्य च ।
अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत ॥११५॥

Vasu. The Bhánus (or suns) of Bhánu ; and the deities presiding over moments, of Muhūrttá. Ghosha was the son of Lambá (an arc of the heavens) ; Nágavíthí (the milky way), the daughter of Yámí (night). The divisions of the earth were born of Arundhatí ; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpá. The deities called Vasus, because, preceded by fire, they abound in splendour and might,[15] are severally named Āpa, Dhruva, Soma, Dhava (fire), Anila (wind), Anala (fire), Pratyūsha (day-break), and Prabhása (light). The four sons of Āpa were Vaitaṇḍya, Śrama (weariness), Śránta (fatigue), and Dhur (burthen). Kála (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varchasví (radiance). Dhava had, by his wife Manohará (loveliness), Draviṇa, Hutahavya-váha, Śiśira, Práṇa, and Ramaṇa. The two sons of Anila (wind), by his wife Śivá, were Manojava (swift as thought) and Avijnátagati (untraceable motion). The son of Agni (fire), Kumára, was born.

Padma P., and Hari V. have a different set of seventeen appellations, apparently of arbitrary selection. as Bhava, Prabhava, Īśa, Aruṇi, &c.

15 Or, accorbing to the Padma P., because they are always present in light, or luminous irradiation : ज्योतिषायां तु ये देवा व्यापका सर्व्वतो दिशं । वसवस्ते समाख्याताः ॥

तस्य शाखा विशाखश्च नैगमेयश्च पृष्ठजाः ।
अपत्यं कृत्तिकानान्तु कार्त्तिकेय इति स्मृतः ॥११६॥
प्रत्यूषस्य विदुः पुत्रमृषिं नाम्नाथ देवलम् ।
द्वौ पुत्रौ देवलस्यापि क्षमावन्तौ मनीषिणौ ॥११७॥
बृहस्पतेस्तु भगिनी वरस्त्री ब्रह्मचारिणी ।
योगसिद्धा जगत्कृत्स्नमसक्ता विचरत्युत ॥११८॥
प्रभासस्य तु सा भार्य्या वसूनामष्टमस्य च ।
विश्वकर्म्मा महाभागस्तस्यां जज्ञे प्रजापतिः ॥११९॥
कर्त्ता शिल्पसहस्राणां त्रिदशानाञ्च वर्द्धकिः ।
भूषणानाञ्च सर्वेषां कर्त्ता शिल्पवतां वरः ॥१२०॥
यः सर्व्वेषां विमानानि देवतानां चकार ह ।
मनुष्याश्चोपजीवन्ति यस्य शिल्पं महात्मनः ॥१२१
तस्य पुत्रास्तु चत्वारस्तेषां नामानि मे शृणु ।
अजैकपादहिर्ब्रध्नस्त्वष्टा रुद्रश्च बुद्धिमान् ।
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशाः ॥१२२॥
हरश्च बहुरूपश्च त्र्यम्बकश्चापराजितः ।
वृषाकपिश्च शम्भुश्च कपर्द्दी रैवतस्तथा ॥१२३॥
मृगव्याधश्च शर्व्वश्च कपाली च महामुने ।

in a clump of Sara reeds: his sons were Sákha, Visākha, Naigameya, and Prishṭhaja. The offspring of the Kṛttikás was named Kártikeya. The son of Pratyūsha was the Ṛshi named Devala, who had two philosophic and intelligent sons.[16] The sister of Váchaspati, lovely and virtuous, Yogasiddhá, who pervades the whole world without being devoted to it, was the wife of Prabhása, the eighth of the Vasus, and bore to him the patriarch Visvakarmá, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the self-moving chariots of the deities, and by whose skill men obtain subsistence. Ajaikapád, Ahirvradhna, and the wise Rudra Tvashṭri, were born ; and the self-born son of Tvashtri was also the celebrated Viśvarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurūpa, Tryambaka, Aparájita, Vrishakapi, Sambhu,

16 The Váyu supplies their names Kshamávartta (patient) and Manasvin (wise).

एकादशैते प्रथिता रुद्रास्त्रिभुवनेश्वराः ॥१२४॥

Kaparddí, Raivata, Mrigavyádha, Sarva, and Kapáli ;[17] but there are a hundred appellations of the immeasurably mighty Rudras.[18]

17 The passage is, अजैकपादहिर्ब्रध्नस् त्वष्टा रुद्रश्च बुद्धिमान् । त्वष्टुश्चाप्यात्मज पुत्रो विश्वरूपो महायशाः ॥ Whose sons they are does not appear ; the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest Rudra, Twashṭa : त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागं । We have, however, an unusual variety of reading here in two copies of the comment : "The eleven Rudras, in whom the family of Tvashṭri (a synonym, in may be observed, sometimes of Viswakarmá) is included, were born. The enumeration of the Rudra ends with Aparájita, of whom Tryambaka is the epithet :" अजैकपादयश्चैकादशरुद्रा जज्ञिरे मध्येत्वष्टृवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणं । Accordingly the three last names in all the other copies of the text are omitted in these two ; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Váyu and Bráhma P. the Rudras are the children of Kaśyapa by Surabhi : the Bhágavata makes them the progeny of Bhūta and Sarūpá : the Matsya, Padma, and Hari V., in the second series, the offspring of Surabhi by Brahmá. The names in three of the Pauráṇic authorities run thus :

Váyu.	Matsya.	Bhágavata.
Ajaikapád	Ajaikapád	Ajaikapád
Ahirvradhna	Ahirvradhna	Ahirvradhna
Hara	Hara	Ugra
Nirrita	Nirritti	Bhíma
Īśvara	Pingala	Váma
Bhuvana	Dahana	Mahán
Angáraka	Aparájita	Bahurūpa
Arddhaketu	Mrigavyádha	Vrishakapi
Mrityu	Senání	Aja
Sarpa	Sajja	Bhava
Kapálí	Kapálí	Raivata.

The Bráhma or Hari V., the Padma, the Linga, &c. have other varieties ; and the Lexicons have a different reading from all, as in that of Jaṭádhara they are Ajaikapad, Ahivradhna, Virūpáksha, Sureśvara, Jayanta, Bahurūpaka, Tryambaka, Aparájita, Vaivaśwata, Sávitra, aud Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga P.

18 The posterity of Daksha's daughters by Dharma are clearly allegorical personifications chiefly of two classes, one consisting of astronomical phenomena, and the other of portions or subjects of the ritual of the Vedas.

शतं त्वेवं समाख्यातं रुद्राणाममितौजसाम् ।
अदितिर्दितिर्दनुः काला अरिष्टा सुरसा तथा ॥१२५॥
सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा ।
कद्रुर्मुनिश्च धर्मज्ञ तदपत्यानि मे शृणु ॥१२६॥
पूर्व्वमन्वन्तरे श्रेष्ठा द्वादशासन् सुरोत्तमाः ।
तुषिता नाम तेऽन्योन्यमूचुर्वैवस्वतेऽन्तरे ॥१२७॥
उपस्थितेऽतियशसश्चाक्षुषस्यान्तरे मनोः ।
समवायीकृताः सर्व्वे समागम्य परस्परम् ॥१२८॥
आगच्छत द्रुतं देवा अदितिं संप्रविश्य वै ।
मन्वन्तरे प्रसूयामस्तन्नः श्रेयो भविष्यति ॥१२९
एवमुक्त्वा तु ते सर्व्वे चाक्षुषस्यान्तरे मनोः ।
मारीचात् कश्यपाज्जातास्ते दित्या दक्षकन्यया ।१३०

The daughters of Daksha who were married to Kaśyapa were Aditi, Diti, Danu, Arishṭá, Surasá, Surabhi, Vinatá, Támrá, Krodhavaśá, Idá, Khasá, Kadru, and Muni ;[19] whose progeny I will describe to you. There were twelve celebrated deities in a former Manvantara, called Tushitas,[20] who, upon the approach of the present period, or in the reign of the last Manu, Chákshusha, assembled, and said to one another, "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manvantara, for thereby we shall again enjoy the rank of gods:" and accordingly they were born the sons of Kaśyapa, the son of Maríchi,

19 There is some, though not much, variation in these names in different Puráṇas. The Bhágavata has Saramá, Kashṭha, and Timi, the parents severally of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatá, Khasá, and Kadru ; disposing of the first and last differently. The Váyu has Pravá in place of Arishṭá, and Anáyush or Danáyush for Surasá. The Padma P., second series, substitutes Kálá, Anáyush, Sinhiká, Piśáchá, Vách for Arishṭa, Surasá, Suravi, Támrá, and Muni ; and omits Idá and Khasá. In the Uttara Khaṇḍa of the same, Kaśyapa's wives are said to be but four, Aditi, Diti, Kadru and Vinatá.

20 In the sixth reign, or that of Chákshusha Manu, according to the text ; but in book III. ch. 1. the Tushitas are the gods of the second or Svárochisha Manvantara. The Váyu has a much more complete legend than any other Puráṇa on this subject. In the beginning of the Kalpa twelve gods, named Jayas, were created by Brahmá, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands ; on which he cursed them to be repeatedly born in each Manvantara till the seventh. They were accordingly, in the several successive Manvantaras, Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sádhyas, and Ádityas. Our authority and some others, as the Bráhma, have apparently intended to refer to this account, but have confused the order of the series.

तत्र विष्णुश्च शक्रश्च जज्ञाते पुनरेव च ।
अर्य्यमा चैव धाता च त्वष्टा पूषा तथैव च ॥१३१॥
विवस्वान् सविता चैव मित्रो वरुण एव च ।
अंशो भगश्चादितिजा आदित्या द्वादश स्मृताः ॥१३२
चाक्षुषस्यान्तरे पूर्व्वमासन् ये तुषिताः सुराः ।
वैवस्वतेऽन्तरे ते वै आदित्या द्वादश स्मृताः ॥१३३॥

by Aditi, the daughter of Daksha ; thence named the twelve Ādityas ; whose appellations were respectively, Vishṇu, Śakra, Āryaman, Dhūtí, Tváshṭri, Pūshan, Vivasvat, Savitri, Mitra, Varuṇa, Anśa, and Bhaga.[21] These, who in the Chákshusha Manvantara were the gods called Tushitas, were called the twelve Ādityas in the Manvantara of Vaivaśvata.

याः सप्तविंशतिः प्रोक्ताः सोमपत्न्योऽथ सुव्रताः ।
सर्व्वा नक्षत्रयोगिन्यस्तन्नाम्न्यश्चैव ताः स्मृताः ॥१३४
तासामपत्यान्यभवन् दीप्तान्यमिततेजसा ।
अरिष्टनेमिपत्नीनामपत्यानीह षोड़श ॥१३५॥
बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः ।
प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः ॥१३६

The twenty-seven daughters of the patriarch who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour[22]. The wives of Arishtanemi bore him sixteen children[23]. The daughters of Bahuputra were the four lightnings[24]. The excellent Pratyangirasa

21 The Purāṇas that contain this genealogy agree tolerably well in these names. The Bhágavata adds many details regarding some of the Ādityas and their descendants.

22 The Nakshatra Yoginis, or chief stars of the lunar mansions, or asterisms in the moon's path.

23 None of the authorities are more specific on the subject of Arishṭanemis' progeny. In the Mahábhárata this is said to be another name of Kaśyapa : मरीचेः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते । अरिष्टनेमिरित्येकं कश्यपेत्यपरं विदुः ॥ The Bhágavata substitutes Tárksha for this personage, said by the commentator to be likewise another name of Kaśyapa. His wives are, Kadru, Vinatá, Patangi, and Yáminí, mothers of snakes, birds, grasshoppers, and locusts.

24 Enumerated in astrological works as brown, red, yellow, and white ; portending severally wind, heat, rain, famine.

कृशाश्वस्य तु देवर्ष देवप्रहरणाः स्मृताः ।
एते युगसहस्रान्ते जायन्ते पुनरेव हि ॥१३७॥

Richas were the children of Angiras[25], descended from the holy sage: and the deified weapons of the gods[26] were the progeny of Kriśáśva.

सर्व्वे देवगणास्तात त्रयस्त्रिंशत् तु छन्दजाः ।
तेषामपीह सततं निरोधोत्पत्तिरुच्यते ॥१३८॥
यथा सूर्य्यस्य मैत्रेय उदयास्तमयाविह ।
एवं देवनिकायास्ते संभवन्ति युगे युगे ॥१३९॥

These classes of thirty-three divinities[27] are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death: but, Maitreya, these divine personages exist age after age in the same manner as the sun sets and rises again.

दित्याः पुत्रद्वयं जज्ञे कश्यपादिति नः श्रुतम् ।
हिरण्यकशिपुश्चैव हिरण्याक्षश्च दुर्जयः ॥१४०॥
सिंहिका चाभवत् कन्या विप्रचित्तेः परिग्रहः ।
हिरण्यकशिपोः पुत्राश्चत्वारः प्रथितौजसः ॥१४१॥

It has been related to us, that Diti had two sons by Kaśyapa, named Hiranyakaśipu and the invincible Hiraṇyáksha: she had also a daughter, Sinhiká, the wife of Viprachitti. Hiraṇyakaśipu was the father of four mighty sons, Anuhláda, Hláda, the wise Prahláda, and

25 The Richas, or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhágavata calls the wives of Angiras, Svadhá and Satí, and makes them the mothers of the Pitṛs and the Atharvan Veda severally.

26 The Śastra devatas, 'gods of the divine weapons ;' a hundred are enumerated in the Rámáyaṇa, and they are there termed the sons of Kriśáśśva by Jayá and Vijayá, daughters of the Prajápati ; that is, of Daksha. The Bhágavata terms the two wives of Kriśáśwa, Archish (flame) and Dhishaṇá ; the former is the mother of Dhūmaketu (comet) ; the latter, of four sages, Devala, Vedaśiras, Vayuna, and Manu. The allegorical origin of the weapons is undoubtedly the more ancient.

27 This number is founded upon a text of the Vedas, which to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajápati, either Brahmá or Daksha, and Vashatkára, 'deified oblation'. अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजापतिर्वषट्कारश्चेति श्रुत्युक्ताः । They have the epithet Chhandajá, as born in different Manvantaras, of their own will : छन्दतः स्वेच्छातो जायन्ते छन्दजाः ।

अनुह्लादश्च ह्लादश्च प्रह्लादश्चैव बुद्धिमान् ।
संह्लादश्च महावीर्य्या दैत्यवंशविवर्द्धनाः ॥१४२॥
तेषां मध्ये महाभाग सर्व्वत्र समदृग् वशी ।
प्रह्लादः परमां भक्तिं य उवाह जनार्दने ॥१४३॥
दैत्येन्द्रदीपितो वह्निः सर्व्वाङ्गोपचितो द्विज ।
न ददाह च यं विप्र वासुदेवे हृदि स्थिते ॥१४४॥
महार्णवान्तः सलिले स्थितस्य चलतो मही ।
चचाल सकला यस्य पाशबद्धस्य धीमतः ॥१४५॥
न भिन्नं विविधैः शस्त्रैर्यस्य दैत्येन्द्रपातितैः ।
शरीरमद्रिकठिनं सर्व्वत्राच्युतचेतसः ॥१४६॥
विषानलोज्ज्वलमुखा यस्य दैत्यप्रचोदिताः ।
नान्ताय सर्पपतयो बभूवुरुरुतेजसः ॥१४७॥
शैलैराक्रान्तदेहोऽपि यः स्मरन् पुरुषोत्तमम् ।
तत्याज नात्मनः प्राणान् विष्णुस्मरणदंशितः ॥१४८
पतन्तमुच्चादवनिर्यमुपेत्य महामतिम् ।
दधार दैत्यपतिना क्षिप्तं स्वर्गनिवासिना ॥१४९॥

the heroic Sanhláda, the augmentor of the Daitya race[28]. Amongst these, the illustrious Prahláda, looking on all things with indifference, devoted his whole faith to Janárddana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vásudeva was cherished; and all the earth trembled when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destory him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Vishnu, and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing

28 The Puráṇas generally concur in this genealogy, reading sometimes Anuhráda, Hráda, &c. for Anuhláda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are in fact the elder branch. Thus the Mahábhárata, Moksha Dharma, calls Diti the senior wife of Kaśyapa : तासां ज्येष्ठाभवद्दितिः । and the Váyu terms Hiraṇyakaśipu and Hiraṇyáksha the eldest of all the sons of that patriarch : कश्यपस्यात्मजौ तौ वै सर्व्वेभ्यः पूर्व्वजौ स्मृतौ । So, "Titan and his enormous brood" were "heaven's first born."

यस्य संशोषको वायुर्देहे दैत्येन्द्रयोजितः ।
अवाप संक्षयं सद्यश्चित्तस्थे मधुसूदने ॥१५०॥
विषाणभङ्गमुन्मत्ता मदहानिञ्च दिग्गजाः ।
यस्य वक्षःस्थले प्राप्ता दैत्येन्द्रपरिणामिताः ॥१५१॥
यस्य चोत्पादिता कृत्या दैत्यराजपुरहितैः ।
बभूव नान्ताय पुरा गोविन्दासक्तचेतसः ॥१५२॥
शम्बरस्य च मायानां सहस्रमतिमायिनः ।
यस्मिन् प्रयुक्तं चक्रेण कृष्णस्य वितथीकृतम् ॥१५३
दैत्येन्द्रसूदोपहृतं यस्तु हालाहलं विषम् ।
जारयामास मतिमानविकारममत्सरी ॥१५४॥
समचेता जगत्यस्मिन् यः सर्वेष्वेव जन्तुषु ।
यथात्मनि तथान्यत्र परं मैत्रगुणान्वितः ॥१५५॥
धर्म्मात्मा सत्यशौचादिगुणानामाकरस्तथा ।
उपमानमशेषाणां साधूनां यः सदाभवत् ॥१५६

in Svarga, earth received him unharmed. The wind sent into his body to wither him up was itself annihilated by him, in whom Madhusūdana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda: and the thousand delusions of the fraudulent Samvara, counteracted by the discus of Kṛshṇa, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change; for he looked upon the world with mind undisturbed, and, full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous; an inexhaustible mine of purity and truth; and an unfailing model for all pious men.

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CHAPTER XVI

मैत्रेय उवाच ।

कथितो भवता वंशो मानवानां महामुने ।
कारणञ्चास्य जगतो विष्णुरेव सनातनः ॥१॥
यच्चैतद् भगवानाह प्रह्लादं दैत्यसत्तमम् ।
ददाह नाग्निर्नास्त्रैश्च क्षुण्णस्तत्याज जीवितम् ॥२॥
जगाम वसुधा क्षोभं प्रह्लादे सलिले स्थिते ।
बन्धबद्धे विचलति विक्षिप्ताङ्गैः समाहता ॥३॥
शैलैराक्रान्तदेहोऽपि न ममार च यः पुरा ।
त्वयैवातीव माहात्म्यं कथितं यस्य धीमतः ॥४॥
तस्य प्रभावमतुलं विष्णोर्भक्तिमतो मुने ।
श्रोतुमिच्छामि यस्यैतच्चरितं दीप्ततेजसः ॥५॥
किं निमित्तमसौ शस्त्रैर्विक्षतो दितिजैर्मुने ।
किमर्थञ्चाब्धिसलिले निक्षिप्तो धर्म्मतत्परः ॥६॥
आक्रान्तः पर्व्वतैः कस्मात् कस्माद्दष्टो महोरगैः ।
क्षिप्तः किमद्रिशिखरात् किं वा पावकसञ्चये ॥७
दिग्दन्तिनां दन्तभूमिं स च कस्मान्निरूपितः ।
संशोषकोऽनिलश्चास्य प्रयुक्तः किं महासुरैः ॥८॥
कृत्याञ्च दैत्यगुरवो युयुजुस्तत्र किं मुने ।
शम्बरश्चापि मायानां सहस्रं किं प्रयुक्तवान् ॥९॥

Maitreya.—Venerable Muni, you have described to me the races of human beings, and the eternal Vishṇu, the cause of this world; but who was this mighty Prahláda, who whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his move ments, even though in bonds; and who, overwhelmed with rocks, remained unhurt. I am desirous to hear an account of the unequalled might of that sage worshipper of Vishṇu, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti? why was so righteous a person thrown into the sea? wherefore was he overwhelmed with rocks? why bitten by venomous snakes? why hurled from the mountain crest? why cast into the flames? why was he made a mark for the tusks of the elephants of the spheres? wherefore was the blast of death directed against him by the enemies of the gods? why did the priests of the Daityas practise ceremonies

हालाहलं विषमहो दैत्यसूदैर्महात्मनः ।
कस्माद् दत्त विनाशाय यद् जीर्णं तेन धीमता ॥१०
एतत् सर्व्वं महाभाग प्रह्लादस्य महात्मनः ।
चरितं श्रोतुमिच्छामि महामाहात्म्यसूचकम् ॥११॥
न हि कौतूहलं तत्र यद् दैत्यैर्न हतो हि सः ।
अनन्यमनसो विष्णौ कः शक्नोति निपातने ॥१२॥
तस्मिन् धर्म्मपरे नित्यं केशवाराधानोद्यते ।
स्ववंशप्रभवैर्दैत्यैः कर्त्तुं द्वेषोऽतिदुष्करः ॥१३॥
धर्म्मात्मनि महाभागे विष्णुभक्ते विमत्सरे ।
दैतेयैः प्रहृतं यस्मात् तन्ममाख्यातुमर्हसि ॥१४॥
प्रहरन्ति महात्मानो विपक्षा अपि नेदृशे ।
गुणैः समन्विते साधौ किं पुनर्यः स्वपक्षजः ॥१५॥
तदेतत् कथ्यतां सर्व्वं विस्तरान्मुनिसत्तम ।
दैत्येश्वरस्य चरितं श्रोतुमिच्छाम्यशेषतः ॥१६॥

for his destruction; why were the thousand illusions of Samvara exercised upon him? and for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son? All this I am anxious to hear: the history of the magnanimous Prahláda; a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas; for who can injure the man that fixes his whole heart on Vishṇu? but it is strange that such inveterate hatred should have been shown, by his own kin, to one so virtuous, so unweariedly occupied in worshipping Vishṇu. You can explain to me for what reason the sons of Dit offered violence to one so pious, so illustrious, so attached to Vishṇu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence; how should his own father thus behave towards him? Tell me therefore, most illustrious Muni, the whole story in detail: I wish to hear the entire narrative of the sovereign of the Daitya race.

CHAPTER XVII

पराशर उवाच ।

मैत्रेय श्रूयतां सम्यक् चरितं तस्य धीमतः ।
प्रह्लादस्य सदोदारचरितस्य महात्मनः ॥१॥
दितेः पुत्रो महावीर्य्यो हिरण्यकशिपुः पुरा ।
त्रैलोक्यं वशमानिन्ये ब्रह्मणो वरदर्पितः ॥२॥
इन्द्रत्वमकरोद् दैत्यः स चासीत् सविता स्वयम् ।
वायुरग्निरपां नाथः सोमश्चाभून्महासुरः ॥३॥
धनानामधिपः सोऽभूत् स एवासीत् स्वयं यमः ।
यज्ञभागानशेषांस्तु स स्वयं बुभुजेऽसुरः ॥४॥
देवाः स्वर्गं परित्यज्य तत्त्रासान्मुनिसत्तम ।
विचेरुरवनौ सर्व्वे बिभ्राणा मानुषीं तनुम् ॥५॥
जित्वा त्रिभुवनं सर्व्वं त्रैलोक्यैश्वर्य्यदर्पितः ।
उपगीयमानो गन्धर्वैर्बुभुजे विषयान् प्रियान् ॥६॥
पानासक्तं महात्मानं हिरण्यकशिपुं तदा ।
उपासाञ्चक्रिरे सर्व्वे सिद्धगन्धर्वपन्नगाः ॥७॥

Paráśara.—Listen, Maitreya, to the story of the wise and magnanimous Prahláda, whose adventures are evér interesting and instructive. Hiraṇyakaśipu, the son of Diti, had formerly brought the three worlds under his authority, confiding in a boon bestowed upon him by Brahmá.[1] He had usurped the sovereignty of Indra, and exercised of himself the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead; and he appropriated to himself, without reserve, all that was offered in sacrifice to the gods. The deities therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharbas, enjoyed whatever he desired. The Gandharvas the Siddhas, and the snake-gods all attended upon the mighty Hiraṇyakaśipu, as he sat at the banquet. The Siddhas delighted stood

1 The boon, according to the Váyu Puráṇa, was, that he should not be slain by any created being : the Kūrma adds, except by Vishṇu. The Bhágavata has a similar boon as the Váyu, and therefore, says the commentator, Vishṇu assumed the form of the Nṛsiṃha, as being that of neither a man nor an animal.

अवादयञ्जगुश्चान्ये जयशब्दानथापरे ।
दैत्यराजस्य पुरतश्चक्रुः सिद्धा मुदान्विताः ॥८॥
तत्र प्रनृत्याप्सरसि स्फटिकाभ्रमयेऽसुरः ।
पपौ पानं मुदा युक्तः प्रासादे सुमनोहरे ॥९॥

before him, some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefull in the crystal palace, where the Asura with pleasure quaffed the inebriating cup.

तस्य पुत्रो महाभागः प्रह्लादो नाम नामतः ।
पपाठ बालपाठ्यानि गुरुगेहे गतोऽर्भकः ॥१०॥
एकदा तु स धर्म्मात्मा जगाम गुरुणा सह ।
पानासक्तस्य पुरतः पितुर्दैत्यपतेस्तदा ॥११॥
पादप्रणामावनतं तमुत्थाप्य पिता सुतम् ।
हिरण्यकशिपुः प्राह प्रह्लादममितौजसम् ॥१२॥
पठ्यतां भवता वत्स ! सारभूतं सुभाषितम् ।
कालेनैतावता यत् ते सदोद्युक्तेन शिक्षितम् ॥१३
श्रूयतां तात ! वक्ष्यामि सारभूतं तवाज्ञया ।
समाहितमना भूत्वा यन्मे चेतस्यवस्थितम् ॥१४॥
अनादिमध्यान्तमजमवृद्धिक्षयमच्युतम् ।
प्रणतोऽस्मि महात्मानं सर्व्वकारणकारणम् ॥१५॥
एवं निशम्य दैत्येन्द्रः क्रोधसंरक्तलोचनः ।
विलोक्य तद्गुरुं प्राह स्फुरिताधरपल्लवः ॥१६॥

The illustrious son of the Daitya king, Prahláda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet as he was drinking. Hiraṇyakaśipu desired his prostrate son to rise, and said to him, "Repeat, boy, in substance, and agreeably, what during the period of your studies you have acquired." "Hear, sire," replied Prahláda, "what in obedience to your commands I will repeat, the substance of all I have learned: listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution ; the imperishable lord of the world, the universal causes." On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said, "Vile

ब्रह्मबन्धो ! किमेतत् ते विपक्षस्तुतिसंहितम् ।
असारं ग्राहितो बालो मामवज्ञाय दुर्मते ! ॥१७॥
दैत्येश्वर ! न कोपस्य वशमागन्तुमर्हसि ।
ममोपदेशजनितं नायं वदति ते सुतः ॥१८॥
अनुशास्तोसि केनेदृग् वत्स ! प्रह्लाद कथ्यताम् ।
ममोपदिष्टं नेत्येष प्रब्रवीति गुरुस्तव ॥१९॥
शास्ता विष्णुरशेषस्य जगतो यो हृदि स्थितः ।
तमृते परमात्मानं तात ! कः केन शास्यते ॥२०
कोऽयं विष्णुः सुदुर्बुद्धे ! यं ब्रवीषि पुनः पुनः ।
जगतामीश्वरस्येह पुरतः प्रसभं मम ॥२१॥
न शब्दगोचरे यस्य योगिध्येयं परं पदम् ।
यतो यश्च स्वयं विश्वं स विष्णुः परमेश्वरः ॥२२॥
परमेश्वरसंज्ञोऽज्ञ ! किमन्यो मय्यवस्थिते ।
तवास्ति मर्त्तुकामस्त्वं प्रब्रवीषि पुनः पुनः ॥२३
न केवलं तात ! मम प्रजानां स ब्रह्मभूतो भवतश्च विष्णुः ।
धाता विधाता परमेश्वरश्च प्रसीद कोपं कुरुषे किमर्थम् ॥२४॥

Brahman, what is this preposterous commendation of my foe, that, in disrespect to me, you have taught this boy to utter?" "King of the Daityas," replied the Guru, "it is not worthy of you to give way to passion: that which your son has uttered, he has not been taught by me." "By whom then," said Hiraṇyakaśipu to the lad, "by whom has this lesson, boy, been taught you? your teacher denies that it proceeds from him." "Vishṇu, father," answered Prahláda, "is the instructor of the whole world: what else should any one teach or learn, save him. the supreme spirit?" "Blockhead," exclaimed the king, "who is this Vishṇu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" "The glory of Vishṇu," replied Prahláda, "is to be meditated upon by the devout; it cannot be described: he is the supreme lord, who is all things, and from whom all things proceed." To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?" "Vishṇu, who is Brahma," said Prahláda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you: he is the supreme lord of all. Why should you, sire, be offended?" Hiraṇyakaśipu then exclaimed, "Wha'

प्रविष्टः कोऽस्य हृदये दुर्बुद्धे रतिपापकृत् ।

येनेदृशान्यसाधूनि वदत्याविष्टमानसः ॥२५॥

न केवलं मद्हृदयं स विष्णु— राक्रम्य लोकान् सकलानवस्थितः ।

स मां त्वदादींश्च पितः ! समस्तान् समस्तचेष्टासु युनक्ति सर्वगः ॥२६॥

निष्क्राम्यतामयं दुष्टः शास्यताञ्च गुरोर्गृहे ।

योजितो दुर्म्मतिः केन विपक्षवितथस्तुतौ ॥२७॥

evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?" "Not into my heart alone," said Prahláda, "has Vishnu entered, but he prevadas all the regions of the universe, and by his omnipresence influences the conduct of all beings, mine, father, and thine.[2]" Away with the wretch," cried the king; "take him to his preceptor's mansion. By whom could he have been instigated to repeat the lying praises of my foe."

इत्युक्तोऽसौ तदा दैत्यैर्नीतो गुरुगृहं पुनः ।

जग्राह विद्यामनिशं गुरुशुश्रूषणोद्यतः ॥२८॥

कालेऽतीते च महति प्रह्लादमसुरेश्वरः ।

समाहूयाब्रवीत् पुत्र ! गाथा काचित् प्रगीयताम् ॥२९

यतः प्रधानपुरुषौ यतश्चैतच्चराचरम् ।

कारणं सकलस्यास्य स नो विष्णुः प्रसीदतु ॥३०॥

According to the commands of his father, Prahláda was conducted by the Daityas back to the house of his Guru; where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras sent for him again; and on his arrival in his presence, desired him to recite some poetical composition. Prahláda immodiately began, "May he from whom matter and soul originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Vishnu,

2 The Puránas teach constantly incompatible doctrines. According to this passage, the Supreme Being is not the inert cause of creation only, but exercises the functions of an active Providence. The commentator quotes a text of the Veda in support of this view : अन्तः प्रविष्टः शास्ता जनानां सर्व्वात्मा । 'Universal soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Puránas ; but apparently the most ancient parts of the Hindu ritual recognised an active ruler in the Creator of the universe ; the notion of abstract deity originating with the schools of philosophy.

दुरात्मा वध्यतामेष नानेनार्थोऽस्ति जीवता ।
स्वपक्षहानिकर्त्तृत्वाद् यः कुलाङ्गारतां गतः ॥३१
इत्याज्ञप्तास्ततस्तेन प्रगृहीतमहायुधाः ।
उद्यतास्तस्य नाशाय दैत्याः शतसहस्रशः ॥३२॥
विष्णुः शस्त्रेषु युष्माकं मयि चासौ यथा स्थितः ।
दैतेयास्तेन सत्येन मा क्रामन्त्वायुधानि मे ॥३३॥
ततस्तैः शतशो दैत्यैः शस्त्रौघैराहतोऽपि सन् ।
नावाप वेदनामल्पामभूच्चैव पुनर्नवः ॥३४॥
दुर्बुद्धे ! विनिवर्त्तस्व वैरिपक्षस्तवादतः ।
अभयं ते प्रयच्छामि मातिमूढमतिर्भव ॥३५॥
भयं भयानामपहारिणि स्थिते मनस्यनन्ते मम कुत्र तिष्ठति ।
यस्मिन् स्मृते जन्मजरान्तकादि—भयानि सर्व्वाण्यपयान्ति तात ॥३६

be favourable unto us.'' On hearing which, Hiraṇyakaśipu exclaimed, "Kill the wretch; he is not fit to live, who is a traitor to his friends, a burning brand to his own race:" and his attendants, obedient to his orders, snatched up their weapons, and rushed in crowds upon Prahláḍa, to destroy him. The prince calmly looked upon them, and said, "Daityas, as truly as Vishṇu is present in your weapons and in my body, so truly shall those weapons fail to harm me:" and accordingly, although struck heavily and repeatedly by hundreds of the Daityas, the prince felt not the least pain, and his strength was ever renewed. His father then endeavoured to persuade him to refrain from glorifying his enemy, and promised him immunity if he would not be so foolish as to persevere: but Prahláda replied, that he felt no fear as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was alone sufficient to dissipate all the perils consequent upon birth or human infirmities.

भो भोः सर्पा ! दुराचारमेनमत्यन्तदुर्मतिम् ।
विषज्वालाकुलैर्व्वक्त्रैः सद्यो नयत संक्षयम् ॥३७॥
इत्युक्तास्तेन ते सर्पाः कुहकास्तक्षकान्धकाः ।
अदशन्त समस्तेषु गात्रेष्वतिविषोल्वणाः ॥३८॥

Hiraṇyakaśipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs: and thereupon the great snakes Kuhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part

स त्वासक्तमतिः कृष्णे दश्यमानो महोरगैः ।

न विवेदात्मनो गात्रं तत्स्मृत्याह्लादसंस्थितः ।३९

दंष्ट्रा विशीर्णा मणयः स्फुटन्ति फणेषु तापो हृदयेषु कम्पः ।
नास्य त्वचः स्वल्पमपीह भिन्नं प्रशाधि दैत्येश्वर ! कार्य्यमन्यत् ॥४०
हे दिग्गजाः ! सङ्कटदन्तमिश्रा ! घ्नतैनमस्मद्रिपुपक्षभिन्नम् ।
तज्जा विनाशाय भवन्ति तस्य यथारणेः प्रज्वलितो हुताशः ॥४१॥

ततः स दिग्गजैर्बालो भूभृच्छिखरसन्निभैः ।
पातितो धरणीपृष्ठे विषाणैरवपीड़ितः ॥४२॥
स्मरतस्तस्य गोविन्दमिभदन्ताः सहस्रशः ।
शीर्णा वक्षःस्थलं प्राप्य स प्राह पितरं ततः ॥४३
दन्ता गजानां कुलिशाग्रनिष्ठुराः शीर्णा यदेते न बलं ममैतत् ।
महाविपत्पापविनाशनोऽयं जनार्दनानुस्मरणानुभावः ॥४४॥

of his body; but he, with thoughts immovably fixed on Kṛshṇa, felt no pain from their wounds, being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said, "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed: have recourse, monarch of the Daityas, to some other expedient." "Ho, elephants of the skies!" exclaimed the demon, "unite your tusks, and destroy this deserter from his father, and conspirer with my foes. It is thus that often our progeny are our destruction, as fire consumes the wood from which it springs." The young prince was then assailed by the elephants of the skies, as vast as mountain peaks; cast down upon the earth, and trampled on, and gored by their tusks: but he continued to call to mind Govinda, and the tusks of the elephants were blunted against his breast. "Behold," he said to his father, "the tusks of the elephants, as hard as adamant, are blunted; but this is not by any strength of mine: calling upon Janárddana is my defence against such fearful affliction."

ज्वाल्यतामसुरा ! वह्निरपसर्पत दिग्गजाः ।

वायो समेधयाग्निं त्वं दह्यतामेष पापकृत्
महाकाष्ठचयच्छन्नमसुरेन्द्रसुतं ततः ।

प्रज्वाल्य दानवा वह्निं ददहुः स्वामिनोदिताः ॥४६

Then said the king to his attendants, "Dismiss the elephants, and let fire consume him; and do thou, deity of the winds, blow up the fire, that this wicked wretch may be consumed." And the Danávas piled a mighty heap of wood around the prince, and kindled a fire, to

तातैष वह्निः पवनेरितोऽपि न मां दहत्यत्र समन्ततोऽहम् ।
पश्यामि पद्मास्तरणास्तृतानि शीतानि सर्व्वाणि दिशां मुखानि ॥४७॥

burn him, as their master had commanded. But Prahláda cried, "Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and fragrant, with beds of lotus flowers."

अथ दैत्येश्वरं प्रोचुर्भार्गवस्यात्मजा द्विजाः ।
पुरोहिता महात्मानः साम्ना संस्तूय वाग्मिनः ॥४८॥
राजन् ! नियम्यतां कोपो बालेऽत्र तनयेऽनुजे ।
कोपो देवनिकायेषु यत्र ते सफलो यतः ॥४९॥
तथा तथैनं बालं ते शासितारो वयं नृप ।
यथा विपक्षनाशाय विनीतस्ते भविष्यति ॥५०॥
बालत्वं सर्व्वदोषाणां दैत्यराजास्पदं यतः ।
ततोऽत्र कोपमत्यर्थं योक्तुमर्हसि नार्भके ॥५१॥
न त्यक्ष्यति हरेः पक्षमस्माकं वचनाद् यदि ।
ततः कृत्यां वधायास्य करिष्यामो निवर्त्तिनीम् ॥५२
एवमभ्यर्थितस्तैस्तु दैत्यराजः पुरोहितैः ।
दैत्यैर्निष्काशयामास पुत्रं पावकसञ्चयात् ॥५३॥

Then the Brahmans who were the sons of Bhárgava, illustrious priests, and reciters of the Sáma-Veda, said to the king of the Daityas, "Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors; and you should not therefore be relentlessly offended with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death." The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

ततो गुरुगृहे बालः स वसन् बालदानवान् ।
अध्यापयामास मुहुरुपदेशान्तरे गुरोः ॥५४॥
श्रूयतां परमार्थो मे दैतेया दितिजात्मजाः ।
न चान्यथैतन्मन्तव्यं नात्र लोभादिकारणम् ॥५५॥

Again established in the dwelling of his preceptor, Prahláda gave lessons himself to the sons of the demons, in the intervals of his leisure. "Sons of the offspring of Diti," he was accustomed to say to them, "hear from me the supreme truth; nothing else is fit to be

जन्म बाल्यं ततः सर्वो जन्तुः प्राप्नोति यौवनम् ।
अव्याहतैव भवति ततोऽनुदिवसं जरा ॥५६॥
ततश्च मृत्युमभ्येति जन्तुर्दैत्येश्वरात्मजाः ।
प्रत्यक्षं दृश्यते चैतदस्माकं भवतां तथा ॥५७॥
मृतस्य च पुनर्जन्म भवत्येतच्च नान्यथा ।
आगमोऽयं तथा तत्र नोपादानं विनोद्भवः ॥५८॥
गर्भवासादि यावत् तु पुनर्जन्मोपपादनम् ।
समस्तावस्थकं तावद् दुःखमेवावगम्यताम् ॥५९॥
क्षुत्तृष्णोपशमं तद्वच्छीताद्युपशमं सुखम् ।
मन्यते बालबुद्धित्वाद् दुःखमेव हि तत् पुनः ॥६०॥
अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥६१
क्व शरीरमशेषाणां श्लेष्मादीनां महाचयः ।
क्व कान्ति-शोभा-सौरभ्य-कमनीयादयो गुणाः ॥६२

regarded; nothing else here is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating with all beings, children of the Daityas, in death: this is manifestly visible to all ; to you as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant: but production cannot be without a material cause; and as long as conception and parturition are the material causes of repeated birth, so long, be sure, is pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure; but of a truth it is pain; for suffering gives delight to those whose vision is darkened by delusion, as fatigue would be enjoyment to limbs that are incapable of motion.[3] This vile body is a compound of

3 This is the purport of the sentence apparently, and is that which the comment in part confirms. Literally it is, 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire pleasure by exercise.' The commentator divides the sentence, however, and reads it, 'As fatigue would be like pleasure to paralyzed limbs ; and a blow is enjoyment to those who are blinded by delusion ; that is, by love ; for to them a slap, or even a kick, from a mistress would be a favour.' It is not improbably an allusion to some such venerable pastime as blindman's buff. The interpretation, however, leaves the contruction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions : अत्यन्तस्तिमितांगानां व्यायामेन सुखैषिणां भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ।

मांसाऽसृक्पूयविण्मूत्रस्नायुमज्जाऽस्थिसंहतौ ।
देहे चेत् प्रीतिमान् मूढो नरके भवितापि सः ॥६३॥
अग्नेः शीतेन तोयस्य तृषा भक्तस्य च क्षुधा ।
क्रियते सुखकर्त्तृत्वं तद् विलोमस्य चेतरैः ॥६४॥
करोति हे दैत्यसुता ! यावन्मात्रं परिग्रहम् ।
तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति ॥६५॥
यावतः कुरुते जन्तुः सम्बन्धान् मनसः प्रियान् ।
तावन्तोऽस्य निखन्यन्ते हृदये शोकशङ्कवः ॥६६॥
यद् यद् गृहे तन्मनसि यत्र तत्रावतिष्ठतः ।
नाशदाहापहरणं तत्र तस्यैव तिष्ठति ॥६७॥
जन्मन्यत्र महद् दुःखं म्रियमाणस्य चापि तत् ।
यातनासु यमस्योग्रं गर्भसंक्रमणेषु च ॥६८॥
गर्भे च सुखलेशोऽपि भवद्भिरनुमीयते ।
यदि तत् कथ्यतामेवं सर्वं दुःखमयं जगत् ॥६९॥
तदेवमतिदुःखानामास्पदेऽत्र भवार्णवे ।
भवतां कथ्यते सत्यं विष्णुरेकः परायणम् ७०॥

phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones will be enamoured of hell. The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger: by other circumstances their contraries are equally agreeable.[4] The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom; for as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost or burnt or stolen. Thus there is great pain in being born: for the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must then admit that the world is made up of pain. Verily I say unto you, that in this ocean of the world, this

4. They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather: cold is agreeable in hot weather; heat would then be disagreeable. Drink is pleasant to a thirsty man: thirst is agreeable to one who has drunk too much; and more drink would be painful. So of food, and of other contrasts.

मा जानीत वयं बाला देही देहेषु शास्वतः ।
जरा–यौवन-जन्माद्या धर्म्मा देहस्य नात्मनः ॥७१॥
बालोऽहं तावदिच्छातो यतिष्ये श्रेयसे युवा ।
युवाहं वार्द्धके प्राप्ते करिष्याम्यात्मनो हितम् ॥७२॥
वृद्धोऽहं मम कर्म्माणि समस्तानि न गोचरे ।
किं करिष्यामि मन्दात्मा समर्थेन न यत् कृतम् ॥७३
एवं दुराशयाक्षिप्तमानसः पुरुषः सदा ।
श्रेयसोऽभिमुखं याति न कदाचित् पिपासितः ॥७४।
बाल्ये क्रीड़नकासक्ता यौवने विषयोन्मुखाः ।
अज्ञा नयन्त्यशक्तया च वार्द्धकं समुपस्थितम् ॥७५॥
तस्माद् बाल्ये विवेकात्मा यतेत श्रेयसे सदा ।
बाल्य–यौवन-वृद्धाद्यै र्देहभावैरसंयुतः ॥७६॥

sea of many sorrows, Vishṇu is your only hope. If ye say, you know nothing of this; 'we are children; embodied spirit in bodies is eternal; birth, youth, decay, are the properties of the body, not of the soul.'[5] But it is in this way that we deceive ourselves. 'I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but when I become old I will do what is needful for the good of my soul. I am now old, and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired?' In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude: they die thirsting.[6] Devoted in childhood to play, and in youth to pleasure, ignorant and impotent they find that old age is come upon them. Therefore even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive incessantly to be freed. This, then, is what I declare unto you:

5 'Divine knowledge is the province only of those who can separate soul from body; that is, who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have therefore no concern with such abstruse inquiries.' This is the commentator's explanation of the passage.

6 पिपासितः। Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed daily to drink of its waters, but forgot his purpose in his occupation: or of a boy, who proposed the same as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport: both died without drinking.

तदेतद् वो मयाख्यातं यदि जानीत नानृतम् ।
तदस्मत्प्रीतये विष्णुः स्मर्य्यतां बन्धमुक्तिदः ॥७७॥
आयासः स्मरणे कोऽस्य स्मृतो यच्छति शोभनम्
पापक्षयश्च भवति स्मरतां तमहर्निशम् ॥७८॥
सर्व्वभूतस्थिते तस्मिन् मतिर्मैत्री दिवानिशम् ।
भवतां जायतामेवं सर्वक्लेशान् प्रहास्यथ ॥७९॥
तापत्रयेणाभिहतं यदेतदखिलं जगत् ।
तदा शोच्येषु भूतेषु द्वेषं प्राज्ञः करोति कः ॥८०॥
अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तथापि कुर्व्वीत हानिर्द्वेषफलं यतः ॥८१॥
बद्धवैराणि भूतानि द्वेषं कुर्व्वन्ति चेत् ततः ।
शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा ॥८२॥

and since you know that it is not untrue, do you, out of regard to me, call to your minds Vishṇu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings, and you shall laugh at every care. The whole world is suffering under a triple affliction.[7] What wise man would feel hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward.[8] If beings are hostile, and indulge in hatred, they are objects of pity to the wise, as encompassed by profound delusion. These are the reasons for repressing hate which

7 The three kinds of affliction of the Sánkya philosophy : internal, as bodily or mental distress; external, as injuries from men, animals &c.; and superhuman, or inflictions by gods or demons. See S. Káriká, ver. 1.

8 The construction of the text is elliptical and brief, but the sense is sufficiently clear. अथ भद्राणि भूतानि हीन- शक्तिरहंपरं । मुदं तथापि कुर्व्वीत ह[illegible]तः ॥ The order of the last páda is thus transposed by the commentator : यतो द्वेषस्य हानिरेव फलं । 'Whence (from feeling pleasure) the abandonment of enmity is verily the consequence.'

एते भिन्नदृशा दैत्या विकल्पाः कथिता मया ।
कृत्वाभ्युपगमं तत्र संक्षेपः श्रूयतां मम ॥८३॥
विस्तारः सर्व्वभूतस्य विष्णोर्विश्वमिदं जगत् ।
द्रष्टव्यमात्मवत् तस्मादभेदेन विचक्षणैः ॥८४॥
समुत्सृज्यासुरं भावं तस्माद् यूयं तथा वयम् ।
तथा यत्नं करिष्यामो यथा प्राप्स्याम निर्वृतिम् ॥८५
या नाग्निना न वार्केण नेन्दुना नैव वायुना ।
पर्ज्जन्यवरुणाभ्यां वा न सिद्धैर्न च राक्षसैः ॥८६॥
न यक्षैर्न च दैत्येन्द्रैर्नोरगैर्न च किन्नरैः ।
न मनुष्यैर्न पशुभिर्दोषैर्नैवात्मसम्भवैः ॥८७॥
ज्वराक्षिरोगाऽतीसार-प्लीह-गुल्मादिकैस्तथा ।
द्वेषेर्ष्यामत्सराद्यैर्वा रागलोभादिभिः क्षयम् ॥८८॥
न चान्यैर्नीयते कैश्चिन्नित्या ह्यत्यन्तनिर्म्मला ।
तामाप्नोति मलं त्यक्त्वा केशवे हृदि संस्थिते ॥८९
असारसंसारविवर्त्तनेषु मा यात तोषं प्रसभं ब्रवीमि ।
सर्व्वत्र दैत्याः समतामुपेत समत्वमाराधनमच्युतस्य ॥९०॥

are adapted to the capacities of those who see the deity distinct from his creatures. Hear, briefly, what influences those who have approached the truth. This whole world is but a manifestation of Vishṇu, who is identical with all things; and it is therefore to be regarded by the wise as not differing from, but as the same with themselves. Let us therefore lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness, which shall be beyond the power of the elements or their deities, of fire, of the sun, of the moon, of wind, of Indra, of the regent of the sea; which shall be unmolested by spirits of air or earth; by Yakshas, Daityas, or their chiefs; by the serpent-gods or monstrous demigods of Svarga; which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,[9] or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishṇu, whose adoration is perfect calm. What here is difficult of attainment, when he is pleased? Wealth,

9 The orininal rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, &c. The whole of these defects are the individuals of the three species of pain alluded to before.

तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं धर्म्मार्थकामैरलमल्पकास्ते ।
समाश्रिताद् ब्रह्मतरोरनन्तान्निःसंशयं प्राप्स्यथ वै महत् फलम् ॥९१

pleasure, virtue, are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the ree of true wisdom."

CHAPTER XVIII

तस्यैवं दानवाश्चेष्टां दृष्ट्वा दैत्यपतेर्भयात् ।
आचचक्षुः स चोवाच सूदानाहूय सत्वरः ॥१॥
हे सूदा मम पुत्रोऽसावन्येषामपि दुर्म्मतिः ।
कुमार्गदेशको दुष्टो हन्यतामविलम्बितम् ॥२॥
हालाहलं विषं तस्य सर्व्वभक्ष्येषु दीयताम् ।
अविज्ञातमसौ पापो हन्यतां मा विचार्य्यताम् ॥३॥
ते तथैव ततश्चक्रुः प्रह्लादाय महात्मने ।
विषदानं यथाज्ञप्तं पित्रा तस्य महात्मनः ॥४॥
हालाहलं विषं घोरमनन्तोच्चारणेन सः ।
अभिमन्त्र्य सहान्नेन मैत्रेय बुभुजे तदा ॥५॥
अविकारं स तद् भुक्त्वा प्रह्लादः स्वस्थमानसः ।
अनन्तख्यातिनिर्वीर्य्यं जरयामास तद्विषम् ॥६॥
ततस्तदा भयत्रस्ता जीर्णं दृष्ट्वा महद्विषम् ।
दैत्येश्वरमुपागम्य प्रणिपत्येदमब्रुवन् ॥७॥
दैत्यराज ! विषं दत्तमस्माभिरतिभीषणम् ।
जीर्णं तेन सहान्नेन प्रह्लादेन सुतेन ते ॥८॥

The Dánavas. observing the conduct of Prahláda, reported it to the king, least they should incur his despleasure. He sent for his cooks, and said to them, "My vile and unprincipled son is now teaching others his impious doctrines: be quick, and put an end to him. Let deadly poison be mixed up with all his vainds, without his knowledge. Hesitate not, but destroy the wretch without delay," Accordingly they did so, and administered poison to the virtuous Prahláda, as his father had commanded them. Prahláda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind, for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before-

त्वर्य्यतां त्वर्य्यतां हे हे सद्यो दैत्यपुरोहिताः ।
कृत्यां तस्य विनाशाय उत्पादयत मा चिरात् ॥९
सकाशमागम्य ततः प्रह्लादस्य पुरोहिताः ।
सामपूर्व्वमथोचुस्ते प्रह्लादं विनयान्वितम् ॥१०॥
जातस्त्रैलोक्यविख्यात आयुष्मन् ! ब्रह्मणः कुले ।
दैत्यराजस्य तनयो हिरण्यकशिपोर्भवान् ॥११॥
किं देवैः किमनन्तेन किमन्येन तवाश्रयः ।
पिता ते सर्व्वलोकानां त्वं तथैव भविष्यसि ॥१२॥
तस्मात् परित्यजैनां त्वं विपक्षस्तवसंहिताम् ।
श्लाघ्यः पिता समस्तानां गुरूणां परमो गुरुः ॥१३
एवमेतन्महाभागाः ! श्लाघ्यमेतन्महाकुलम् ।
मरीचेः सकलेऽप्यस्मिन् त्रैलोक्ये कोऽन्यथा वदेत् ॥१४
पिता च मम सर्व्वस्मिन् जगत्युत्कृष्टचेष्टितः ।
एतदप्यवगच्छामि सत्यमत्रापि नानृतम् ॥१५॥
गुरूणामपि सर्व्वेषां पिता परमको गुरुः ।
यदुक्तं भ्रान्तिरत्रापि स्वल्पापि हि न विद्यते ॥१६॥
पिता गुरुर्न सन्देहः पूजनीयः प्रयत्नतः ।
तत्रापि नापराध्यामीत्येवं मनसि मे स्थितम् ॥१७॥

him, and said, "King of the Daityas, the fearful poison given by us to your son has been digested by him along with his food, as if it were innocent. Hiranyakaśipu, on hearing this, exclaimed, "Hasten, hasten, ministrant priests of the Daitya race ! instantly perform the rites that will effect his destruction !" Then the priests went to Prahláda, and, having repeated the hymns of the Sáma-Veda, said to him, as he respectfully hearkened, "Thou hast been born prince, in the family of Brahmá, celebrated in the three worlds, the son of Hiraṇyakaśipu, the king of the Daityas ; why shouldest thou acknowledge dependance upon the gods? why upon the eternal? Thy father is the stay of all worlds, as thou thyself in turn shalt be. Desist, then, from celebrating the praises of an enemy ; and remember, that of all venerable preceptors, a father is most venerable." Prahláda replied to them, "Illusttious Brahmans, it is true that the family of Maríchi is renowned in the three worlds ; this cannot be denied : and I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the least, in what you have said, 'that a father is the most venerable of all holy teachers:' he is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object ; they find a ready assent in

यदेतत् किमनन्तेनेत्युक्तं युष्माभिरीदृशम् ।
को ब्रवीति यथायुक्तं किन्तु नैतद् वचोऽर्थवत् ॥१८
इत्युक्त्वा सोऽभवन्मौनी तेषां गौरवयन्त्रितः ।
प्रहस्य च पुनः प्राह किमनन्तेन साध्विति ॥१९॥
साधु भोः किमनन्तेन साधु भो गुरवो मम ।
श्रूयतां यदनन्तेन यदि खेदं न यास्यथ ॥२०॥
धर्म्मार्थकाममोक्षाख्याः पुरुषार्था उदाहृताः ।
चतुष्टयमिदं यस्मात् तस्मात् किं किमिदं वृथा ॥२१॥
मरीचिमिश्रैर्दक्षेण तथैवान्यैरनन्ततः ।
धर्म्मः प्राप्तस्तथैवान्यैरर्थः कामस्तथापरैः ॥२२॥
तत्तत्त्ववेदिनो भूत्वा ज्ञानध्यानसमाधिभिः ।
अवापुर्मुक्तिमपरे पुरुषा ध्वस्तबन्धनाः ॥२३॥
सम्पदैश्वर्य्यमाहात्म्यज्ञानसन्ततिकर्म्मणाम् ।
विमुक्तेश्चैकतालभ्यं मूलमाराधनं हरेः ॥२४॥
यतो धर्म्मार्थकामाख्यं मुक्तिश्चापि फलं द्विजाः ।
तेनापि हि किमेत्येवमनन्तेन किमुच्यते ॥२५॥
किञ्चात्र बहुनोक्तेन भवन्तो गुरवो मम ।
वदन्तु साधु वाऽसाधु विवेकोऽस्माकमल्पकः ॥२६॥

my mind: but when you say, 'Why should I depend upon the eternal?' who can give assent to this as right? the words are void of meaning." Having said thus much, he was silent awhile, being restrained by respect to their sacred functions; but he was unable to repress his smiles, and again said, "What need is there of the eternal? admirable! most worthy of you who are my venerable preceptors! Hear what need there is of the eternal, if to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail? Virtue was derived from the eternal by Daksha, Maríchi, and other patriarchs; wealth has been obtained from him by others; and by others, the enjoyment of their desires: whilst those who, through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How then can it be said, 'What need is there of the eternal?' But enough of this: what occasion is there to say more? You are my venerable preceptors, and -

दह्यमानस्त्वमस्माभिरग्निना बाल रक्षितः ।
भूयो न वक्ष्यसीत्येवं नैव ज्ञातोऽस्यबुद्धिमान् ॥२७
यदास्मद्वचनान्मोहग्राहं न त्यक्ष्यते भवान् ।
ततः कृत्यां विनाशाय तव स्रक्ष्याम दुर्म्मतेः ॥२८
कः केन हन्यते जन्तुर्जन्तुः कः केन रक्ष्यते ।
हन्ति रक्षति चैवात्मा ह्यसत् साधु समाचरन् ॥२९
इत्युक्तास्तेन ते क्रुद्धा दैत्यराजपुरोहिताः ।
कृत्यामुत्पादयामासुर्ज्वालामालोज्ज्वलाकृतिम् ॥३०
अतिभीमा समागम्य पादन्यासक्षतक्षितिः ।
शूलेन सा सुसंक्रुद्धा तं जघानाशु वक्षसि ॥३१

speak ye good or evil, it is not for my weak judgment to decide." The priests said to him, "We preserved you, boy, when you were about to be consumed by fire, confiding that you would no longer eulogize your father's foes: we knew not how unwise you were: but if you will not desist from this infatuation at our odvice, we shall even proceed to perform the rites that will inevitably destroy you." To this menace. Prahláda answered, "What living creature slays, or is slain? what living creature preserves, or is preserved? Each is his own destroyer or preserver, as he follows evil or good[1]."

Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations, by which a female form, enwreathed with fierce flame, was engendered: she was of fearful aspect, and the earth was parched beneath her tread, as she approached Prahláda, and smote him with a fierv trident

1 This is not the doctrine of the impassibility of soul, taught in the Vedas : हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतं । उभौ तौ न विजानीमो नायं हन्ति न हन्यते 'We do not recognise either the doctrine that supposes the slayer to slay. or the slain to be killed ; this (spiritual existence) neither kills nor is killed.' The same is inculcated at great length, and with great beauty, in the Bhágavat Gita : नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 'Weapons wound it not ; fire doth not consume it ; water cannot drown it ; nor doth it wither before the winds :' or, as rendered by Schlegel, 'Non illum penetant tela ; non illum comburit flamma ; neque illum perfundunt aquæ ; nec ventus exsiccat.' P.17. new edition, But in the passage of our text, all that the Hindus understand of Fate, is referred to. Death or immunity, prosperity or adversity, are in this life the inevitable consequences of conduct in a prior existence : no man can suffer a penalty which his vices in a preceding state of being have not incurred, nor can he avoid it if they have.

तत् तस्य हृदयं प्राप्य शूलं बालस्य दीप्तिमत् ।
जगाम खण्डितं भूमौ तत्रापि शतधा गतम् ॥३२॥
यत्रानपायी भगवान् हृद्यास्ते हरिरीश्वरः ।
भङ्गो भवति वज्रस्य तत्र शूलस्य का कथा ॥३३॥
अपापे तत्र पापैश्च पातिता तत्र याजकैः ।
तानेव सा जघानाशु कृत्या नाशं जगाम च ॥३४
कृत्यया दह्यमानांस्तान् विलोक्य स महामतिः ।
त्राहि कृष्णेत्यनन्तेति वदन्नभ्यवपद्यत ॥३५॥
सर्व्वव्यापिन् जगद्रूप जगत्स्रष्टर्जनार्दन ।
पाहि विप्रानिमानस्माद् दुःसहान्मन्त्रपावकात् ॥३६
यथा सर्व्वेषु भूतेषु सर्व्वव्यापी जगद्गुरुः ।
विष्णुरेव तथा सर्व्वे जीवन्त्वेते पुरोहिताः ॥३७
यथा सर्व्वगतं विष्णुं मन्यमानो न पावकम् ।
चिन्तयाम्यरिपक्षेऽपि जीवन्त्वेते पुरोहिताः ॥३८॥
ये हन्तुमागता दत्तं यैर्विषं यैर्हुताशनः ।
यैर्दिग्गजैरहं क्षुण्णो दष्टः सर्पैश्च यैरपि ॥३९॥
तेष्वहं मित्रभावेन समः पापोऽस्मि न क्वचित् ।
तथा तेनाद्य सत्येन जीवन्त्वसुरयाजकाः ॥४०॥

on the breast. In vain! for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbold would be shivered, much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahláda, beholding them perish, hastily appealed to Kṛshṇa, the eternal, for succour, and said, "Oh Janárddana! who art every where, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishṇu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishṇu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life." Thus having prayed, the Brahmans immediately

इत्युक्तास्तेन ते सर्व्वे संस्पृष्टाश्च निरामयाः ।
समुत्तस्थुर्द्विजा भूयस्तश्चोचुः प्रश्रयान्वितम् ॥४१
दीर्घायुरप्रतिहत-बलवीर्य्यसमन्वितः ।
पुत्र-पौत्र-धनैश्वर्य्ययुक्तो वत्स ! भवोत्तम ॥४२॥
इत्युक्त्वा तं ततो गत्वा यथावृत्तं पुरोहिताः ।
दैत्यराजाय सकलमाचचक्षुर्महामुने ॥४३॥

rose up, uninjured and rejoicing ; and bowing respectfully to Prahláda, they blessed him, and said, "Excellent prince, may thy days be many ; irresistible be thy prowess; and power and wealth and posterity be thine." Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

CHAPTER XIX

हिरण्यकशिपुः श्रुत्वा तां कृत्यां वितथीकृताम् ।
आहूय पुत्रं पप्रच्छ प्रभावस्यास्य कारणम् ॥१॥
प्रह्लाद ! सुप्रभावोऽसि किमेतत् ते विचेष्टितम् ।
एतन्मन्त्रादिजनितमुताहो सहजं तव ॥२॥
एव पृष्टस्तदा पित्रा प्रह्लादोऽसुरबालकः ।
प्रणिपत्य पितुः पादाविदं वचनमब्रवीत् ॥३॥
न मन्त्रादिकृतं तात ! न वा नैसर्गिकं मम ।
प्रभाव एष सामान्यो यस्य यस्याच्युतो हृदि ॥४॥
अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
तस्य पापागमस्तात ! हेत्वभावान्न विद्यते ॥५॥
कर्म्मणा मनसा वाचा परपीड़ां करोति यः ।
तद्बीजजन्म फलति प्रभूतं तस्य चाशुभम् ॥६॥

When Hiranyakaśipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Prahláda," he said, "thou art possessed of marvellous powers; whence are they derived? are they the result of magic rites? or have they accompanied thee from birth?" Prahláda, thus interrogated, bowed down to his father's feet, and replied, "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature; it is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought, or speech, sows

सोऽहं न पापमिच्छामि न करोमि वदामि वा ।
चिन्तयन् सर्व्वभूतस्थमात्मन्यपि च केशवम् ॥७॥
शारीरं मानसं दुःखं दैवं भूतभवं तथा ।
सर्व्वत्र शुभचित्तस्य तस्य मे जायते कुतः ॥८॥
एवं सर्व्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्त्तव्या पण्डितैर्ज्ञात्वा सर्व्वभूतमयं हरिम् ॥९॥

the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings, as in my own soul. Whence should corporeal or mental suffering or pain, inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

इति श्रुत्वा स दैत्येन्द्रः प्रासादशिखरे स्थितः ।
क्रोधान्धकारितमुखः प्राह दैतेयकिङ्करान् ॥१०॥
दुरात्मा क्षिप्यतामस्मात् प्रासादाच्छतयोजनात् ।
गिरिपृष्ठे पतत्वस्मिन् शिलाभिन्नाङ्गसंहतिः ॥११॥
ततस्तं चिक्षिपुः सर्व्वे बालं दैतेयदानवाः ।
पपात सोऽप्यधः क्षिप्तो हृदयेनोद्वहन् हरिम् ॥१२॥
पतमानं जगद्धात्री जगद्धातरि केशवे ।
भक्तियुक्तं दधारैनमुपसंगम्य मेदिनी ॥१३॥

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to cast his son from the summit of the palace where he was sitting, and which was many Yojanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly the Daityas hurled the boy down, and he fell cherishing Hari in his heart, and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Keśava, the protector of the world.

ततो विलोक्य तं स्वस्थमविशीर्णास्थिपञ्जरम् ।
हिरण्यकशिपुः प्राह शम्बरं मायिनां वरम् ॥१४॥
नास्माभिः शक्यते हन्तुमसौ दुर्बुद्धिबालकः ।
मायां वेत्ति भवांस्तस्मान्माययैनं निषूदय ॥१५॥

Beholding him uninjured by the fall, and sound in every bone, Hiraṇyakaśipu addressed himself to Samvara, the mightiest of enchanters, and said to him, "This perverse boy is not to be destroyed by us: do you, who art potent in the arts of delusion, contrive some

सूदयाम्येष दैत्येन्द्र पश्य मायाबलं मम ।
सहस्रमात्रं मायानां यस्य कोटिशतं तथा ॥१६॥
ततः स ससृजे मायां प्रह्लादे शम्बरोऽसुरः ।
विनाशमिच्छन् दुर्बुद्धिः सर्व्वत्र समदर्शिनि ॥१७॥
समाहितमतिर्भूत्वा शम्बरेऽपि विमत्सरः ।
मैत्रेय ! सोऽपि प्रह्लादः सस्मार मधुसूदनम् ॥१८
ततो भगवता तस्य रक्षार्थं चक्रमुत्तमम् ।
आजगाम समाज्ञप्तं ज्वालामालि सुदर्शनम् ॥१९
तेन मायासहस्रं तच्छम्बरस्याशुगामिना ।
बालस्य रक्षता देहमैकैकश्येन सूदितम् ॥२०॥
संशोषकं तथा वायुं दैत्येन्द्रस्त्विदमब्रवीत् ।
शीघ्रमेष ममादेशाद् दुरात्मा नीयतां क्षयम् ॥२१॥
तथेत्युक्ता तु सोऽप्येनं विवेश पवनो लघु ।
शीतोऽतिरूक्षः शोषाय तद्देहस्यातिदुःसहः ॥२२
तेनाविष्टमथात्मानं स बुद्ध्वा दैत्यबालकः ।
हृदयेन महात्मानं दधार धरणीधरम् ॥२३॥
हृदयस्थस्ततस्तस्य तं वायुमतिभीषणम् ।
पपौ जनार्द्दनः क्रुद्धः स ययौ पवनः क्षयम् ॥२४॥

device for his destruction." Samvara replied, "I will destroy him: you shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ." Then the ignorant Asura Samvara practised subtile wiles for the extermination of the firm-minded Prahláda: but he, with a tranquil heart, and void of malice towards Samvara, directed his thoughts uninterruptedly to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarsana, was dispatched to defend the youth; and the thousand devices of the evil-destined Samvara were every one foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son: and, thus commanded, the wind immediately penetrated into his frame, cold, cutting, drying, and insufferable. Knowing that the wind had entered into his body, the Daitya boy applied his whole heart to the mighty upholder of the earth; and Janárddana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

क्षीणासु सर्व्वमायासु पवने च क्षयं गते ।
जगाम सोऽपि भवनं गुरोरेव महामतिः ॥२५॥

When the devices of Samvara were all frustrated, and the blighting

अहन्यहन्यथाचार्य्यो नीतिं राज्यफलप्रदाम् ।
ग्राहयामास तं बालं राज्ञामुशनसा कृताम्) ॥२६॥
गृहीतनीतिशास्त्रं तं विनीतञ्च यदा गुरुः ।
मेने तदैनं तत्पित्रे कथयामास शिक्षितम् ॥२७॥
गृहीतनीतिशास्त्रस्ते पुत्रो दैत्यपते ! कृतः ।
प्रह्लादस्तत्त्वतो वेत्ति भार्गवेण यदीरितम् ॥२८॥
मित्रेषु वर्त्तेत कथमरिवर्गेषु भूपतिः ।
प्रह्लाद ! त्रिषु कालेषु मध्यस्थेषु कथं चरेत् ॥२९॥
कथं मन्त्रिष्वमात्येषु बाह्येष्वभ्यन्तरेषु च ।
चारेषु चौरवर्गेषु शङ्कितेष्वितरेषु च ॥३०॥
कृत्याकृत्यविधानेषु दुर्गाटविकसाधने ।
प्रह्लाद कथ्यतां सम्यक् तथा कण्टकशोधने ॥३१॥
एताचान्यच्च सकलमधीतं भवता यथा ।
तथा मे कथ्यतां ज्ञातु तवेच्छामि मनोगतम् ॥३२॥
प्रणिपत्य पितुः पादौ तथा प्रश्रयभूषणः ।
प्रह्लादः प्राह दैत्येन्द्रं कृताञ्जलिपुटस्तथा ॥३३॥

wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed him daily in the science of polity, as essential to the administration of government, and invented by Uśanas for the benefit of kings; and when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahláda was thoroughly conversant with the rules of government as laid down by the descendant of Bhrigu. Hiraṇyakaśipu therefore summoned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himself towards friends or foes; what measures he should adopt at the three periods (of advance, retrogression, or stagnation); how he should treat his councillors, his ministers, the officers of his government and of his household, his emissaries, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engage in war; what sort of fortress he should construct; how forest and mountain tribes should be reduced; how internal grievances should be rooted out: all this, and what else he had studied, the youth was commanded by his father to explain. To this, Prahláda having bowed affectionately and reverentially to the feet of the king, touched his forehead and thus replied:

ममोपदिष्टं सकलं गुरुणा नात्र संशयः ।
गृहीतश्च मया किन्तु न सदेतन्मतं मम ॥३४॥
साम चोपप्रदानञ्च भेददण्डौ तथापरौ ।
उपायाः कथिताः सर्व्वे मित्रादीनाञ्च साधने ॥३५॥
तानेवाहं न पश्यामि मित्रादींस्तात ! मा क्रुधः ।
साध्याभावे महाबाहो ! साधनैः किं प्रयोजनम् ॥३६
सर्व्वभूतात्मके तात ! जगन्नाथे जगन्मये ।
परमात्मनि गोविन्दे मित्रामित्रकथा कुतः ॥३७॥
त्वय्यस्ति भगवान् विष्णुर्मयि चान्यत्र चास्ति सः ।
यतस्ततोऽयं मित्रं मे शत्रुश्चेति पृथक् कुतः ॥३८॥
तदेभिरलमत्यर्थं दुष्टारम्भोक्तिविस्तरैः ।
अविद्यान्तर्गतैर्यत्नः कर्त्तव्यस्तात ! शोभने ॥३९॥
विद्याबुद्धिरविद्यायामज्ञानात् तात ! जायते ।
बालोऽग्निं किं न खद्योतमसुरेश्वर ! मन्यते ॥४०॥
तत् कर्म्म यन्न बन्धाय सा विद्या या विमुक्तये ।
आयासायापरं कर्म्म विद्यान्या शिल्पनैपुणम् ॥४१॥

"It is true that I have been instructed in all these matters by my venerable preceptor, and I have learnt them, but I cannot in all approve them. It is said that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes)[1]; but I, father—be not angry—know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Vishṇu is in thee, father, in me, and in all every where else; and hence how can I speak of friend or foe, as distinct from myself? It is therefore waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge, and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the firefly to be a spark of fire? That is active duty, which is not for our bondage; that is knowledge, which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness

1 These are the four Upáyas, 'means of success,' specified in the Amara-kosha : भेदोदण्डः साम दानमित्युपायचतुष्टयं ।

तदेतदवगम्याहमसारं सारमुत्तमम् ।
निशामय महाभाग ! प्रणिपत्य ब्रवीमि ते ॥४२॥
न चिन्तयति को राज्यं को धनं नाभिवाञ्छति ।
तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः ॥४३॥
सर्व एव महाभाग ! महत्त्वं प्रति सोद्यमाः ।
तथापि पुंसां भाग्यानि नोद्यमा भूतिहेतवः ॥४४॥
जड़ानामविवेकानामसुराणामपि प्रभो ।
भोग्यभोज्यानि राज्यानि सन्त्यनीतिमतामपि ॥४५।
तस्माद् यतेत पुण्येषु य इच्छेन्महतीं श्रियम् ।
यतितव्यं समत्वे च निर्व्वाणमपि चेच्छता ॥४६॥
देवा मनुष्याः पशवः पक्षिवृक्षसरीसृपाः ।
रूपमेतदनन्तस्य विष्णोर्भिन्नमिव स्थितम् ॥४७॥
एतद्विजानता सर्व्वं जगत् स्थावरजङ्गमम् ।
द्रष्टव्यमात्मवद् विष्णुर्यतोऽयं विश्वरूपधृक् ॥४८॥
एवं ज्ञाते स भगवाननादिः परमेश्वरः ।
प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने क्लेशसंक्षयः ॥४९॥

of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable hear me, oh mighty monarch, thus prostrate before thee, proclaim. He who cares not for dominion, he who cares not for wealth, shall assuredly obtain both in a life to come. All men, illustrious prince, are toiling to be great; but the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him therefore who covets the goods of fortune be assiduous in the practice of virtue: let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles, all are but forms of one eternal Vishṇu, existing as it were detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical witn himself, as proceeding alike from Vishṇu, assuming a universal from. When this is known, the glorious god of all, who is without beginning or end, is pleased; and when he is pleased, there is an end of affliction."

एतच्छ्रुत्वा तु कोपेन समुत्थाय वरासनात् ।
हिरण्यकशिपुः पुत्रं पदा वक्षस्यताड़यत् ॥५०॥

On hearing this, Hiraṇyakaśipu started up from his throne in a fury, and spurned his son on the breast with his foot. Burning with

उवाच च स कोपेन सामर्षः प्रज्वलन्निव ।
निष्पिष्य पाणिना पाणिं हन्तुकामो जगद् यथा ॥५१
हे विप्रचित्ते ! हे राहो ! हे बलैष महार्णवे ।
नागपाशैर्दृढैर्बद्ध्वा क्षिप्यतां मा विलम्ब्यताम् ॥५२॥
अन्यथा सकलो लोकस्तथा दैतेयदानवाः ।
अनुयास्यन्ति मूढ़स्य मतमस्य दुरात्मनः ॥५३॥
बहुशो वारितोऽस्माभिरयं पापस्तथापरैः
स्तुतिं करोति दुष्टानां वध एवोपकारकः ॥५४॥
ततस्ते सत्वरा दैत्या बद्ध्वा तं नागबन्धनैः ।
भर्त्तुराज्ञां पुरस्कृत्य चिक्षिपुः सलिलालये ॥५५
ततश्चचाल चलता प्रह्लादेन महार्णवः ।
उद्वेलोऽभूत् परं क्षोभमुपेत्य च समन्ततः ॥५६
भूर्लोकमखिलं दृष्ट्वा प्लाव्यमानं महाम्भसा ।
हिरण्यकशिपुर्दैत्यानिदमाह महामते ॥५७॥
दैतेयाः सकलैः शैलैरत्रैव वरुणालये ।
निश्छिद्रैः सर्वशः सर्वैश्चीयतामेष दुर्म्मतिः ॥५८॥

rage, he wrung his hands, and exclaimed, "Ho Viprachitti! ho Ráhu ho Bali[2]! bind him with strong bands,[3] and cast him into the ocean, or all the regions, the Daityas and Dánavas, will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the just retribution of the disobedient." The Daityas accordingly bound the prince with strong bands, as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth. This when Hiranyakaśipu observed, he commanded the Daityas to hurl rocks into the sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential

2 Celebrated Daityas. Viprachitti is one of the chief Dánavas, or sons of Danu, and appointed king over them by Brahmá. Ráhu was the son of Simhiká, more known as the dragon's head, or ascending node, being a chief agent in eclipses. Bali was sovereign of the three worlds in the time of the dwarf incarnation, and afterwards monarch of Pátála.

3 With Nagapáśas, 'snake-nooses;' tortuous and twining round the limbs like serpents.

नाग्निर्दहति नैवायं शस्त्रैश्छिन्नो न चोरगैः ।
क्षयं नीतो न वातेन न विषेण न कृत्यया ॥५९॥
न मायाभिर्न चैवोच्चात् पातितो न च दिग्गजैः ।
बालोऽतिदुष्टचित्तोऽयं नानेनार्थोऽस्ति जीवता ॥६०
तदेष तोयधावत्र समाक्रान्तो महीधरैः ।
तिष्ठत्वब्दसहस्रान्तं प्राणान् हास्यति दुर्म्मतिः ॥६१
ततो दैत्या दानवाश्च पर्व्वतैस्तं महोदधौ ।
आक्रम्य चयनं चक्रुर्योजनानि सहस्रशः ॥६२॥
स चितः पर्व्वतैरन्तः समुद्रस्य महामतिः ।
तुष्टावाह्निकवेलायामेकाग्रमतिरच्युतम् ॥६३॥
नमस्ते पुण्डरीकाक्ष ! नमस्ते पुरुषोत्तम ।
नमस्ते सर्व्वलोकात्मन् ! नमस्ते तिग्मचक्रिणे ॥६४॥
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविन्दाय नमो नमः ॥६५॥
ब्रह्मत्वे सृजते विश्वं स्थितौ पालयते पुनः ।
रुद्ररूपाय कल्पान्ते नमस्तुभ्यं त्रिमूर्त्तये ॥६६॥
देवा यक्षासुराः सिद्धा नागा गन्धर्व्वकिन्नराः ।
पिशाचा राक्षसाश्चैव मनुष्याः पशवस्तथा ॥६७॥
पक्षिणः स्थावराश्चैव पिपीलिकाः सरीसृपाः ।
भूमिरापो नभो वायुः शब्दः स्पर्शस्तथा रसः ॥६८॥

gale could not blast, nor poison nor magic spirits nor incantations destroy; who fell from the loftiest heights unhurt; who foiled the elephants of the spheres: a son of depraved heart, whose life was a perpetual curse. "Here," he cried, "since he cannot die, here let him live for thousands of years at the bottom of the ocean, overwhelmed by mountains. Accordingly the Daityas and Dánavas hurled upon Prahláda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles: but he, still with mind undisturbed, thus offered daily praise to Vishṇu, lying at the bottom of the sea, under the mountain heap. "Glory to thee, god of the lotus eye: glory to thee, most excellent of spiritual things: glory to thee, soul of all worlds: glory to thee, wielder of the sharp discus: glory to the best of Brahmans; to the friend of Brahmans and of kine; to Krishṇa, the preserver of the world: to Govinda be glory. To him who, as Brahmá, creates the universe; who in its existence is its preserver; be praise. To thee, who at the end of the Kalpa takest the form of Rudra; to thee, who art triform; be adoration. Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of

रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणाः ।
एतेषां परमार्थश्च सर्व्वमेतत् त्वमच्युत ॥६९॥
विद्याविद्ये भवान् सत्यमसत्यं त्वं विषामृते ।
प्रवृत्तश्च निवृत्तश्च कर्म्म वेदोदितं भवान् ॥७०॥
समस्तकर्म्मभोक्ता च कर्म्मोपकरणानि च ।
त्वमेव विष्णो ! सर्व्वाणि सर्व्वकर्म्मफलञ्च यत् ॥७१॥
मय्यन्यत्र तथाशेषभूतेषु भुवनेषु च ।
तवैव व्याप्तिरैश्वर्य्यगुणसंसूचिका प्रभो ॥७२॥
त्वां योगिनश्चिन्तयन्ति त्वां यजन्ति च यज्विनः ।
हव्यकव्यभुगेकस्त्वं पितृदेवस्वरूपधृक् ॥७३॥
रूपं महत् ते स्थितमत्र विश्वं ततश्च सूक्ष्मं जगदेतदीश ।
रूपाणि सर्व्वाणि च भूतभेदा स्तेष्वन्तरात्माख्यमतीव सूक्ष्मम् ॥७४॥
तस्माच्च सूक्ष्मादिविशेषणाना मगोचरे यत् परमात्मरूपम् ।
किमप्यचिन्त्यं तव रूपमस्ति तस्मै नमस्ते पुरुषोत्तमाय ॥७५॥

heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities of nature: thou art all these, and the chief object of them all. Thou art knowledge and ignorance, truth and falsehoood, poison and ambrosia. Thou art the performance and discontinuance of acts[4]: thou art the acts which the Vedas enjoin: thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishṇu, who art the soul of all, art the fruit of all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee. Thou alone, identical with the gods and the fathers of mankind, receivest burnt-offerings and oblations.[5] The universe is thy intellectual form;[6] whence proceeded thy subtile form, this world: thence art thou all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory

4 Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.

5 Havya and Kavya, oblations of ghee or oiled butter: the former presented to the gods, the latter to the Pitṛs.

6 Mahat, the first product of nature, intellect.

सर्व्वभूतेषु सर्व्वात्मन् ! या शक्तिरपरा तव ।
गुणाश्रया नमस्तस्यै शाश्वतायै सुरेश्वर ॥७६॥
यातीतगोचरा वाचां मनसाञ्चाविशेषणा ।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम् ॥७७॥
ॐ नमो वासुदेवाय तस्मै भगवते सदा ।
व्यतिरिक्तं न यस्यास्ति व्यतिरिक्तोऽखिलस्य यः ॥७८
नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने ।
नामरूपं न यस्यैको योऽस्तित्वेनोपलभ्यते ॥७९॥
यस्यावताररूपाणि समर्च्चन्ति दिवौकसः ।
अपश्यन्तः परं रूपं नमस्तस्मै महात्मने ॥८०॥
योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम् ।
त सर्व्वसाक्षिणं विष्णु नमस्ये परमेश्वरम् ॥८१॥
नमोऽस्तु विष्णवे तस्मै यस्याभिन्नमिदं जगत् ।
ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः ॥८२॥
यत्रोतमेतत् प्रोतञ्च विश्वमक्षरमव्ययम् ।
आधारभूतः सर्व्वस्य स प्रसीदतु मे हरिः ॥८३॥
नमोऽस्तु विष्णवे तस्मै नमस्तस्मै पुनः पुनः ।
यत्र सर्व्वं यतः सर्व्वं यः सर्व्वं सर्व्वसंश्रयः ॥८४॥

be to thee, Purushottama; and glory to that imperishable form which, soul of all, is another manifestation[7] of thy might, the asylum of all qualities, existing in all creatures. I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise. Om! salutation to Vásudeva: to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all. Glory be to the great spirit again and again: to him who is without name or shape; who sole is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore; for they behold not his inscrutable nature. I glorify the supreme deity Vishṇu, the universal witness, who seated internally, beholds the good and ill of all. Glory to that Vishṇu from whom this world is not distinct. May he, ever to be meditated upon as the beginning of the universe, have compassion upon me: may he, the supporter of all, in whom

7 The preceding passage was addressed to the Purusha, or spiritual nature, of the supreme being : this is addressed to his material essence, his other energy, अपराशक्तिः । that is, to Pradhána.

सर्व्वगत्वादनन्तस्य स एवाहमवस्थितः ।
मत्तः सर्व्वमहं सर्वं मयि सर्वं सनातने ॥८५॥
अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः ।
ब्रह्मसंज्ञोऽहमेवाग्रे तथान्ते च परः पुमान् ॥८६॥

every thing is warped and woven[8], uhdecaying, imperishable, have compassion upon me. Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are: to him whom I also am; for he is every where; and through whom all things are from me. I am all things: all things are in me, who am everlasting. I am undecayable, ever enduring, the receptacle of the spirit of the supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

CHAPTER XX

एवं सञ्चिन्तयन् विष्णुमभेदेनात्मनो द्विज ।
तन्मयत्वमवाप्याग्रच मेने चात्मानमच्युतम् ॥१॥
विसस्मार तथात्मानं नान्यत् किञ्चिदजानत ।
अहमेवाव्ययोऽनन्तः परमात्मेत्यचिन्तयत् ॥२॥
तस्य तद्भावनायोगात् क्षीणपापस्य वै क्रमात् ।
शुद्धेऽन्तःकरणे विष्णुस्तस्थौ ज्ञानमयेऽच्युतः ॥३॥
योगप्रभावात् प्रह्लादे जाते विष्णुमयेऽसुरे ।
चलत्युरगबन्धैस्तैर्म्मैत्रेय त्रटितं क्षणात् ॥४॥
भ्रान्तग्राहगणः सोर्म्मिर्ययौ क्षोभं महार्णवः ।
चचाल च मही सर्वा सशैलवनकानना ॥५॥

Thus meditating upon Vishṇu, as identical with his own spirit, Prahláda became as one with him, and finally regarded himself as the divinity: he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable Vishṇu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahláda had become one with Vishṇu, the bonds with which he was bound burst instantly asunder; the ocean was violently uplifted; and the monsters of the deep were alarmed; earth with all her forests and mountains trembled; and the

8 Or rather, 'woven as the warp and woof;' यत्नोतं प्रोतं विश्वं—उत meaning 'woven by the long threads,' and प्रोत 'by the cross threads.'

स च तं शैलसम्पातं दैत्यैर्न्यस्तमथोपरि ।
प्रक्षिप्य तस्मात् सलिलान्निश्चक्राम महामतिः ॥६
दृष्ट्वा च स जगद् भूयो गगनाद्युपलक्षणम् ।
प्रह्लादोऽस्मीति सस्मार पुनरात्मानमात्मना ॥७॥
तुष्टाव च पुनर्धीमाननादिं पुरुषोत्तमम् ।
एकाग्रमतिरव्यग्रो यतवाक्कायमानसः ॥८॥
ॐ नमः परमार्थार्थ स्थूलसूक्ष्मक्षराक्षर ।
व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन ॥९॥
गुणाञ्जन गुणाधार निर्गुणात्मन् गुणस्थिर ।
मूर्त्तामूर्त्त महामूर्त्ते सूक्ष्ममूर्त्ते स्फुटास्फुट ॥१०॥
करालसौम्यरूपात्मन् विद्याविद्यालयाच्युत ।
सदसद्रूप सद्भाव सदसद्भावभावन ॥११॥
नित्यानित्यप्रपञ्चात्मन् निष्प्रपञ्चामलाश्रित ।
एकानेक नमस्तुभ्यं वासुदेवादिकारण ॥१२॥
यः स्थूलसूक्ष्मः प्रकटः प्रकाशो
यः सर्व्वभूतो न च सर्व्वभूतः ।
विश्वं यतश्चैतदविश्वहेतो-
र्नमोऽस्तु तस्मै पुरुषोत्तमाय ॥१३॥

prince, putting aside the rocks which the demons had piled upon him, came forth from out the main. When he beheld the outer world again, and contemplated earth and heaven, he remembered who he was, and recognised himself to be Prahláda; and again he hymned Purushottáma, who is without beginning or end; his mind being steadily and undeviatingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under control. "Om! glory to the end of all: to thee, lord, who art subtile and substantial; mutable and immutable; perceptible and imperceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in thee; morphous and amorphous; minute and vast; visible and invisible; hideousness and beauty; ignorance and wisdom; cause and effect; existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements; asylum of undeveloped rudiments. Oh thou who art both one and many, Vásudeva, first cause of all; glory be unto thee. Oh thou who art large and small, manifest and hidden; who art all beings, and art not all beings; and from whom, althougn distinct from universal cause, the universe proceeds: to thee, Purushottama, be all glory."

तस्य तच्चेतसो देवः स्तुतिमित्थं प्रकुर्वतः ।
आविर्बभूव भगवान् पीताम्बरधरो हरिः ॥१४॥
ससम्भ्रमस्तमालोक्य समुत्थायाकुलाक्षरम् ।
नमोऽस्तु विष्णवेत्येतद व्याजहारासकृद् द्विज ॥१५॥
देव प्रपन्नार्त्तिहर प्रसादं कुरु केशव ।
अवलोकनदानेन भूयो मां पावयाच्युत ॥१६॥
कुर्व्वतस्ते प्रसन्नोऽहं भक्तिमव्यभिचारिणीम् ।
यथाभिलषितो मत्तः प्रह्लाद व्रियतां वरः ॥१७॥
नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहम् ।
तेषु तेष्वच्युता भक्तिरच्युतास्तु सदा त्वयि ॥१८॥
या प्रीतिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे हृदयान्माऽपसर्पतु ॥१९॥
मयि भक्तिस्तवास्त्येव भूयोऽप्येवं भविष्यति ।
वरस्तु मत्तः प्रह्लाद व्रियतां यस्तवेप्सितः ॥२०॥
मयि द्वेषानुबन्धोऽभूत् संस्तूतावुद्यते तव ।
मत्पितुस्तत्कृतं पापं देव तस्य प्रणश्यतु ॥२१॥
शस्त्राणि पातितान्यङ्गे क्षिप्तो यच्चाग्निसंहतौ ।
दंशितश्चोरगैर्द्दत्तं यद्विषं मम भोजने ॥२२॥

Whilst with mind intent on Vishṇu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech Prahláda pronounced repeated salutations to Vishṇu, and said, "Oh thou who removest all worldly grief, Keśava, be propitious unto me; again sanctify me, Achyuta, by thy sight." The deity replied, "I am pleased with the faithful attachment thou hast shown to me: demand from me, Prahláda, whatever thou desirest." Prahláda replied, "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay; may passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee." Bhagaván answered, "Thou hast already devotion unto me, and ever shalt have it: now choose some boon, whatever is in thy wish." Prahláda then said, "I have been hated, for that I assiduously proclaimed thy praise: do thou, oh lord, pardon in my father this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and

बद्ध्वा समुद्रे यत् क्षिप्तो यच्चितोऽस्मि शिलोच्चयैः ।
अन्यानि चाप्यसाधूनि यानि यानि कृतानि मे ॥२३॥
त्वयि भक्तिमतो द्वेषादघं तत्सम्भवञ्च यत् ।
त्वत्प्रसादात् प्रभो सद्यस्तेन मुच्येत मे पिता ॥२४
प्रह्लाद सर्व्वमेतत् ते मत्प्रसादाद् भविष्यति ।
अन्यञ्च ते वरं दद्मि व्रियतामसुरात्मज ॥२५॥
कृतकृत्योऽस्मि भगवन् वरेणानेन यत् त्वयि ।
भवित्री त्वत्प्रसादेन भक्तिरव्यभिचारिणी ॥२६॥
धर्म्मार्थकामैः किं तस्य मुक्तिस्तस्य करे स्थिता ।
समस्तजगतां मूले यस्य भक्तिः स्थिरा त्वयि ॥२७॥
यथा ते निश्चलं चेतो मयि भक्तिसमन्वितम् ।
तथा त्वं मत्प्रसादेन निर्व्वाणं परमाप्स्यसि ॥२८॥
इत्युक्तान्तर्द्दधे विष्णुस्तस्य मैत्रेय ! पश्यतः ।
स चापि पुनरागम्य ववन्दे चरणौ पितुः ॥२९॥
तं पिता मूर्द्ध्न्युपाघ्राय परिष्वज्य च पीडितम् ।
जीवसीत्याह वत्सेति बाष्पार्द्रनयनो द्विज ॥३०॥

heavy rocks have been heaped upon me: but all this, and whatever ill beside has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed: and do thou therefore free my father from this iniquity." To this application Vishṇu replied, "All this shall be unto thee, through my favour: but I give thee another boon: demand it, son of the Asura." Prahláda answered and said, "All my desires, oh lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love, are as nothing; for even liberation is in his reach whose faith is firm in thee, root of the universal world." Vishṇu said, "Since thy heart is filled immovably with trust in me, thou shalt, through my blessing, attain freedom from existence." Thus saying, Vishṇu vanished from his sight; and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead[1], and embraced him, and shed tears, and said, "Dost thou live, my son?" And the great Asura repented of his former cruelty, and treated him with kindness: and Prahláda, fulfilling

1 Literally, 'having smelt his forehead.' I have elsewhere had had occasion to observe this practice: Hindu Theatre, II. 45.

प्रीतिमांश्चाभवत् तस्मिन्ननुतापी महासुरः ।
गुरुपित्रोश्चकारैवं शुश्रूषां सोऽपि धर्म्मवित् ॥३१॥
पितर्य्युपरतिं नीते नरसिंहस्वरूपिणा ।
विष्णुना सोऽपि दैत्यानां मैत्रेयाभूत् पतिस्ततः ॥३२॥
ततो राज्यद्युतिं प्राप्य कर्म्मशुद्धिकरीं द्विज ।
पुत्रपौत्रांश्च सुबहूनवाप्यैश्वर्य्यमेव च ॥३३॥
क्षीणाधिकारः स यदा पुण्यपापविवर्जितः ।
तदासौ भगवद्ध्यानात् परं निर्व्वाणमाप्तवान् ॥३४॥

his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishṇu in the form of the man-lion[2], Prahláda became the sovereign of the Daityas; and possessing the splendours of royalty consequent upon his piety, exercised extensive sway, and was blessed with a numerous progeny. At the expiration of an authority which was the reward of his meritorious acts, he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

एवम्प्रभावो दैत्योऽसौ मैत्रेयासीन्महामतिः ।
प्रह्लादो भगवद्भक्तो यं त्वं मामनुपृच्छसि ॥३५॥
यस्त्वेतच्चरितं तस्य प्रह्लादस्य महात्मनः ।
शृणोति तस्य पापानि सद्यो गच्छन्ति संक्षयम् ॥३६॥
अहोरात्रकृतं पापं प्रह्लादचरितं नरः ।
शृण्वन् पठंश्च मैत्रेय व्यपोहति न संशयः ॥३७॥

Such, Maitreya, was the Daitya Prahláda, the wise and faithful worshipper of Vishṇu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahláda is immediately cleansed from his sins: the iniquities that he commits, by night or by day, shall be expiated by once hearing, or once reading,

2 Here is another instance of that brief reference to popular and prior legends, which is frequent in this Puráṇa. The man-lion Avatára is referred to in several of the Puráṇas, but I have met with the story in detail only in the Bhágavata. It is there said that Hiraṇyakaśipu asks his son, why, if Vishṇu is every where, he is not visible in a pillar in the hall, where they are assembled. He then rises, and strikes the column with his fist; on which Vishṇu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiraṇyakaśipu's being torn to pieces. Even this account, therefore, is not in all particulars the same as the popular version of the story.

पौर्णमास्याममावस्यामष्टम्यामथवा पठन् ।
द्वादश्यां वा तदाप्नोति गोप्रदानफलं द्विज ॥३८॥
प्रह्लादं सकलापत्सु यथा रक्षितवान् हरिः ।
तथा रक्षति यस्तस्य शृणोति चरितं सदा ॥३९॥

the history of Prahláda. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation[3], shall yield fruit equal to the donation of a cow[4]. As Vishṇu protected Prahláda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale[5].

CHAPTER XXI

संह्लादपुत्र आयुष्मान् शिविर्वाष्कल एव च ।
विरोचनस्तु प्राह्लादिर्बलिर्जज्ञे विरोचनात् ॥१

The sons of Sanhráda. the son of Hiranyakaśipu, were Āyaushmán, Śivi, and Váshkala[1]. Prahláda had a son named Virochana; whose son was Bali, who had a hundred sons, of whom Báṇa was the eldest[2].

बलेः पुत्रशतन्त्वासीद् बाणज्येष्ठं महामुने !
हिरण्याक्षसुताश्चासन् सर्व्वे एव महाबलाः ॥२॥

3 The days of full and new moon are sacred with all sects of Hindus : the eighth and twelfth days of the lunar half month were considered holy by the Vaishṇavas, as appears from the text. The eighth maintains its character in a great degree from the eighth of Bhádra being the birthday of Krishṇa ; but the eleventh, in more recent Vaishṇava works, as the Brahma Vaivartta P., has taken the place of the twelfth, and is even more sacred than the eighth.

4 Or any solemn gift ; that of a cow is held particularly sacred ; but it implies accompaniments of a more costly character, ornaments and gold.

5 The legend of Prahláda is inserted in detail in the Bhágavata and Náradíya Puráṇas, and in the Uttara Khaṇḍa of the Padma : it is adverted to more briefly in the Váyu, Linga, Kūrma, &c., in the Moksha Dharma of the Mahábhárata, and in the Hari Vamsa.

1 The Padma P. makes these the sons of Prahláda. The Bhágavata says there were five sons, but does not give the names. It also inserts the sons of Hláda, making them the celebrated demons Ilwala and Vátápi. The Váyu refers to Hláda, other Daityas, famous in Pauráṇic legend, making his son, Nisunda ; and his sons, Sunda and Upasunda ; the former the father of Marícha and Táraká ; the latter, of Mūka.

2 The Padma P. and Váyu name several of these, but they are not of any note : the latter gives the names of two daughters, who are more celebrated, Putaṇa and Śakuni.

उत्कुरः शकुनिश्चैव भूतसन्तापनस्तथा ।
महानाभो महाबाहुः कालनाभस्तथापरः ॥३॥

Hiraṇyáksha also had many sons, all of whom were Daityas of great prowess; Jharjhara, Śakuni, Bhūtasantápana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti[3].

अभवन् दनुपुत्राश्च द्विमूर्द्धा शङ्करस्तथा ।
अयोमुखः शङ्कुशिराः कपिलः शम्बरस्तथा ॥४॥
एकचक्रो महाबाहुस्तारकश्च महाबलः ।
स्वर्भानुर्वृषपर्व्वा च पुलोमा च महाबलः ॥५॥
एते दनोः सुताः ख्याता विप्रचित्तिश्च वीर्य्यवान् ।

The children of Kaśyapa by Danu were Dvimūrddhá, Śankara, Ayomukha, Śankuśiras, Kapila, Samvara, Ekachakra, and another mighty Táraka, Swarbhánu, Vrishaparvan, Puloman, and the powerful Viprachitti ; these were the renowned Dánavas, or sons of Danu[4].

स्वर्भानोस्तु प्रभा कन्या शर्म्मिष्ठा वार्षपर्व्वणी ॥६
उपदानवी-हयशिराः प्रख्याता वरकन्यकाः ।

Swarbhánu had a daughter named Prabhá[5]; and Śarmishíthá[6] was the daughter of Vrishaparvan, as were Upadánaví and Hayaśirá[7].

वैश्वानरसुते चोभे पुलोमा कालका तथा ॥७॥

Vaiswánara[8] had two daughters, Pulomá and Káliká, who were both

3 The descendents of Hiraṇynksha are said, in the Padma P., to have extended to seventy-seven crores. or seven hundred and seventy millions. Some copies, for Taraka, read Kálanábha.

4 The Padma and Váyu P. furnish a much longer list of names, but those of most note are the same as in the text, with which also the Bhágavata for the most part agrees.

5 The Bhágavata makes Prabhá the wife of Namuchi : according to the Váyu, she is the mother of Nahusha.

6 Married to Yayáti, as will be related.

7 The text might be understood to imply that the latter two were the daughters of Vaiswánara : and the Bhágavata has, "The four lovely daughters of Vaiswánara were Upadánaví, Hayaśiras, Pulomá, and Káláká." The Padma substitutes Vajrá and Sundarí for the two former names. The Váyu specifies only Pulomá and Káliká as the daughters of Vaiswánara, as does our text. Upadánavi, according to the Bhágavata, is the wife of Hiraṇyáksha : and Hyaśiras, of Kratu.

8 Though not specified by the text as one of the Dánavas, he is included in the catalogue of the Váyu, and the commentator on the Bhágavata calls him a son of Danu.

उभे सुते महाभागे मरीचेस्तु परिग्रहः ।
ताभ्यां पुत्रसहस्राणि षष्टिर्दानवसत्तमाः ॥८॥
पौलोमा कालकेयाश्च मारीचतनयाः स्मृताः ।

married to Kaśyapa, and bore him sixty thousand distinguished Dánavas, called Paulomas and Kálakanjas[9], who were powerful, ferocious, and cruel.

ततोऽपरे महावीर्य्या दारुणास्त्वतिनिर्घृणाः ॥९॥
सिंहिकायामथोत्पन्ना विप्रचित्तेः सुतास्तथा ।
व्यंशः शल्यश्च बलवान् नभश्चैव महाबलः ॥१०॥
वातापिर्नमुचिश्चैव इल्वलः खसृमस्तथा ।
अञ्जको नरकश्चैव कालनाभस्तथैव च ॥ ११
स्वर्भानुश्च महावीर्य्यश्चक्रयोधी महाबलः ।
एते ते दानवाः श्रेष्ठा दनुवंशविवर्द्धनाः ॥१२॥
एतेषां पुत्रपौत्राश्च शतशोऽथ सहस्रशः ।

The sons of Viprachitti by Sinhiká (the sister of Hiraṇyakaśipu) were Vyanśa, Śalya the strong, Nabha the powerful, Vátápi, Namuchi, Ilwala, Khasrima, Anjaka, Naraka, and Kálanábha, the valiant Swarbhánu, and the mighty Vaktrayodhí[10]. These were the most eminent Dánavas[11], through whom the race of Danu was multiplied by hundreds and thousands through succeeding generations.

प्रह्लादस्य तु दैत्यस्य निवातकवचाः कुले ॥१३॥

In the family of the Daitya, Prahláda, the Niváta Kavachas were born, whose spirits were purified by rigid austerity[12].

9 The word is also read Kūlakas and Kálakeyas: the Mahabhárata, I. 643, has Kálakanjas.

10 The text omits the two most celebrated of the Sainhikeyas, or sons of Sinhiká, Ráhu (see ch. IX, note 8.) and Ketu, who are specified both in the Bhágavata and the Váyu; the former as the eldest son. Of the other sons it is said by the Váyu that they were all killed by Paraśuráma.

11 Two names of note, found in the Váyu, are omitted by the Vishṇu; that of Puloman, the father of Śachi, the wife of Indra, and mother of Jayanta; and Maya, the father of Vajrakámá and Mahodarí.

12 The Bhágavata says the Paulomas were killed by Arjuna, who therefore, the commentator observes, were the same as the Niváta Kavachas: but the Mahábhárata describes the destruction of the Niváta Kavachas and of the Paulomas and Kálakeyas as the successive exploits of Arjuna, Vana P. 8. I. 633. The story is narrated in detail only in the Mahábhárata, which is consequently prior to all the Purāṇas in which the allusion occurs. According to that work, the Niváta Kavachas were Dánavas, to the number of thirty millions, residing in the

समुत्पन्नाः सुमहता तपसा भावितात्मनः ।
षट् सुताः सुमहासत्त्वास्ताम्रायाः परिकीर्त्तिताः ॥१४॥
शुकी श्येनी च भासी च सुग्रीवी शुचिगृध्रिका ।
शुकी शुकानजनयदुलूकी प्रत्युलूककान् ॥१५॥
श्येनी श्येनांस्तथा भासी भासान् गृध्रांश्च गृध्रयपि ।
शुच्यौदकान् पक्षिगणान् सुग्रीवी तु व्यजायत ।।१६
अश्वानुष्ट्रान् गर्द्दभांश्च ताम्रावंशः प्रकीर्त्तितः ।

Támrá (the wife of Kaśyapa) had six illustrious daughters, named Śukí, Śyení, Bhásí, Sugrívi, Śuchi, and Gridhṛká. Śukí gave birth to parrots, owls, and crows[13]; Śyení to hawks ; Bhásí to kites ; Gṛdhrká to vultures ; Śuchi to water-fowl ; Sugrívi to horses, camels, and asses, Such were the progeny of Támrá.

विनतायास्तु पुत्रौ द्वौ विख्यातौ गरुडारुणौ ॥१७॥
सुपर्णः पततां श्रेष्ठो दारुणः पन्नगाशनः ।

Vinatá bore to Kaśyapa two celebrated sons, Garūda and Aruṇa : the former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race[14].

सुरसायां सहस्रन्तु सर्पाणाममितौजसाम् ॥१८॥
अनेकशिरसां ब्रह्मन् खेचराणां महात्मनाम् ।

The children of Surasá were a thousand mighty many-headed serpents, traversing the sky[15].

depths of the sea ; and the Paulomas and Kálakanjas were the children of two Daitya dames, Pulomá and Kálaká, inhabiting Hiranyapura, the golden city, floating in the air.

13 All the copies read शुकी शुकानजनयदुलूकी प्रत्युलूककान् । which should be, 'Śūkí bore parrots ; and Ulūkí, the several sorts of owls :' but Ulūkí is nowhere named as one of the daughters of Támrá ; and the reading may be, उलूकप्रत्युलूककान् । 'Owls and birds opposed to owls, i. e. crows. The authorities generally concur with our text ; but the Váyu has a somewhat different account ; or, Śukí, married to Garuḍa, the mother of parrots : Śyení, married to Aruṇa, mother of Sampáti and Jatáyu : Bhásí, the mother of jays, owls, crows, peacocks, pigeons, and fowls : Kraunchi, the parent of curlews, herons, cranes : and Dhṛtaráshtrí, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuḍa.

14 Most of the Puráṇas agree in this account ; but the Bhágavata makes Vinatá the wife of Tárksha, and in this place substitutes Saramá, the mother of wild animals. The Váyu adds the metres of the Vedas as the daughters of Vinatá ; and the Padma gives her one daughter Saudáminí.

15 The dragons of modern fable. Anáyush or Danáyush is sub-

काद्रवेयास्तु बलिनः सहस्रममितौजसः ॥१९॥
सुपर्णवशगा ब्रह्मन् जज्ञिरे नैकमस्तकाः ।
तेषां प्रधानभूतास्तु शेषवासुकितक्षकाः ॥२०॥
शङ्खः श्वेतो महापद्मः कम्बलाश्वतरौ तथा ।
एलापत्रस्तथा नागः कर्कोटक-धनञ्जयौ ॥२१॥

The progeny of Kadru were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa; the chief amongst whom were Śesha, Vásuki, Takshaka, Śankha, Śweta, Mahápadma, Kambala, Asvatara, Elápatra, Nága, Karkkota, Dhananjaya, and many other fierce and venomous serpents[16].

एते चान्ये च बहवो दन्दशूका विषोल्वणाः ।
गणं क्रोधवशं विद्धि तस्याः सर्व्वे च दंष्ट्रिणः ॥२२
स्थलजाः पक्षिणोऽब्जाश्च दारुणाः पिशिताशनाः ।
क्रोधा तु जनयामास पिशाचांश्च महाबलान् ॥२३॥

The family of Krodhavaśá were all sharp-toothed monsters[17], whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.

गास्तु वै जनयामास सुरभिर्म्महिषांस्तथा ।
इरा वृक्ष-लता-वल्लीस्तृणजातीश्च सर्व्वशः ।

Surabhi[18] was the mother of cows and buffaloes[19]: Irá, of trees and

stituted for Surasá in the Váyu, and in one of the accounts of the Padma. The Bhágavata says Rákshasas were her offspring. The Matsya has both Surasá and Anáyush, making the former the parent of all quadrupeds, except cows ; the latter, the mother of diseases.

16 The Váyu names forty : the most noted amongst whom, in addition to those of the text, are Airávata, Dhṛtaráshtra, Mahánila Baláhaka, Anjana, Pushpadanshṭra, Durmukha, Kálíya, Puṇḍarika, Kapila, Náhusha, and Maṇi.

17 By Danshṭriṇa (दंष्ट्रिणः) some understand serpents, some Rákshasas ; but by the context carnivorous animals, birds, and fishes seem intended. The Váyu makes Krodhavaśá the mother of twelve daughters, Mṛgí and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhūtas and Piśáchas, or goblins, sprang.

18 One copy only inserts a half stanza here ; "Krodhá was the mother of the Piśáchas ;" which is an interpolation apparently from the Matsya or Hari Vaṃsa. The Padma P., second legend, makes Krodhá the mother of the Bhūtas ; and Piśáchá, of the Piśáchás.

19 The Bhágavata says, of animals with cloven hoofs. The Váyu has, of the eleven Rudras, of the bull of Śiva, and of two daughters,

खसा तु यक्षरक्षांसि मुनिरप्सरसस्तथा ॥२४॥
अरिष्टा तु महासत्त्वान् गन्धर्व्वान् समजीजनत् ।

creeping plants and shrubs, and every kind of grass: Khaśa, of the Rákshasas and Yakshas[20]: Muni, of the Apsarasas[21]: and Arishṭá, of the illustrious Gandharbas.

एते कश्यपदायादाः कीर्त्तिताः स्थाणु-जङ्गमाः ॥२५॥
तेषां पुत्राश्च पौत्राश्च शतशोऽथ सहस्रशः ।
एष मन्वन्तरे सर्गो ब्रह्मन् स्वारोचिषे स्मृतः ॥२६॥
वैवस्वते च महति वारुणे वितते क्रतौ ।
जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते ॥२७॥
पूर्व्वं यत्र तु सप्तर्षीनुत्पन्नान् सप्त मानसान् ।
पुत्रत्वे कल्पयामास स्वयमेव पितामहः ॥२८॥
गन्धर्व्वभोगिदेवानां दानवानाञ्च सत्तम !

These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations[22]. This creation, oh Brahman, took place in the second or Śvarochisha Manvantara. In the present or Vaivasvata Manvantara, Brahmá being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred; for he begot, as his sons, the seven Ṛshis, who were formerly mind-engendered ; and was himself the grandsire of the Gandharbas, serpents, Dánavas, and gods[23].

Rohiṇí and Gandharbı ; from the former of whom descended horned cattle ; and from the latter, horses.

20 According to the Váyu, Khasá had two sons, Yaksha and Rákshas, severally the progenitors of those beings.

21 The Padma, second series, makes Vách the mother of both Apsarasas and Gandharbas : the Váyu has long lists of the names of both classes, as well as of Vidyádharas and Kinnaras. The Apsarasas are distinguished as of two kinds, Laukika, 'worldly,' of whom thirty-four are specified ; and Daivika, or 'divine.' ten in number : the latter furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menaká, Sahajanyá, Ghṛtáchí, Pramlochá, Visváchi, and Pūrvachitti. Urvaśí is of a different order to both, being the daughter of Náráyaṇa. Rambhá, Tillotamá, Misrakeśi, are included amongst the Laukika nymphs. There are also fourteen Gaṇas, or troops, of Apsarasas, bearing peculiar designations, as Āhūtas, Sobhayantís, Vagavatís, &c.

22 The Kūrma, Matsya, Bráhma, Linga. Agni, Padma, and Váyu Puráṇas agree generally with our text in the description of Kaśyapa's wives and progeny. The Váyu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Padma and Matsya and the Hari Vaṃsa repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.

23 We have a considerable variation here in the commentary, and

दितिर्व्विनष्टपुत्रा वै तोषयामास कश्यपम् ॥२९॥
तया चाराधितः सम्यक् कश्यपस्तपतां वरः ।
वरेण च्छन्दयामास सा च वव्रे ततो वरम् ॥३०॥
पुत्रमिन्द्रवधार्थाय समर्थममितौजसम् ।
स च तस्मै वरं प्रादाद् भार्य्यायै मुनिसत्तम ॥३१॥
दत्त्वा च वरमत्युग्रं कश्यपस्तामुवाच ह ।
शक्रं पुत्रो निहन्ता ते यदि गर्भं शरच्छतम् ॥३२॥

Diti, having lost her children, propitiated Kaśyapa; and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition: "You shall bear a son," he

it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmá, the grandsire of the Gandharbas, &c., appointed the seven Ṛshis, who were born in a former Manvantara, to be his sons, or to be the intermediate agents in creation: he created no other beings himself, being engrossed by the sacrificial ceremony:' पूर्व्वमन्वन्तरोत्पन्नान् सप्तर्षीन् देवदानवगन्धर्व्वादीनां पितामहो ब्रह्मा पुत्रत्वे प्रजासर्गाधिकारे कल्पयामास न त्वन्यान् ससर्ज्ज स्वयं तद्यज्ञव्यापृतत्वात् । Instead of "putratwe," 'in the state of sons,' the reading is sometimes "pitratwe," in the character of fathers;' that is, to all other beings. Thus the gods and the rest, who in a former Manvantara originated from Kaśyapa, were created in the present period as the offspring of the seven Ṛshis. The other explanation agrees with the preceding in ascribing the birth of all creatures to the intermediate agency of the seven Ṛshis, but calls them the actual sons of Brahmá, begotten at the sacrifice of Varuṇa, in the sacrificial fire: एवं कथा क्रतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने रेतसि अग्नौ हुते जाताः सप्तर्षयः पुत्रत्वे कल्पिता इति । The authority for the story is not given, beyond its being in other Puráṇas, पुराणान्तरेषु । it has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows: thus; "In the war of the Gandharbas, serpents, gods, and demons, Diti having lost her children," &c.; the word 'virodha' being understood, it is said, विरोध इति शेषे । This is defended by the authority of the Hari Vaṃsa, where the passage occurs word for word, except in the last half stanza, which, instead of गन्धर्व्व भोगिदेवानां दानवानां च सत्तम । occurs ततो विरोधे देवानां दानवानां च भारत । The parallel passages are thus rendered by M. Langlois: 'Le Mouni Svarotchicha avoit cessé de régner quand cette création eut lieu: c'était sous l'empire du Manou Vevasvata le sacrifice de Varouna avait commencé. La premiére création fut celle de Brahmá, quand il jugea qu'il était temps de procéder á son sacrifice, et que, souverain aïeul du monde, il forma luiméme dans sa pensée et enfanta les sept Brahmarchis.'

समाहितातिप्रयता शुचिनी धारयिष्यसि ।
इत्येवमुक्त्वा तां देवीं सङ्गतः कश्यपो मुनिः ॥३३॥
दधार सा च तं गर्भं सम्यक् शौचसमन्विता ।
गर्भमात्मवधार्थाय ज्ञात्वा तं मघवानपि ॥३४॥
शुश्रूषुस्तामथागच्छद् विनयादमराधिपः ।
तस्याश्चैवान्तरं प्रेप्सुरतिष्ठत् पाकशासनः ॥३५॥
ऊने वर्षशते चास्या ददर्शान्तरमात्मना ।
अकृत्वा पादयोः शौचं दितिः शयनमाविशत् ॥३६॥
निद्राञ्चाहारयामास तस्याः कुक्षिं प्रविश्य सः ।
वज्रपाणिर्म्महागर्भं चिच्छेदाथ स सप्तधा ॥३७॥
स पीड्यमानो वज्रेण प्ररुरोदातिदारुणम् ।
मा रोदीरिति तं शक्रः पुनः पुनरभाषत ॥३८॥
सोऽभवत् सप्तधा गर्भस्तमिन्द्रः कुपितः पुनः ।
एकैकं सप्तधा चक्रे वज्रेणारिविदारिणा ॥३९॥
मरुतो नाम देवास्ते बभूवुरतिवेगिनः ।
यदुक्तं वै मघवता तेनैव मरुतोऽभवन् ।
देवा एकोनपञ्चाशत् सहाया वज्रपाणिनः ॥४०॥

said, "who shall slay Indra, if with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Having thus said, Kasyapa departed; and the dame conceived, and during gestation assiduously observed the rules of mental and personal purity. When the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility, watching for an opportunity to disappoint her intention. At last, in the last year of the century, the opportunity occurred. Diti retired one night to rest without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided with his thunderbolt the embryo in her womb into seven portions, The child, thus mutilated, cried bitterly ; and Indra repeatedly attempted to console and silence it, but in vain : on which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Márutas (winds). They derived this appellation from the words with which Indra had addressed them (Má rodíh, 'Weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.[24]

24 This legend occurs in all those Puráṇas in which the account of Kaśyapa's family is related.

CHAPTER XXII

यदाभिषिक्तः स पृथुः पूर्व्वं राज्ये महर्षिभिः ।
ततः क्रमेण राज्यानि ददौ लोकपितामहः ॥१॥
नक्षत्र-ग्रह-विप्राणां वीरुधाञ्चाप्यशेषतः ।
सोमं राज्येऽदधाद् ब्रह्मा यज्ञानां तपसामपि ॥२॥
राज्ञां वैश्रवणं राज्ये जलानां वरुणं तथा ।
आदित्यानां पतिं विष्णुं वसूनामथ पावकम् ॥३॥
प्रजापतीनां दक्षन्तु वासवं मरुतामपि ।
दैत्यानां दानवानाञ्च प्रह्लादमधिपं ददौ ॥४॥
पितृणां धर्म्मराजं तं यमं राज्येऽभ्यषेचयत् ।
ऐरावतं गजेन्द्राणाम् अशेषाणां पतिं ददौ ॥५॥
पतत्रिणाञ्च गरुड़ं देवानामपि वासवम् ।
उच्चैःश्रवसमश्वानां वृषभन्तु गवामपि ॥६॥
शेषन्तु नागराजानं मृगाणां सिंहमीश्वरम् ।
वनस्पतीनां राजानं प्लक्षमेवाभ्यषेचयत् ॥७॥
एवं विभज्य राज्यानि दिशां पालाननन्तरम् ।
प्रजापतिपतिर्ब्रह्मा स्थापयामास सर्व्वतः ॥८॥

When Prithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation. Soma was appointed monarch of the stars and planets, of Brahmans and of plants, of sacrifices and of penance. Vaisravaṇa was made king over kings; and Varuṇa, over the waters. Vishṇu was the chief of the Ādityas ; Pávaka, of the Vasus ; Daksha, of the patriarchs; Vásava, of the winds. To Prahláda was assigned dominion over the Daityas and Dánavas ; and Yama, the king of justice, was appointed the monarch of the Manes (Pitṛs). Airávata was made the king of elephants; Garuḍa, of birds; Indra, of the gods. Uchchaiśravas was the chief of horses; Vrishabha, of kine. Śesha became the snake-king; the lion, the monarch of the beasts; and the sovereign of the trees was the holy fig-tree.[1] Having thus fixed the limits of each authority, the great progenitor Brahmá stationed rulers for the pro-

1 These are similarly enumerated in the Váyu, Bráhma, Padma, Bhágavata, &c., with some additions ; as, Agni, king of the Pitṛs ; Váyu, of the Gandharbas ; Sūlapáni (Śiva), of the Bhūtas ; Kuvera, of riches, and of the Yakshas ; Vásuki, of the Nágas ; Takshaka, of serpents ; Chitraratha, of the Gandharbas ; Kámadeva, of the Apsarasas ; Viprachitta, of the Dánavas ; Ráhu, of meteors ; Parjanya, of clouds ; Samvatsara, of times and seasons ; Samudra, of rivers ; Himavat, of mountains, &c.

पूर्व्वस्यां दिशि राजानं वैराजस्य प्रजापतेः ।
दिशः पालं सुधन्वानं सुतं वै सोऽभ्यषेचयत् ॥९॥
दक्षिणस्यां दिशि तथा कर्द्दमस्य प्रजापतेः ।
पुत्रं शङ्खपदं नाम राजानं सोऽभ्यषेचयत् ॥१०॥
पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम् ।
केतुमन्तं महात्मानं राजानमभिषिक्तवान् ॥११॥
तथा हिरण्यरोमाणं पर्ज्जन्यस्य प्रजापतेः ।
उदीच्यां दिशि दुर्द्धर्षं राजानमभ्यषेचयत् ॥१२॥
तैरियं पृथिवी सर्व्वा सप्तद्वीपा सपत्तना ।
यथाप्रदेशमद्यापि धर्म्मतः परिपाल्यते ॥१३॥

tection of the different quarters of the world: he made Sudhanvan, the son of the patriarch Viraja, the regent of the east; Śankhapáda, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hiraṇyaroman, the son of the patriarch Parjanya, regent of the north.[2] By these the whole earth, with its seven continents and its cities, is to the present day vigilantly protected, according to their several limits.

एते सर्व्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः ।
विभूतिभूता राजानो ये चान्ये मुनिसत्तम ॥१४॥
ये भविष्यन्ति ये भूताः सर्व्वे भूतेश्वरा द्विज ।
ते सर्व्वे सर्व्वभूतस्य विष्णोरंशा द्विजोत्तम ॥१५॥
ये तु देवाधिपतयो ये च दैत्याधिपास्तथा ।
दानवानाञ्च ये नाथा ये नाथाः पिशिताशिनाम् ॥१६
पशूनां ये च पतयः पतयो ये च पक्षिणाम् ।
मनुष्याणाञ्च सर्पाणां नागानाञ्चाधिपाश्च ये ॥१७॥

All these monarchs, and whatever others may be invested with authority by the mighty Vishṇu, as instruments for the preservation of the world; all the kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Vishṇu. The rulers of the gods, the rulers of the Daityas, the rulers of the Dánavas; and the rulers of all malignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of moun-

2 We have already had occasion to notice the descent of those Lokapálas, as specified in the Váyu P.; and it is evident, although the Vishṇu does not supply a connected series of generations, yet that both accounts are derived from a common source.

वृक्षाणां पर्व्वतानाञ्च ग्रहाणाञ्चापि येऽधिपाः ।
अतीता वर्त्तमानाश्च ये भविष्यन्ति चापरे ॥१८॥
ते सर्व्वे सर्व्वभूतस्य विष्णोरंशसमुद्भवाः ।
न हि पालनसामर्थ्यमृते सर्व्वेश्वरं हरिम् ॥१९॥
स्थितौ स्थिरं महाप्राज्ञ भवत्यन्यस्य कस्यचित् ॥२०॥
सृजत्येष जगत्सृष्टौ स्थितौ पाति सनातनः ।
हन्ति चैवान्तकत्वे च रजः-सत्त्वादिसंश्रयः ॥२१॥
चतुर्विभागः संसृष्टौ चतुर्धा संस्थितः स्थितौ ।
प्रलयञ्च करोत्यन्ते चतुर्भेदो जनार्दनः ॥२२॥
एकेनांशेन ब्रह्मासौ भवत्यव्यक्तमूर्त्तिमान् ।
मरीचिमिश्राः पतयः प्रजानामन्यभागतः ॥२३॥
कालस्तृतीयस्तस्यांशः सर्व्वभूतानि चापरः ।
इत्थ चतुर्धा संसृष्टौ वर्त्ततेऽसौ रजोगुणः ॥२४॥
एकांशेन स्थितौ विष्णुः करोति प्रतिपालनम् ।
मन्वादिरूपश्चान्येन कालरूपोऽपरेण च ॥२५॥
सर्व्वभूतेषु चान्येन संस्थितः कुरुते रतिम् ।
सत्त्वं गुणं समाश्रित्य जगतः पुरुषोत्तमः ॥२६॥
आश्रित्य तमसो वृत्तिमन्तकाले तथा पुनः ।
रुद्रस्वरूपो भगवानेकांशेन भवत्यजः ॥२७॥

tains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind; are but protions of the universal Vishṇu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested severally with the attributes of foulness, goodness, and gloom. By a fourfold manifestation does Janárddana operate in creation, preservation, and destruction. In one portion, as Brahmá, the invisible assumes a visible form; in another portion he, as Maríchi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings: and thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world he is, in one portion, Vishṇu; in another portion he is Manu and the other patriarchs; he is time in a third; and all beings in a fourth portion: and thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all things, the unborn deity becomes in one portion Rudra; in another.

अग्न्यन्तकादिरूपेण भागेनान्येन वर्त्तते ।
कालस्वरूपो भागोऽन्यः सर्वभूतानि चापरः ॥२८॥
विनाशं कुर्वतस्तस्य चतुर्धैवं महात्मनः ।
विभागकल्पना ब्रह्मन् कथ्यते सार्वकालिकी ॥२९॥

the destroying fire; in a third, time; and in a fourth, all beings: and thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.

ब्रह्मा दक्षादयः कालस्तथैवाखिलजन्तवः ।
विभूतयो हरेरेता जगतः सृष्टिहेतवः ॥३०॥
विष्णुर्म्मन्वादयः कालः सर्वभूतानि च द्विज !
स्थितेर्निमित्तभूतस्य विष्णोरेता विभूतयः ॥३१॥
रुद्रकालान्तकाद्याश्च समस्ताश्चैव जन्तवः ।
चतुर्धा प्रलयायैता जनार्द्दनविभूतयः ॥३२॥
जगदादौ तथा मध्ये सृष्टिरा प्रलयाद् द्विज ।
धात्रा मरीचिमिश्रैश्च क्रियते जन्तुभिस्तथा ॥३३॥
ब्रह्मा सृजत्यादिकाले मरीचिप्रमुखास्ततः ।
उत्पादयन्त्यपत्यानि जन्तवश्च प्रतिक्षणम् ॥३४॥
न कालेन विना ब्रह्मा सृष्टिनिष्पादको द्विज ।
न प्रजापतयः सर्वे न चैवाखिलजन्तवः ॥३५॥
एवमेव विभागोऽयं स्थितावप्युपदिश्यते ।
चतुर्धा देवदेवस्य मैत्रेय प्रलये तथा ॥३६॥
यत्किञ्चित् सृज्यते येन सत्त्वजातेन वै द्विज ।
तस्य सृज्यस्य संभूतौ तत् सर्वं वै हरेस्तनुः ॥३७॥

Brahmá, Daksha, time, and all creatures are the four energies of Hari, which are the causes of creation. Vishṇu, Manu and the rest, time, and all creatures are the four energies of Vishṇu, which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janárddana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmá, the patriarchs, and living animals. Brahmá creates in the beginning; then the patriarchs beget progeny; and then animals incessantly multiply their kinds: but Brahmá is not the active agent in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, oh Brahman, is engendered by any

हन्ति वा यत् क्वचित् किञ्चिद् भूतं स्थावरजंगमम् ।
जनार्दनस्य तद् रौद्रं मैत्रेयान्तकरं वपुः ॥३८॥
एवमेव जगत्स्रष्टा जगत्पाता तथैव च ।
जगद् भक्षयता चेशः समस्तस्य जनार्दनः ॥३९॥
सर्गस्थित्यन्तकालेषु त्रिधैवं सम्प्रवर्त्तते ।
गुणप्रवृत्त्या परमं पदं तस्यागुणं महत् ॥४०॥
तत्त्वज्ञानमयं वापि स्वसंवेद्यमनौपमम् ।
चतुःप्रकारं तदपि स्वरूपं परमात्मनः ॥४१॥

living being, the body of Hari is cooperative in the birth of that being; so whatever destroys any existing thing, movable or stationary, at any time, is the destroying from of Janárddana as Rudra. Thus Janárddana is the creator, the preserver, and the destroyer of the whole world—being threefold—in the several seasons of creation, preservation, and destruction, according to his assumption of the three qualities: but his highest glory[3] is detached from all qualities; for the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

मैत्रेय उवाच ।
चतुःप्रकारतां तस्य ब्रह्मभूतस्य वै मुने ।
ममाचक्ष्व यथान्यायं यदुक्तं परमं पदम् ॥४२॥

Maitreya.—But, Muni, describe to me fully the four varieties of the condition of Brahma, and what is the supreme condition[4].

पराशर उवाच ।
मैत्रेय कारणं प्रोक्तं साधनं सर्व्ववस्तुषु ।
साध्यश्च वस्त्वभिमतं यत्साधयितुमात्मनः ॥४३॥
योगिनो मुक्तिकामस्य प्राणायामादिसाधनम् ।
साध्यश्च परमब्रह्म पुनर्नावर्त्तते यतः ॥४४

Paráśara.—That, Maitreya, which is the cause or a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogi who is desirous of liberation, as suppression of breath and the like, are his means: the end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon,

3 Vibhūti, superhuman or divine power or dignity.

4 The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.

साधनालम्बनं ज्ञानं मुक्तये योगिनो हि यत् ।
स भेदः प्रथमस्तस्य ब्रह्मभूतस्य वै मुने ॥४५॥
युञ्जतः क्लेशमुक्त्यर्थं साध्यं यद् ब्रह्म योगिनः ।
तदालम्बनविज्ञानं द्वितीयोंऽशो महामुने ॥४६॥
उभयोस्त्वविभागेन साध्य-साधनयोर्हि यत् ।
विज्ञानमद्वैतमयं तद्भागोऽन्यो मयोदितः ॥४७॥
ज्ञानत्रयस्य चैतस्य विशेषो यो महामुने ।
तन्निराकरणद्वारा दर्शितात्मस्वरूपवत् ॥४८॥
निर्व्यापारमनाख्येयं व्याप्तिमात्रमनौपमम् ।
आत्मसम्बोधविषयं सत्तामात्रमलक्षणम् ॥४९॥
प्रशान्तमभयं शुद्धमविभाव्यमसंश्रितम् ।
विष्णोर्ज्ञानमयस्योक्तं तज्ज्ञानं परमं पदम् ॥५०

the means employed for emancipation by the Yogi, is discriminative knowledge; and this is the first variety of the condition of Brahma[5]. The second sort is knowledge that is to be acquired by the Yogi whose end is escape from suffering, or eternal felicity. The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishṇu, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequalled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; whice stands in

5 Of Brahmabhūta (ब्रह्मभूतस्य) ; of him who, or that which, becomes identified with the supreme spirit, which is the same respectively with absolute wisdom, Jnána (ज्ञान), and discriminative wisdom, Vijnána (विज्ञान) ; leading to felicity, or the condition of Brahma, expressed by the words, Sat chit ánandam (सच्चिदानन्दं), 'entire tranquillity of mind,' or 'internal enjoyment :' the same also with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita, 'non-duality,' or unity of god and himself: and finally the same with the aggregate of these three processes, or the conviction that spirit is one, universal, and the same.

तत्रान्यज्ञानरोधेन योगिनो यान्ति ये लयम् ।
संसारकर्षणोप्तौ ते यान्ति निर्बीजतां द्विज ॥५१॥
एवम्प्रकारममलं नित्यं व्यापकमक्षयम् ।
समस्तभेदरहितं विष्णवाख्यं परमं पदम् ॥५२
तद् ब्रह्म परमं योगी यतो नावर्त्तते पुनः ।
अपुण्यपुण्योपरमे क्षीणक्लेशोऽतिनिर्म्मलः ॥५३

need of no support[6]. Those Yogis who, by the annihilation of ignorance, are resolved into this fourfold Brahma, lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition, that is called Vishṇu, perfect, perpetual, universal, undecaying, entire, and uniform: and the Yogi who attains this supreme spirit (Brahma) returns not to life again; for there he is freed from the distinction of virtue and vice, from suffering, and from soil.

6 The epithets of Jnána, 'wisdom,' here employed, are taken from the Yoga philosophy. 'Requires no exercise,' Nirvyápára (निर्व्यापारं), is explained, 'without the practice of abstract contemplation,' &c. (ध्यानादिशून्यं). 'Not to be taught,' Anákhyeyam (अनाख्येयं); 'not capable of being enjoined' (निर्देशानर्हं). 'Internally diffused,' Vyáptimatram (व्याप्तिमात्र), means 'mental identification of individual with universal spirit' (मनसा ब्रह्माकारतामात्ररूपं). The phrase आत्मसम्बोधविषयं । translated 'the object of which is self-illumination,' is explained स्वप्रकाशं. 'Simply existent' (सत्तामात्र) is said to mean, 'being unmodified by the accidents of happiness,' &c. (आनन्दादिविशेषशून्यं); consequently it is not to be defined (अलक्षण). So the *Yoga Pradipa* explains Samádhi, or contemplation, to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिः या संप्रज्ञातनामासौ समाधिरभिधीयते). 'Tranquil,' Praśántam (प्रशान्तं), is, 'being void of passion,' &c. (रागादिशून्यं). 'Fearless;' not dreading agitation or perplexity by ideas of duality (द्वैतस्फुर्त्तेरभयं) 'Pure;' undisturbed by external objects (निर्विषयं). 'Not the theme of reasoning' (दुर्विभाव्यं); that is, 'not to be ascertained by logical deduction' (अवितर्क्यं). 'Stands in no need of support' (असंश्रितं); not resting or depending upon perceptible objects (निर्विषयत्वादाश्रयशून्यं).

द्वे रूपे ब्रह्मणस्तस्य मूर्त्तञ्चामूर्त्तमेव च ।
क्षराक्षरस्वरूपे ते सर्व्वभूतेष्ववस्थिते ॥५४॥
अक्षरं तत् परं ब्रह्म क्षरं सर्व्वमिदं जगत् ।
एकदेशस्थितस्याग्नेर्ज्योत्स्ना विस्तारिणी यथा ॥५५॥
परस्य ब्रह्मणः शक्तिस्तदेतदखिलं जगत् ।
तत्राप्यासन्नदूरत्वाद् बहुत्वस्वल्पतामयः ॥
ज्योत्स्नाभेदोऽस्ति तच्छक्तेस्तद्वन्मैत्रेय विद्यते ॥५६॥
ब्रह्म-विष्णु-शिवा ब्रह्मन् प्रधाना ब्रह्मशक्तयः ।
ततश्च देवा मैत्रेय न्यूना दक्षादयस्ततः ॥५७॥
ततो मनुष्याः पशवो मृग-पक्षि-सरीसृपाः ।
न्यूना न्यूनतराश्चैव वृक्ष-गुल्मादयस्ततः ॥५८॥
तदेतदक्षरं नित्यं जगन्मुनिवराखिलम् ।
आविर्भाव-तिरोभाव-जन्म-नाश-विकल्पवत् ॥५९॥

There are two states of this Brahma; one with, and one without shape; one perishable, and one imperishable; which are inherent in all beings. The imperishable is the supreme being; the perishable is all the world. The blaze of fire burning on one spot diffuses light and heat around; so the world is nothing more than the manifested energy of the supreme Brahma: and inasmuch as, Maitreya, as the light and heat are stronger or feebler as we are near to the fire, or far off from it, so the energy of the supreme is more or less intense in the beings that are less or more remote from him. Brahmá, Vishṇu, and Śiva are the most powerful energies of god; next to them are the inferior deities, then the attendant spirits, then men, then animals, birds, insects, vegetables; each becoming more and more feeble as they are farther from their primitive source. In this way, illustrious Brahman, this whole world, although in essence imperishable and eternal, appears and disappears, as if it was subject to birth and death.

सर्व्वशक्तिमयो विष्णुः स्वरूपं ब्रह्मणोऽपरम् ।
मूर्त्तं यद् योगिभिः पूर्व्वं योगारम्भेषु चिन्त्यते ॥६०॥
सालम्बनो महायोगः सबीजो यत्र संस्थितः ।
मनस्यव्याहते सम्यग् युञ्जतां जायते मुने ॥६१॥

The supreme condition of Brahma, which is meditated by the Yogis in the commencement of their abstraction, as invested with form, is Vishṇu, composed of all the divine energies, and the esseuce of Brahma, with whom the mystic union that is sought, and which is

स परः सर्व्वशक्तीनां ब्रह्मणः समनन्तरः ।
मूर्त्तं ब्रह्म महाभाग सर्व्वब्रह्ममयो हरिः ॥६२॥
तत्र सर्व्वमिदं प्रोतमोतञ्चैवाखिलं जगत् ।
ततो जगज्जगत् तस्मिन् स जगच्चाखिलं मुने ॥६३॥
क्षराक्षरमयो विष्णुर्बिभर्त्त्यखिलमीश्वरः ।
पुरुषाव्याकृतमयं भूषणास्त्रस्वरूपवत् ॥६४॥

accompanied by suitable elements, is effected[7] by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence; and in him therefore is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified in nature with his ornaments and weapons.

मैत्रेय उवाच ।
भूषणास्त्रस्वरूपस्थं यच्चैतदखिलं जगत् ।
बिभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि ॥६५॥

Maitreya.—Tell me in what manner Vishṇu bears the whole world, abiding in his nature, characterised by ornaments and weapons.

पराशर उवाच ।
नमस्कृत्वाप्रमेयाय विष्णवे प्रभविष्णवे ।
कथयामि यथाख्यातं वशिष्ठेन ममाभवत् ॥६६॥
आत्मानमस्य जगतो निर्लेपमगुणामलम् ।
बिभर्त्ति कौस्तुभमणिस्वरूपं भगवान् हरिः ॥६७॥
श्रीवत्ससंस्थानधरमनन्ते च समाश्रितम् ।
प्रधानं बुद्धिरप्यास्ते गदारूपेण माधवे ॥६८॥

Paráśara.—Having offered salutation to the mighty and indescribable Vishṇu, I repeat to you what was formerly related to me by Vaśishṭha. The glorious Hari wears the pure soul of the world, undefiled, and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhána) is seated on the eternal, as the Srivatsa mark. Intellect abides in Mádhava, in the form of his mace. The

7 The great Yoga is produced (महायोगो जायते). This great Yoga, or union, is to have its relation or dependence (सालम्बनः), which is Vishṇu (वैष्णवः ; and its seed (सबीजः), or mystical ejaculations ; and to be accompanied with Mantras and silent repetitions, or Japa (मन्त्रजपादिसहित).

भूतादिमिन्द्रियादिञ्च द्विधाहंकारमीश्वरः ।
बिभर्त्ति शङ्खरूपेण शार्ङ्गरूपेण च स्थितम् ॥६९॥
वलस्वरूपमत्यन्तजवेनान्तरितानिलम् ।
चक्रस्वरूपञ्च मनो धत्ते विष्णुः करे स्थितम् ॥७०॥
पञ्चरूपा तु या माला वैजयन्ती गदाभृतः ।
सा भूतहेतुसंघातो भूतमाला च वै द्विज ॥७१॥
यानीन्द्रियाण्यशेषाणि बुद्धिकर्म्मात्मकानि वै ।
शररूपाण्यशेषाणि तानि धत्ते जनार्दनः ॥७२॥
बिभर्त्ति यच्चासिरत्नमच्युतोऽत्यन्तनिर्म्मलम् ।
विद्यामयन्तु तज्ज्ञानमविद्याकोशसंस्थितम् ॥७३॥
इत्थं पुमान् प्रधानञ्च बुद्ध्यहङ्कारमेव च ।
भूतानि च हृषीकेशे मनः सर्व्वेन्द्रियाणि च ।
विद्याविद्ये च मैत्रेय सर्व्वमेतत् समाश्रितम् ॥७४॥
अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः ।
बिभर्त्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः ॥७५॥
सविकारं प्रधानञ्च पुमांश्चैवाखिलं जगत् ।
बिभर्त्ति पुण्डरीकाक्षस्तदेवं परमेश्वरः ॥७६॥

lord (Íśwara) supports egotism (Ahankára) in its twofold division, into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishṇu holds, in the form of his discus, the mind, whose thoughts (like the weapon) fly swifter than the winds. The necklace of the deity Vaijayantí, composed of five precious gems[8], is the aggregate of the five elemental rudiments. Janárddana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword of Achyuta is holy wisdom, concealed at some seasons in the scabbard of ignorance. In this manner soul, nature, intellect, egotism, the elements, the senses, mind, ignorance, and wisdom, are all assembled in the person of Hṛshikeśa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind[9]. Pun-

8 Or of pearl, ruby, emerald, sapphire, and diamond.

9 We have in the text a representation of one mode of Dhyána, or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types ; or in which, at least, the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus the Yogi here says to himself, "I meditate upon the jewel on Vishṇu's brow, as the soul of the world ; upon the gem on his breast, as the first principle of

या विद्या या तथाऽविद्या यत् सद् यच्चासदव्ययम् ।
तत् सर्व्वं सर्व्वभूतेशे मैत्रेय मधुसूदने ॥७७॥
कला-काष्ठा-निमेषादि-दिनर्त्वयन-हायनैः ।
कालस्वरूपो भगवानपरो हरिरव्ययः ॥७८॥
भूर्लोकोऽथ भुवर्लोकः स्वर्लोको मुनिसत्तम !
महर्जनस्तपः सत्यं सप्तलोका इमे विभुः ॥७९॥
लोकात्ममूर्त्तिः सर्व्वेषां पूर्व्वेषामपि पूर्व्वजः ।
आधारः सर्व्वविद्यानां स्वयमेव हरिः स्थितः ॥८०॥
देव–मानुष–पश्वादिस्वरूपैर्बहुभिः स्थितः ।
ततः सर्व्वेश्वरोऽनन्तो भूतमूर्त्तिरमूर्त्तिमान् ॥८१॥
ऋचो यजूंषि सामानि तथैवाथर्व्वणानि वै ।
इतिहासोपवेदास्तु वेदान्तेषु तथोक्तयः ॥८२॥
वेदाङ्गानि समस्तानि मन्वादिगदितानि च ।
शस्त्राण्यशेषाण्याख्यानान्यनुवाकाश्च ये क्वचित् ॥८३॥
काव्यालापाश्च ये केचिद् गीतकान्यखिलानि च ।
शब्दमूर्त्तिधरस्यैतद् वपुर्विष्णोर्म्महात्मनः ॥८४॥

ḍarikáksha, the lord of all, assumes nature, with all its products, soul and all the world. All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme, eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years: he is the seven worlds, the earth, the sky, heaven, the world of patriarchs, of sages, of saints, of truth: whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained: who exists in manifold forms, as gods, men, and animals; and is thence the sovereign lord of all, eternal: whose shape is all visible things; who is without shape or form: who is celebrated in the Vedánta as the Rik, Yajush, Sáma, and Atharva Vedas, inspired history, and sacred science. The Vedas, and their divisions; the institutes of Manu and other lawgivers; traditional scriptures, and religious manuals;[10] poems, and all that is said or sung; are the body of the mighty Vishṇu, assuming the form of sound. All kinds of subs-

things;" and so on: and thus through a perceptible substance proceeds to an imperceptible idea.

10 Ākhyánáni (आख्यानानि) is said to denote the Purāṇas, and Anuváda (अनुवाद:) the Kalpa, Sūtra, and similar works, containing directions for supplementary rites.

यानि मूर्त्तान्यमूर्त्तानि यान्यत्रान्यत्र वा क्वचित् ।
सन्ति वै वस्तुजातानि तानि सर्व्वाणि तद्वपुः ॥८५॥
अहं हरिः सर्वमिदं जनार्द्दनो नान्यत् ततः कारणकार्य्यजातम् ।
ईदृङ् मनो यस्य न तस्य भूयो भवोद्भवा द्वन्द्वगदा भवन्ति ॥८६॥

tances, with or without shape, here or elsewhere, are the body of Vishṇu. I am Hari. All that I behold is Janárddana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

इत्येष तेऽंशः प्रथमः पुराणस्यास्य वै द्विज !
यथावत कथितो यस्मिन् श्रुते पापैः प्रमुच्यते ॥८७॥
कार्त्तिक्यां पुष्करस्नाने द्वादशाब्देन यत् फलम् ।
तदस्य श्रवणात् सर्वं मैत्रेयाप्नोति मानवः ॥८८॥
देवर्षिपितृगन्धर्वयक्षादीनाञ्च सम्भवम् ।
भवन्ति शृणवतः पुंसो देवाद्या वरदा मुने ॥८९॥

Thus, Brahman, has the first portion of this Puráṇa been duly revealed to you: listening to which, expiates all offences. The man who hears this Puráṇa obtains the fruit of bathing in the Pushkara lake[11] for twelve years, in the month of Kártik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.

11 The celebrated lake Pokher in Ajmer.

BOOK II

CHAPTER I

मैत्रेय उवाच ।
भगवन् सम्यगाख्यातं ममैतदखिलं त्वया ।
जगतः सर्गसम्बन्धि यत् पृष्टोऽसि गुरो मया ॥१॥
योऽयमंशो जगत्सृष्टिसम्बद्धो गदितस्त्वया ।
तत्राहं श्रोतुमिच्छामि भूयोऽपि मुनिसत्तम ॥२॥
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य यौ ।
तयोरुत्तानपादस्य ध्रुवः पुत्रस्त्वयोदितः ॥३॥
प्रियव्रतस्य नैवोक्ता भवता द्विज सन्ततिः ।
तामहं श्रोतुमिच्छामि प्रसन्नो वक्तुमर्हसि ॥४॥

Maitreya.—You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world; but there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttánapáda were the sons of Sváyambhuva Manu, and you repeated the story of Dhruva, the son of Uttánapáda: you made no mention of the descendants of Priyavrata, and it is an account of his family that I beg you will kindly communicate to me.

पराशर उवाच ।
कर्द्दमस्यात्मजां कन्यामुपयेमे प्रियव्रतः ।
सम्राट् कुक्षी च तत्कन्ये दश पुत्रास्तथापरे ॥५॥

Paráśara.—Priyavrata married Kámyá, the daughter of the patriarch Kardama[1], and had by her two daughters, Samrát and Kukshì, and ten sons, wise, valiant, modest, and dutiful, named Agnídhra,

1 The text reads Kanyá (कर्द्दमस्यात्मजां कन्यां) ; and the commentator has, 'he married the daughter of Kardama, whose name was Kanyá' (कन्यां कन्यासंज्ञामिति). The copies agree in the reading, and the Váyu has the same name, Kanyá ; but the Márkaṇḍeya, which is the same in other respects as our text, has Kámyá : Kámyá also is the name elsewhere given by the Váyu to the daughter of Kardama (Ch. X. n. 6). Kámyá, as has been noticed, appears in the Bráhma and Hari V. (Ch. VII. n. 6) as the mother of Priyavrata, but erroneously ; and the same authorities specify a Kámyá as the wife of that sovereign. So the commentator on the Hari V. states, 'another Kámyá is mentioned (in the

महाप्राज्ञा महावीर्य्या विनीता दयिताः पितुः ।
प्रियव्रतसुताः ख्यातास्तेषां नामानि मे शृणु ॥६॥
अग्नीध्रश्चाग्निबाहुश्च वपुष्मान् द्युतिमांस्तथा ।
मेधा मेधातिथिर्भव्यः सवनः पुत्र एव च ॥७॥
ज्योतिष्मान् दशमस्तेषां सत्यनामा सुतोऽभवत् ।
प्रियव्रतस्य पुत्राणां प्रख्यातौ बलवीर्य्यतः ॥८॥
मेधाग्निबाहु-पुत्रास्तु त्रयो योगपरायणाः ।
जातिस्मरा महाभाग न राज्याय मनो दधुः ॥९॥
निर्म्ममाः सर्वकालन्तु समस्तार्थेषु वै मुने ।
चक्रुः क्रिया यथान्यायमफलाकाङ्क्षिणो हि ते ॥१०

Agnibáhu, Vapushmat, Dyutimat, Medhatithi, Bhavya, Savala, Putra, and the tenth was Jyotishmat,[2] illustrious by nature as by name. These were the sons of Priyavrata, famous for strength and prowess. Of these, three, or Medha, Putra, and Agnibáhu, adopted a religious life: remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम !
विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम् ॥११॥
जम्बूद्वीपं महाभाग सोऽग्नीध्राय ददौ पिता ।
मेधातिथेस्तथा प्रादात् प्लक्षद्वीपमथापरम् ॥१२॥

Priyavrata having divided the earth into seven continents, gave them respectively to his other seven sons.[3] To Agnídhra he gave Jambudvípa ; to Medhatithi he gave Plaksha-dvípa : he installed

text), the daughter of Kardama, the wife of Priyavrata:' प्रियव्रतस्य भार्य्या कर्द्दमपुत्री काम्यान्येत्याह । The name Kanyá is therefore most probably an error of the copyists. The Bhágavata calls the wife of Priyavrata, Varhishmati, the daughter of Visvakarman.

2 These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhágavata : that has an almost entirely different series of names, or Āgnidhra, Idhmajihwa, Yajnabáhu, Mahávíra, Hiranyaretas, Medhatithi, Ghṛtaprishṭha, Savana, Vítihotra, and Kavi ; with one daughter, Urjjasvatí. It also calls the Manus Uttama, Tamasa, and Raivata the sons of Priyavrata by another wife.

3 According to the Bhágavata, he drove his chariot seven times round the earth, and the ruts left by the wheels became the beds of the oceans, separating it into seven Dvípas.

शाल्मले च वपुष्मन्तं नरेन्द्रमभिषिक्तवान् ।
ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः ॥१३॥
द्युतिमन्तञ्च राजानं क्रौञ्चद्वीपे समादिशत् ।
शाकद्वीपेश्वरञ्चापि भव्यञ्चक्रे च स प्रभुः ॥१४॥
सवनं पुष्करद्वीपे राजानं समकारयत् ॥१५॥

Vapushmat in the sovereignty over the Dvípa of Sálmali; and made Jyotishmat king of Kuśa-dvípa: he appointed Dyutimat to rule over Krauncha-dvípa; Bhavya to reign over Sáka-dvípa; and Savala he nominated the monarch of the Dvípa of Pushkara.

जम्बूद्वीपेश्वरो यस्तु अग्नीध्रो मुनिसत्तम ।
तस्य पुत्रा बभुवुस्ते प्रजापतिसमा नव ॥१६॥
नाभिः किम्पुरुषश्चैव हरिवर्ष इलावृतः ।
रम्यो हिरण्वान् षष्ठश्च कुरुर्भद्राश्व एव च ॥१७॥
केतुमालस्तथैवान्यः साधुचेष्टो नृपोऽभवत् ।

Agnídhra, the king of Jambu-dvípa, had nine sons, equal in splendour to the patriarchs: they were named Nábhi, Kimpurusha, Harivarsha, Ilávṛta, Ramya, Hiraṇvat, Kuru, Bhadráśva, and Ketumála,[4] who was a prince ever active in the practice of piety.

जम्बूद्वीपविभागांश्च तेषां विप्र निशामय ॥१८॥
पित्रा दत्तं हिमाह्वन्तु वर्षं नाभेस्तु दक्षिणम् ।
हेमकूटं तथा वर्षं ददौ किम्पुरुषाय सः ॥१९॥
तृतीयं नैषधं वर्षं हरिवर्षाय दत्तवान् ।
इलावृताय प्रददौ मेरुर्यत्र तु मध्यगः ॥२०॥
नीलाचलाश्रितं वर्षं रम्याय प्रददौ पिता ।
श्वेतं तदुत्तरं वर्षं पित्रा दत्तं हिरण्वते ॥२१

Hear next, Maitreya, in what manner Agnídhra apportioned Jambudvipa amongst his nine sons. He gave to Nábhi the country called Hima, south of the Himavat, or snowy mountains. The country of Hemakúṭa he gave to Kimpurusha; and to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Ilávṛta; and to Ramya, the countries lying between it and the Níla mountain. To Hiraṇvat his father gave the country

4 Even the Bhágavata concurs with the other Puráṇas in this series of Priyavrata's grandsons.

यदुत्तरं शृङ्गवतो वर्षं तत् कुरवे ददौ ।
मेरोः पूर्व्वेण यद् वर्षं भद्राश्वाय प्रदत्तवान् ।।२२
गन्धमादनवर्षन्तु केतुमालाय दत्तवान् ।
इत्येतानि ददौ तेभ्यः पुत्रेभ्यः स नरेश्वरः ।।२३।।
वर्षेष्वेतेषु तान् पुत्रानभिषिच्य स भूमिपः ।
शालग्रामं महापुण्यं मैत्रेय तपसे ययौ ।।२४।।

lying to the north of it, called Sveta; and, on the north of the Sveta mountains, the country bounded by the Śringaván range he gave to Kuru. The countries on the east of Meru he assigned to Bhadráśva; and Gandhmádana, which lay west of it, he gave to Ketumála.[5] Having installed his sons sovereigns in these several regions, the pious king Agnídhra retired to a life of penance at the holy place of pilgrimage, Śálagráma.[6]

यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने ।
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्ययत्नतः ।२५
विपर्य्ययो न तेष्वस्ति जरामृत्युभयं न च ।
धर्म्माधर्म्मौ न तेष्वास्तां नोत्तमाधममध्यमाः ।।२६।।
न तेष्वस्ति युगावस्था क्षेत्रेष्वष्टासु सर्व्वदा ।

The eight Varshas, or countries, Kimpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice, nor difference of degree as better or worse, nor any of the effects produced in this region by the revolutions of ages.

हिमाह्वं यस्य वै वर्षं नाभेरासीन्महात्मनः ।।२७।।
तस्यर्षभोऽभवत् पुत्रो मेरुदेव्यां महाद्युतिः ।
ऋषभाद् भरतो जज्ञे ज्येष्ठः पुत्रशतस्य सः ।।२८।।

Nábhi, who had for his portion the country of Himáhwa, had by his queen Meru the magnanimous Rishabha: and he had a hundred

5 Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.

6 This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is supposed to be a type of Vishṇu, and of which the worship is enjoined in the Uttara Khaṇḍa of the Padma P. and in the Brahma Vaivartta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Sálagráma Tírtha was probably at the source of that stream, or at its confluence with the Ganges. Its sanctity, and that of the stone, are probably of comparatively modern origin.

कृत्वा राज्यं स्वधर्म्मेण तथेष्ट्वा विविधान् मखान् ।
अभिषिच्य सुतं ज्येष्ठं भरतं पृथिवीपतिम् ॥२९॥
तपसे स महाभागः पुलस्त्यस्याश्रमं ययौ ।
वानप्रस्थविधानेन तत्रापि कृतनिश्चयः ॥३०॥
तपस्तेपे यथान्यायं यदा च स महीपतिः ।
तपसा कर्शितोऽत्यर्थं कृशो धमनिसन्ततः ॥३१॥
नग्नो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः ।
ततश्च भारतं वर्षमेतल्लोकेषु गीयते ॥३२॥

sons, the eldest of whom was Bharata. Rishabha having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchoret, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a collection of skin and fibres, he put a pebble in his mouth, and naked went the way of all flesh.[7]

7 'The great road,' or 'road of heroes' (महाप्रस्थानं or वीरस्थानं). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhágavata adverts to the same circumstance ; आस्ये कृताश्मकवलः । That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances not found in any other Puráṇa. The most interesting of these are the scene of Rishabha's wanderings, which is said to be Konka, Venkaṭa, Kūṭaka, and southern Karnátaka, or the western part of the Peninsula ; and the adoption of the Jain belief by the people of those countries. Thus it is said, "A king of the Kankas, Venkaṭas, and Kūṭakas, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed also by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual ; will observe vows injurious and disrespectful to the gods ; will desist from ablutions, mouthwashings, and purifications, and will pluck out the hair of the head ; and will revile the world, the deity, sacrifices, Brahmans, and the Vedas." It is also said, that Sumati the son of Bharata, will be irreligiously worshipped by some infidels, as a divinity. Besides the import of the term Arhat, or Jain, Rishabha is the name of the first, and Sumati of the fifth Tírthakara, or Jain saint of the present era, There can be no doubt, therefore, that the Bhágavata intends this sect ; and as the Jain system was not matured until a comparatively modern date, this composition is determined to be also [illegible] The allusions to the extension of the Jain faith in the western parts of the Peninsula, may serve to fix the limit of its probable antiquity to the 11th or 12th century, when the Jains seem to bave been flourishing in Guzerat and the Konkan. *As. Res.* XVII. 282.

भरताय यतः पित्रा दत्तं प्रातिष्ठता वनम् ।

The country was termed Bhárata from the time that it was relinquished to Bharata by his father, on his retiring to the woods.[8]

सुमतिर्भरतस्याभूत् पुत्रः परमधार्म्मिकः ॥३३॥
कृत्वा सम्यग् ददौ तस्मै राज्यमिष्टमखः पिता ।
पुत्रसंक्रामितश्रीस्तु भरतः स महीपतिः ॥३४॥
योगाभ्यासरतः प्राणान् शालग्रामेऽत्यजन्मुने !
अजायत च विप्रोऽसौ योगिनां प्रवरे कुले ॥३५॥
मैत्रेय ! तस्य चरितं कथयिष्यामि ते पुनः ।

Bharata, having religiously discharged the duties of his station, consigned the kingdom to his son Sumati, a most virtuous prince; and, engaging in devout practices, abandoned his life at the holy place, Śálagráma: he was afterwards born again as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

सुमतेस्तेजसस्तस्मादिन्द्रद्युम्नो व्यजायत ॥३६॥
परमेष्ठी ततस्तस्मात् प्रतिहारस्तदन्वयः ।
प्रतिहर्त्तेति विख्यात उत्पन्नस्तस्य चात्मजः ॥३७॥
भुवस्तस्मात् तथोद्गीथः प्रस्तारस्तत्सुतो विभुः ।
पृथुस्ततोऽभवन्नक्तो नक्तस्यापि गयः सुतः ॥३८
नरो गयस्य तनयस्तत्पुत्रोऽभूद् विराट् ततः ।
तस्य पुत्रो महावीर्य्यो धीमांस्तस्मादजायत ॥३९॥
महान्तस्तत्सुतश्चाभून्मनस्युस्तस्य चात्मजः ।
त्वष्टा त्वष्टुश्च विरजो रजस्तस्याप्यभूत् सुतः ॥४०॥

From the illusttrious Sumati was born Indradyumna: his son was Parameshṭhin: his son was Pratihára, who had a celebrated son, named Pratihartṭá: his son was Bhava, who begot Udgítha, who begot Prastára; whose son was Prithu. The son of Prithu was Nakta: his son was Gaya: his son was Nara; whose son was Virát. The valiant son of Virát was Dhímat, who begot Mahánta; whose son was Manasyu; whose son was Twashṭri: his son was Viraja: his son was Raja:

8 This etymology is given in other *Puráṇas*; but the Matsya and Váyu have a different one, deriving it from the Manu, called Bharata, or the cherisher, one who rears or cherishes progeny : भरणात्तु प्रजानां वै मनुर्भरत इत्युच्यते। निरुक्तवचनाच्चैव वर्षं तद्भारतं स्मृतं। The Váyu has, in another place, the more common explanation also : हिमाह्वं दक्षिणवर्षं तस्य (भरतस्य) नाम्ना विदुर्बुधाः ॥

शतजिद्रजसस्तस्य जज्ञे पुत्रशतं मुने !
विश्वग्ज्योतिःप्रधानास्ते यैरिमा वर्द्धिताः प्रजाः ॥४१
तैरिदं भारतं वर्षं नवभेदमलङ्कृतम् ।
तेषां वंशप्रसूतैश्च भुक्तेयं भारती पुरा ॥४२॥
कृतत्रेतादिसर्गेण युगाख्या ह्येकसप्ततिः ॥४३॥

his son was Śatajit, who had a hundred sons, of whom Visvagjyotish was the eldest.[9] Under these princes, Bhárata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

एष स्वायम्भुवः सर्गो येनेदं पूरितं जगत् ।
वाराहे तु मुने ! कल्पे पूर्वमन्वन्तराधिपः ॥४४॥

This was the creation of Sváyambhuva Manu, by which the earth was peopled, when he presided over the first Manvantara, in the Kalpa of Varáha.[10]

9 The Agni, Kūrma, Márkaṇḍeya, Linga, and Váyu Puráṇas agree with the Vishṇu in these genealogical details. The Bhágavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit, and cites a stanza which would seem to make Viraja the last of the descendants of Priyavrta : प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः । अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥

10 The descendants of Priyavrata were the kings of the earth in the first or Sváyambhuva Manvantara. Those of Uttánapáda, his brother, are placed rather incongruously in the second or Svárochisha Manvantara : whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manvantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.

CHAPTER II

मैत्रेय उवाच ।

कथितो भवता ब्रह्मन् ! सर्गः स्वायम्भुवश्च मे ।
श्रोतुमिच्छाम्यहं त्वत्तः सकलं मण्डलं भुवः ॥१॥
यावन्तः सागरा द्वीपास्तथा वर्षाणि पर्व्वताः ।
वनानि सरितः पुर्य्यो देवादीनां तथा मुने ॥२॥
यत्प्रमाणमिदं सर्व्वं यदाधारं यदात्मकम् ।
संस्थानमस्य च मुने ! यथावद् वक्तुमर्हसि ॥३॥

Maitreya.—You have related to me, Brahman, the creation of Sváyambhuva; I am now desirous to hear from you a description of the earth: how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers and the cities of the gods, its dimensions, its contents, its nature, and its form.

पराशर उवाच ।

मैत्रेय श्रूयतामेतत् संक्षेपाद् गदतो मम ।
नास्य वर्षशतेनापि वक्तुं शक्यो हि विस्तरः ॥४॥

Paráśara.—You shall hear, Maitreya, a brief account of the earth from me: a full detail I could not give you in a century.

जम्बू-प्लक्षाह्वयौ द्वीपौ शाल्मलिश्चापरो द्विज ।
कुशः क्रौञ्चस्तथा शाकः पुष्करश्चैव सप्तमः ॥५॥
एते द्वीपाः समुद्रैस्तु सप्त सप्तभिरावृताः ।
लवणेक्षु-सुरा-सर्पिर्दधि-दुग्ध-जलैः समम् ॥६॥

The seven great insular continents are Jambu, Plaksha, Sálmali, Kuśa, Krauncha, Śáka, and Pushkara: and they are surrounded severally by seven great seas; the sea of salt water (Lavaṇa), of sugar-cane juice (Ikshu), of wine (Surá), of clarified butter (Sarpi), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).[1]

1 The geography of the Puráṇas occurs in most of these works; and in all the main features, the seven Dvípas, seven seas, the divisions of Jambu-dvípa, the situation and extent of Meru, and the sub-divisions of Bhárata, is the same. The Agni and Bráhma are word for word the same with our text; and the Kūrma, Linga, Matsya, Márkaṇḍeya, and Váyu present many passages common to them and the Vishṇu, or to one another. The Váyu, as usual, enters most fully into particulars. The Bhágavata differs in its nomenclature of the subordinate details from all, and is followed by the Padma. The others either omit the subject, or

जम्बूद्वीपः समस्तानाम् एतेषां मध्यसंस्थितः ।
तस्यापि मेरुर्म्मैत्रेय ! मध्ये कनकपर्व्वतः ॥७॥
चतुराशीतिसाहस्रो योजनैरस्य चोच्छ्रयः ।
प्रविष्टः षोड़शाधस्ताद् द्वात्रिंशन्मूर्द्ध्नि विस्तृतः ॥८॥
मूले षोड़शसाहस्रो विस्तारस्तस्य सर्व्वशः ।
भूपद्मस्यास्य शैलेशः कर्णिकाकारसंस्थितः ॥९॥

Jambu-dvípa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below the surface of the earth is sixteen thousand. Its diameter at the summit is thirty-two thousand Yojanas; and at its base, sixteen thousand: so that this mountain is like the seed-cup of the lotus of the earth.[2]

advert to it but briefly. The Mahábhárata, Bhíshma Parva, has an account essentially the same, and many of the stanzas are common to it and different Puráṇas. It does not follow the same order, and has some peculiarities; one of which is calling Jambu-dvípa, Sudarśana, such being the name of the Jambu-tree: it is said also to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.

2 The shape of Meru, according to this description, is that of an inverted cone; and by the comparison to the seed-cup its form should be circular: but there seems to be some uncertainty upon this subject amongst the Pauráṇiks. The Padma compares its form to the bell-shaped flower of the Dhutura. The Váyu represents it as having four sides of different colours; or, white on the east, yellow on the south, black on the west, and red on the north; but notices also various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhṛgu, a thousand: Sávarni calls it octangular; Bháguri, quadrangular; and Varsháyani says it has a thousand angles: Gálava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotus; its western, golden; and its northern, coral. The Matsya has the same colours as the Váyu, and both contain this line; चतुर्वर्णस्तुसौवर्णश्चतुरस्रः समुच्छ्रितः । 'Four coloured, golden, four-cornered lofty:' but the Váyu compares its summit in one place, to a saucer; and observes that its circumference must be thrice its diameter: विस्तारात्त्रिगुणस्यास्य परिणाहः समन्ततः । The Matsya also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular: वृत्ताकृतिप्रमाणश्च चतुरस्रः समाहितः । According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmáṇḍa, which is the same exactly as that in the Váyu, occurs in the *As. Researches,* VIII. 343. There are some differences in Wilford's

हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे ।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्व्वताः ॥१० ॥
लक्षप्रमाणौ द्वौ मध्यौ दशहीनास्तथापरे ।
सहस्रद्वितयोच्छ्रायास्तावद्विस्तारिणश्च ते ॥११॥
भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम् ।
हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विज ॥१२॥
रम्यकञ्चोत्तरे वर्षं तस्यैवानु हिरण्मयम् ।
उत्तराः कुरवश्चैव यथा वै भारतं तथा ॥१३॥
नवसाहस्रमेकैकमेतेषां द्विजसत्तम !
इलावृतञ्च तन्मध्ये सौवर्णो मेरुरुच्छ्रितः ॥१४॥
मेरोश्चतुर्दिशं तत्तु नवसाहस्रविस्तृतम् ।
इलावृतं महाभाग ! चत्वारश्चात्र पर्व्वताः ॥१५॥

The boundary mountains (of the earth) are Himaván, Hemakúta, and Nishadha, which lie south of Meru; and Níla, Śveta, and Śringí, which are situated to the north of it. The two central ranges (those next to Meru, or Nishadha and Níla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand Yojanas, as it lies more remote from the centre. They are two thousand Yojanas in height, and as many in breadth.[3] The Varshas or countries between these ranges are Bhárata (India), south of the Himaván mountains; next Kimpurusha, between Himaván and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Níla or blue mountains to the Śveta (or white) mountains; Hiraṇmaya lies between the Śveta and Śringí ranges; and Uttarakuru is beyond the latter, following the same direction as Bhárata.[4] Each of these is nine thousand Yojanas in extent. Iláv ṛta is of similar dimensions, but in the centre of it is the golden mountain Meru, and the country extends nine thousand Yojanas in each direction from the four sides of the mountain.[5] There are four mountains in this Varsha, formed as buttresses

version from that which my MSS. would authorize, but they are not in general of much importance. Some, no doubt, depend upon variations in the readings of the different copies: of others, I must question the accuracy.

This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dvípa, as the mountain ranges recede from the centre.

4 These, being the two outer Varshas, are said to take the form of a bow; that is, they are exteriorly convex, being segments of the circle.

5 The whole diameter of Jambu-dvípa has been said to be 100,000 Yojanas. This is thus divided from north to south: Iiávṛta, in the centre, extends each way 9000, making 18000: Meru itself, at the base

विष्कम्भा रचिता मेरोर्योजनायुतमुच्छ्रिताः ॥१६॥
पूर्व्वेण मन्दरो नाम दक्षिणो गन्धमादनः ।
विपुलः पश्चिमे पार्श्वे सुपार्श्वश्चोत्तरे स्मृतः ॥१७॥
कदम्बस्तेषु जम्बूश्च पिप्पलो वट एव च ।
एकादशशतायामाः पादपा गिरिकेतवः ॥१८॥
जम्बूद्वीपस्य सा जम्बूर्नामहेतुर्महामुने ।
महागजप्रमाणानि जम्ब्वास्तस्याः फलानि वै ॥१९॥
पतन्ति भूभृतः पृष्ठे शीर्य्यमाणानि सर्वतः ।
रसेन तेषां प्रख्याता तत्र जम्बूनदीति वै ॥२०॥
सरित् प्रवर्त्तते सा च पीयते तन्निवासिभिः ।
न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः ॥२१॥
तत्पानात् स्वच्छमनसां जनानां तत्र जायते ।
तीरमृत् तद्रसं प्राप्य सुखवायुविशोषिता ।
जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणम् ॥२२॥

to Meru, each ten thousand Yojanas in elevation: that on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárśva:[6] on each of these stands severally a Kadamba-tree, a Jambu-tree, a Pípal, and a Vaṭa;[7] each spreading over eleven hundred Yojanas, and towering aloft like banners on the mountains. From the Jambu-tree the insular continent Jambu-dvípa derives its appellations. The apples of that tree are as large as elephants: when they are rotten, they fall upon the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jámbu-nada, of which the ornaments of the Siddhas are fabricated.

is 16000: the six Varshas, at 9000 each, are equal to 54000: and the six ranges, at 2000 each, are 12000: and 18+16+54+12=100. From east to west the Varshas are of the extent necessary to occupy the space of the circle.

6 The Bhágavata and Padma call these Mandara, Merumandara, Supárśva, and Kumuda.

7 Nauclea Kadamba, Eugenia Jambu, Ficus religiosa, and F. Indica. The Bhágavata substitutes a mango-tree for the Pípal; placing it on Mandara, the Jambu on Merumandara, the Kadamba on Supárśva, and the Vaṭa on Kumuda.

भद्राश्वं पूर्व्वतो मेरोः केतुमालञ्च पश्चिमे ।
वर्षे द्वे तु मुनिश्रेष्ठ ! तयोर्म्मध्ये इलावृतम् ॥२३
वनं चैत्ररथं पूर्व्वे दक्षिणे गन्धमादनम् ।
वैभ्राजं पश्चिमे तद्वदुत्तरे नन्दनं स्मृतम् ॥२४॥
अरुणोदं महाभद्रमसितोदं समानसम् ।
सरांस्येतानि चत्वारि देवभोग्यानि सर्व्वदा ॥२५॥

The country of Bhadráśva lies on the east of Meru, and Ketumála on the west; and between these two is the region of Ilávṛta. On the east of the same is the forest Chaitraratha; the Gandhamádana wood is on the south; the forest of Vaibhrája is on the west; and the grove of Indra, or Nandana, is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Aruṇoda, Mahábhadra, Śitoda, and Mánasa.[8]

शीतान्तश्चक्रमुञ्जश्च कुररी माल्यवांस्तथा ।
वैकङ्कप्रमुखा मेरोः पूर्व्वतः केशराचलाः ।
त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा ॥२६॥
निषधाद्या दक्षिणतस्तस्य केसरपर्व्वताः ।
शिखिवासाः सवैदूर्य्यः कपिलो गन्धमादनः ।
जारुधिप्रमुखास्तद्वत् पश्चिमे केसराचलाः ॥२७॥
मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः ।
शङ्खकूटोऽथ ऋषभो हंसो नागस्तथापरः ।
कालञ्जराद्याश्च तथा उत्तरे केशराचलाः ॥२८॥

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Sítánta, Mukunda, Kurarí, Mályaván, and Vaikanka; on the south, Trikuta, Śiśira, Patanga, Ruchaka, and Nishadha; on the west, Śikhivásas, Vaidūrya, Kapila, Gandhamádaṇa, and Járudhi; and on the north, Śankhakūṭa, Rishabha, Nága, Haṃsa, and Kálanjara. These and others extend from between the intervals in the body, or from the heart of Meru,[9]

8 The Bhágavata substitutes Sarvatobhadra for the Gandhamádana forest; and calls the lakes, lakes of milk, honey, treacle, and sweet water.

9 The Váyu gives these names, and many more; and describes at great length forests, lakes, and cities of gods and demi-gods upon these fabulous mountains, or in the valleys between them. (*As. Res.* VIII, 354).

चतुर्दशसहस्राणि योजनानां महापुरी ।
मेरोरुपरि मैत्रेय ! ब्रह्मणः प्रथिता दिवि ॥२९॥
तस्याः समन्ततश्चाष्टौ दिशासु विदिशासु च ।
इन्द्रादिलोकपालानां प्रख्याताः प्रवराः पुरः ॥३०॥

On the summit of Meru is the vast city of Brahmá, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.[10] The

10 The Lokapálas, or eight deities in that character, Indra, Yama, Varuṇa, Kuvera, Vivaswat, Soma, Agni, and Váyu. Other cities of the gods are placed upon the spurs, or filament mountains, by the Váyu ; or that of Brahmá on Hemaśringa, of Śankara on Kálanjara. of Garuda on Vaikanka, and of Kuvera on Kailása. Himavat is also specified by the same work as the scene of Śiva's penance, and marriage with Umá ; of his assuming the form of a Kiráta, or forester: of the birth of Kártikeya, in the Śara forest ; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Wilford, is made the theme of one of his fanciful verifications. "Here, he (the author of the Váyu) says, in the forest of Śankha, was born Shaḍánana or Kártikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Crauncha, Germany, part of Poland, &c. to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword ; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is probably to be found." *As. Res.* VIII. 364. The text of which this is in part a representation is. तत्र शरवणं नाम यत्र जातः षडाननः । यत्र चैव कृतोत्साहः क्रौञ्चशैलवरं प्रति ॥ चित्रपुष्पनिकुंजस्य क्रौंचस्य च गिरेस्तटे । देवारिस्कन्दनः स्कन्दो यत्र शक्तिविमुक्तवान् ॥ The legend here alluded to is told at length in the Vámana Puráṇa. Mahishásura, flying from the battle, in which Táraka had been slain by Kártikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kártikeya and Indra, as to their respective prowess, they determined to decide the question by circumbulating the mountain ; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra Kártikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced at once it and the demon Mahisha. एवं ब्रुवन्तं क्रौंचं सः (कार्त्तिकेयः) क्रोधात्प्रस्फुरिताधरः । बिभेद शक्त्या कौटिल्यान्महिषेण समं तथा । Another division of Krauncha is ascribed to Parasuráma, Megha Dūta, v. 59. Krauncha is also sometimes considered to be the name of an Asura, killed by Kártikeya ; but this is perhaps some misapprehension of the Pauráṇik legend by the grammarians, springing out of the synonyms of Kártikeya, Kraunchári, Krauncha-dáraṇa, &c., implying the foe or destroyer of Krauncha, occurring in the Amara, and other Koshas.

विष्णुपादविनिष्क्रान्ता प्लावयित्वेन्दुमण्डलम् ।
समन्ताद् ब्रह्मणः पुर्य्यां गङ्गा पतति वै दिवः ॥३१॥
सा तत्र पतिता दिक्षु चतुर्धा प्रतिपद्यते ।
सीता चालकनन्दा च चक्षुर्भद्रा च वै क्रमात् ॥३२॥
पूर्व्वेण शैलात् सीता तु शैलं यात्यन्तरिक्षगा ।
ततश्च पूर्व्ववर्षेण भद्राश्वेनैति सार्णवम् ॥३३॥
तथैवालकनन्दापि दक्षिणेनैत्य भारतम् ।
प्रयाति सागरं भूत्वा सप्तभेदा महामुने ॥३४॥
चक्षुश्च पश्चिमगिरीनतीत्य सकलांस्ततः ।
पश्चिमं केतुमालाख्यं वर्षं गत्वैति सागरम् ॥३५॥
भद्रा तथोत्तरगिरीनुत्तरांश्च तथा कुरून् ।
अतीत्योत्तरमम्भोधिं समभ्येति महामुने ॥३६॥

capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishṇu, and washing the lunar orb, falls here from the skies,[11] and, after encricling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Śítá, the Alakanandá, the Chakshu, and the Bhadrá. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadráśva to the ocean: the Alakanandá flows south, to the country of Bhárata, and, dividing into seven rivers on the way, falls into the sea: the Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumála: and the Bhadrá washes the country of the Uttarakurus, and empties itself into the northern ocean.[12]

11 The Bhágavata is more circumstantial. The river flowed over the great toe of Vishṇu's left foot, which had previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Váyu merely brings it from the lunar orb, and takes no notice of Vishṇu's interposition. In a different passage it describes the detention of Gangá amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved by the penance and prayers of king Bhagíratha to set her free. The Mahábhárata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

12 Although the Váyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this the Ganges, after escaping from Śiva, is said to have formed seven streams; the Naliní, Hládiní, and Pavaní going to the east; the Chakshu, Śítá, and Sindhu to the west; and the Bhágirathí to the south. The Mahábhárata calls them Vasvaukasára, Naliní, Pavaní, Gangá, Śíta, Sindhu, and

आनीलनिषधायामौ माल्यवद्-गन्धमादनौ ।
तयोर्म्मध्यगतो मेरुः कर्णिकाकारसंस्थितः ॥३७॥
भारताः केतुमालाश्च भद्राश्वाः कुरवस्तथा ।
पत्राणि लोकपद्मस्य मर्य्यादा शैलबाह्यतः ॥३८॥
जठरो देवकूटश्च मर्य्यादापर्व्वतावुभौ ।
तौ दक्षिणोत्तरायामावानीलनिषधायतौ ॥३९॥
गन्धमादन-कैलासौ पूर्व्वपश्चायतावुभौ ।
अशीतियोजनायामावर्णवान्तर्व्यवस्थितौ ॥४०॥

Meru, then, is confined between the mountains Níla and Nishadha (on the north and south), and between Mályaván and Gandhamádana (on the west and east[13]): it lies between them like the pericarp of a lotus. The countries of Bhárata, Ketumála, Bhadráśva, and Uttarakuru lie, like leaves of the lotus of the world, exterior to the boundary mountains. Jathara and Devakūta are two mountain ranges, running north and south, and connecting the two chains of Nishadha and Níla. Gandhamádana and Kailása extend, east and west, eighty Yojanas in

Jambunadí. The more usual legend, however, is the first, and it offers some trace of actual geography. Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilávṛta, and its four rivers, is a representation of the garden of Eden. (*Pagan Idolatry*, I. 315.). However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himálaya, and the high lands north of that range, towards the cardinal points : the Bhadrá, to the north, representing the Oby of Siberia ; and the Śítá, the river of China, or Hoangho. The Alakanandá is well known as a main branch of the Ganges, near its source ; and the Chakshus is very possibly, as Wilford supposed, the Oxus. (*As. Res.* VIII. 309.). The printed copy of the Bhágavata, and the MS. Padma, read Bankshu ; but the former is the more usual reading. It is said, in the Váyu, of Ketumála, through which this river runs, that it is peopled by various races of barbarians : केतुमालं महाद्वीपं नानाम्लेच्छगणैर्युतं ।

13 The text applies the latter name so variously as to cause confusion : it is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south ; and to the Varsha of Ketumála : here another mountain range is intended, or a chain running north and south upon the east of Ilávṛta, connecting the Níla and Nishadha ranges. Accordingly the Váyu states it to be 34000 Yojanas in extent ; that is, the diameter of Meru 16000, and the breadth of Ilávṛta on each side of it, or together 18000. A similar range, that of Mályaván, bound-Ilávṛita on the west. It was probably to avoid the confusion arising from similarity of nomenclature, that the author of the Bhágavata substituted different names for Gandhamádana in the other instances, calling the buttress, as we have seen, Merumandara ; the southern forest, Sarvatobhadra ; and the filament mountain, Hansa ; restricting the term Gandhamádana to the eastern range : a correction, it may be remarked, corroborative of a subsequent date.

निषधः पारिपात्रश्च मर्य्यादापर्व्वतावुभौ ।
मेरोः पश्चिमदिग्भागे यथा पूर्व्वौ तथा स्थितौ ॥४१
त्रिशृङ्गो जारुधिश्चैव उत्तरौ वर्षपर्व्वतौ ।
पूर्व्वपश्चायतावेतावर्णवान्तर्व्यवस्थितौ ॥४२॥
इत्येते मुनिवर्य्योक्ता मर्य्यादापर्व्वतास्तव ।
जठराद्याः स्थिता मेरोस्तेषां द्वौ द्वौ चतुर्दिशम् ॥४३॥
मेरोश्चतुर्दिशं ये तु प्रोक्ताः केसरपर्व्वताः ।
शीतान्ताद्या मुने ! तेषामतीव हि मनोरमाः ॥४४॥
शैलानामन्तरे द्रोण्यः सिद्धचारणसेविताः ।
सुरम्याणि तथा तासु काननानि पुराणि च ॥४५॥

breadth, from sea to sea. Nishadha and Páriyátra are the limitative mountains on the west, stretching, like those on the east, between the Níla and Nishadha ranges: and the mountains Tṛśringa and Járudhi are the northern limits of Meru, extending, east and west, between the two seas.[14] Thus I have repeated to you the mountains described by great sages as the boundary mountains, situated in pairs, on each of the four sides of Meru. Those also, which have been mentioned as the filament mountains (or spurs), Śítánta and the rest are exceedingly delightful. The vallies embosomed amongst them are the

14 These eight mountains are similarly enumerated the in Bhágavata and Váyu, but no mention is made in them of any seas (अर्णवान्तर्व्यवस्थितौ), and it is clear that the eastern and western oceans cannot be intended, as the mountains Mályavat and Gandhamádana intervene. The commentator would seem to understand 'Arṇava' as signifying 'mountain,' as he says 'between the seas means within Mályavat and Gandhamádana ;' माल्यवद्गन्धमादनयोर्मध्यार्णवस्यान्तर्व्यवस्थितौ । The Bhágavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base of the central mountain, and being 2000 high, and as many broad : they may be understood to be the exterior barriers of Meru, separating it from Ilávṛta. The names of these mountains, according to the Bhágavata, are Jaṭhara and Devakūṭa on the east, Pavana and Paripátra on the west, Tṛśringa and Makara on the north, and Kailása and Karavíra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustan. (Humboldt on the Mountains of Central Asia, and Ritter *Geogr. Asia.*)

लक्ष्मी-विष्ण्वग्निसूर्य्यादिदेवानां मुनिसत्तम ।
तास्वायतनवर्षाणि जुष्टानि वरकिन्नरैः ॥४६॥
गन्धर्व्वयक्षरक्षांसि तथा दैतेयदानवाः ।
क्रीड़न्ति तासु रम्यासु शैलद्रोणीष्वहर्निशम् ॥४७॥
भौमा ह्येते स्मृताः स्वर्गा धर्म्मिणामालया मुने !
नैतेषु पापकर्म्माणो यान्ति जन्मशतैरपि ॥४८॥

favourite resorts of the Siddhas and Cháraṇas: and there are situated upon them agreeable forests, and pleasant cities, embellished with the palaces of Vishṇu, Lakshmí, Agni, Sūrya, and other deities, and peopled by celestial spirits; whilst the Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes in the vales. These, in short, are the regions of Paradise, or Svarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

भद्राश्वे भगवान् विष्णुरास्ते हयशिरा द्विज !
वराहः केतुमाले तु भारते कूर्म्मरूपधृक् ॥४९॥
मत्स्यरूपश्च गोविन्दः कुरुष्वास्ते जनार्द्दनः ।
विश्वरूपेण सर्व्वत्र सर्व्वः सर्व्वेश्वरो हरिः ॥५०
सर्व्वस्याधारभूतोऽसौ मैत्रेयास्तेऽखिलात्मकः ।
यानि किम्पुरुषादीनि वर्षाण्यष्टौ महामुने !
न तेषु शोको नायासो नोद्वेगः क्षुद्भयादिकम्॥५१॥
सुस्थाः प्रजा निरातङ्काः सर्व्वदुःखविवर्ज्जिताः ।
दशद्वादशवर्षाणां सहस्राणि स्थिरायुषः ॥५२॥
न तेषु वर्षते देवो भौमान्यम्भांसि तेषु वै ।
कृत-त्रेतादिका नैव तेषु स्थानेषु कल्पना ॥५३॥

In the country of Bhadráśva, Vishṇu resides as Hayaśirá (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kūrma); in Kuru, as the fish (Matsya); in his universal form, every where; for Hari pervades all places: he, Moitreya, is the supporter of all things; he is all things. In the eight realms of Kimpurusha and the rest (or all exclusive of Bhárata) there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension; their inhabitants are exempt from all infirmity and pain, and live in uninterrupted enjoyment for ten or twelve thousand years. Indra never sends rain upon them, for the earth abounds with water. In those places there is no

सर्व्वेष्वेतेषु वर्षेषु सप्त सप्त कुलाचलाः ।
नद्यश्च शतशस्तेभ्यः प्रसूता या द्विजोत्तम ॥५४॥

distinction of Krita, Treta, or any succession of ages. In each of these Varshas there are respectively seven principal ranges of mountains, from which, oh best of Brahmans, hundreds of rivers take their rise.[15]

CHAPTER III

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम् ।
वर्षं तद् भारतं नाम भारती यत्र सन्ततिः ॥१॥
नवयोजनसाहस्रो विस्तारोऽस्य महामुने ।
कर्म्मभूमिरियं स्वर्गमपवर्गञ्च गच्छताम् ॥२॥

The country that lies north of the ocean, and south of the snowy mountains, is called Bhárata, for there dwelt the descendants of Bharata. It is nine thousand leagues in extent,[1] and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

महेन्द्रो मलयः सह्यः शुक्तिमान् ऋक्षपर्व्वतः ।
विन्ध्यश्च पारिपात्रश्च सप्तात्र कुलपर्व्वताः ॥३॥

The seven main chains of mountains in Bhárata are Mahendra, Malaya, Sahya, Śuktimat, Riksha, Vindhya, and Páripátra.[2]

15 More ample details of the Varshas are given in the Mahábhárata, Bhágavata, Padma, Váyu, Kūrma, Linga, Matsya, and Márkaṇḍeya Puráṇas; but they are of an entirely fanciful nature Thus of the Ketumála-varsha it is said, in the Váyu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness: seven Kula or main ranges of mountains in it are named, and a long list of countries and rivers is added, none of which can be identified with any actually existing, except perhaps the great river the Suchakshus, the Amu or Oxus. According to the Bhágavata, Vishṇu is worshipped as Kámadeva in Ketumála. The Váyu says the object of adoration there is Īśvara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See also *As. Res.* VIII. 352.

1 As Bhárata-varsha means India, a nearer approach to the truth, with, regard to its extent, might have been expected; and the Váyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumári (Comorin) to the source of the Ganges.

2 These are called the Kulaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers which flow from them. Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part

अतः सम्प्राप्यते स्वर्गो मुक्तिमस्मात् प्रयान्ति वै ।
तिर्य्यक्त्वं नरकञ्चापि यान्त्यतः पुरुषा मुने ॥४॥
इतः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते ।
न खल्वन्यत्र मर्त्यानां कर्म्म भूमौ विधीयते । ॥५॥

From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into·hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

इन्द्रद्वीपः कशेरुमान् ताम्रवर्णो गभस्तिमान् ।
नागद्वीपस्तथा सौम्यो गन्धर्व्वस्त्वथ वारुणः ॥६॥
अयन्तु नवमस्तेषां द्वीपः सागरसंवृतः ।
योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात् ॥७॥

The Varsha of Bhárata is divided into nine portions, which I will name to you; they are Indra-dvípa, Kaserumat, Támravarṇa, Gabhastimat, Nága-dvípa, Saumya, Gándharba. and Váruṇa; the last or ninth Dvípa is surrounded by the ocean, and is a thousand Yojanas from north to south.[3]

of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra : Malaya is the southern portion of the western Ghats : Śuktimat is doubtful, for none of its streams can be identified with any certainty : Sahya is the northern portion of the western Ghats, the mountains of the Konkan : Riksha is the mountains of Gondwana : Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Váyu it is the part south of the Narmada, or the Sathpura range : Páripátra, as frequently written Páriyátra, is the northern and western portion of the Vindhya : the name, indeed, is still given to a range of mountains in Guzerat (see Tod's Map of Rajasthán), but the Chambal and other rivers of Málwa, which are said to flow from the Páriyátra mountains, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with the exception of the Vindus mons : of the others, the Adisathrus and Uxentus agree nearly in position with the Páriyátra and Riksha : the Apocopi, Sardonix, Bettigo, and Orudii must be left for consideration. The Bhágavata, Váyu, Padma, and Márkaṇḍeya add a list of inferior mountains to these seven.

3 This last is similarly left without a name in all the works : it is the most southerly, that on the borders of the sea, and no doubt intends India proper. Wilford places here a division called Kumáriká. No description is anywhere attempted of the other divisions. To these the Váyu adds six minor Dvípas, which are situated beyond sea, and are islands, Anga-dvípa, Yama-d., Matsya-d., Kumuda or Kuśa-d.

पूर्व्वे किराता यस्य स्युः पश्चिमे यवनाः स्थिताः ।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः ॥८॥
इज्या-युद्ध-वाणिज्याद्यैर्व्वर्त्तयन्तो व्यवस्थिताः ।

On the east of Bhárata dwell the Kirátas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaiśyas, and Śúdras, occupied in their respective duties of sacrifice, arms, trade, and service.[4]

शतद्रू चन्द्रभागाद्या हिमवत्पादनिर्गताः ॥९॥
वेद-स्मृतिमुखाद्याश्च पारिपात्रोद्भवा मुने ।
नर्मदा सुरसाद्याश्च नद्यो विन्ध्याद्रिनिर्गताः ॥१०॥
तापी-पयोष्णी-निर्व्विन्ध्याप्रमुखा ऋक्षसम्भवाः ।
गोदावरी भीमरथी कृष्णवेण्यादिकास्तथा ॥११॥
सह्यपादोद्भवा नद्यः स्मृताः पापभयापहाः ।
कृतमाला-ताम्रपर्णीप्रमुखा मलयोद्भवाः ॥१२॥

The Śatadru, Chandrabhágá, and other rivers, flow from the foot of Himálaya: the Vedasmriti and others from the Parípátra mountains: the Narmadá and Surasá from the Vindhya hills: the Tápi, Payoshṇi, and Nirvindhyá from the Riksha mountains; the Godávari, Bhimarathi, Krishṇaveni, and others, from the Sahya mountains: the Kritamálá,

Varáha-d., and Śankha-d; peopled for the most part by Mlechchhas, but who worship Hindu divinities. The Bhágavata and Padma name eight such islands, Swarṇaprastha, Chandraśukla, Avarttana, Ramaṇaka, Mandahára, Pánchajanya, Sinhalá, and Lanká Wilford has endeavoured to verify the first series of Upadvípas, making Varáha Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca: Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Puráṇas in which mention is made of them, very little more is said upon the subject.

4 By Kirátas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab—to whom there can be little doubt the term was applied by the Hindus—or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Váyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus in India proper: तैर्विमिश्रा जनपदा आर्य्या म्लेच्छाश्च नित्यशः । The same passage, slightly varied, occurs in the Mahábhárata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

त्रिसामाचार्य्यकुल्याद्या महेन्द्रप्रभवाः स्मृताः ।
ऋषिकुल्या-कुमार्य्याद्याः शुक्तिमत्पादसम्भवाः।१३
आसां नद्युपनद्यश्च सन्त्यन्याश्च सहस्रशः ।

Támraparṇi, and others, from the Malaya hills: the Trisámá, Rishikulyá, etc. from the Mahendra: and the Rishikulyá, Kumári, and others, from the Śuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.[5]

तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः ॥१४॥
पूर्व्वदेशादिकाश्चैव कामरूपनिवासिनः ।
पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्व्वशः ॥१५

The principal nations of Bhárata are the Kurus and Pánchálas, in the middle districts: the people of Kámarupa, in the east: the Puṇdras, Kalingas, Magadhas, and southern nations, are in the south: in

5 This is a very meagre list, compared with those given in other Puráṇas. That of the Váyu is translated by Wilford, *As. Res.* vol. VIII; and much curious illustration of many of the places by the same writer occurs, *As. Res.* vol. XIV. The lists of the Mahábhárata, Bhágavata, and Padma are given without any arrangement : those of the Váyu, Matsya, Márkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadru, 'the hundred channelled'—the Zaradrus of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhágá, Sandabalis, or Acesines, is the Chinab. The Vedasmriti in the Váyu and Kūrma is classed with the Vetravatí or Betwa, the Charmanvati or Chambal, and Siprá and Párá, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadá or Narbadda, the Namadus of Ptolemy, is well known; according to the Váyu it rises, not in the Vindhya, but in the Riksha mountains, taking its origin in fact in Gondwana. The Suraśa is uncertain. The Tápi is the Tápti, rising also in Gondwana: the other two are not identified. The Godavari preserves its name: in the other two we have the Beemah and the Krishṇa. For Kṛtamálá the Kūrma reads Ritumálá, but neither is verified. The Támraparní is in Tinivelly, and rises at the southern extremity of the western Ghats. The Rishikulyá, that rises in the Mahendra mountain, is the Rasikulia or Rasíkoila, which flows into the sea near Ganjam. The Trisámá is undetermined. The text assigns another Rishikulyá to the Suktimat mountains, but in all the other authorities the word is Rishíka. The Kumárí might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyá river is mentioned (Vana P. v. 3026) as a Tírtha in the Mahábhárata, in connexion apparently with the hermitage of Vaṣishṭha, which in another passage (v. 4096) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimat range would be the mountains of Guzerat; but this is doubtful.

तथापरान्ताः सौराष्ट्राः शूराभीरास्तथार्बुदाः ।
कारूषा माल्यवांश्चैव पारिपात्रनिवासिनः ॥१६॥
सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः ।
मद्रारामास्तथाम्बष्ठाः पारसीकादयस्तथा ॥१७॥
आसां पिबन्ति सलिलं वसन्ति सरितां सदा ।
समीपतो महाभागा हृष्टपुष्टजनाकुलाः ॥१८॥

the extreme west are the Sauráshtras, Śūras, Bhiras, Arbudas: the Kárushas and Málavas, dwelling along the Páripátra mountains: the Sauviras, the Saindhavas, the Hunas, the Sálwas, the people of Śákala, the Madras, the Rámas, the Ambashthas, and the Párasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous.[6]

6 The list of nations is as scanty as that of the rivers : it is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement ; so has the Mahábhárata. The lists of the Váyu, Matsya, and Márkaṇḍeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the 8th vol. of the *As. Res.* from the Brahmáṇḍa, or, for it is the same account, the Váyu. The Márkaṇḍeya has a second classification, and, comparing Bhárata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of the names in text, but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra, or the upper part of the Doab, about Delhi. The Pánchálas, it appears from the Mahábhárata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullūka Bhaṭṭa, in his commentary on Manu, II. 19, places them at Kanouj. Kámarupa is the north-eastern part of Bengal, and western portion of Assam. Puṇḍra is Bengal proper, with part of south Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Sauráshṭras are the people of Suraṭ, the Surastrene of Ptolemy. The Śūras and Bhíras, in the same direction, may be the Suri and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Kárushas and Málavas are of course the people of Malwa. The Sauvíras and Saindhavas are usually conjoined as the Sindhu-Sauvíras, and must be the nations of Sindh and western Rajputána. By the Hūnas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Śálwas or, as also read, Śályas are placed by the Váyu and Matsya amongst the central nations, and seen to have occupied part of Rájasthan, a Śálwa Rája being elsewhere described as engaging in hostilities with the people of Dwaraká in Guzerat. Śákala, as I have

चत्वारि भारते वर्षे युगान्यत्र महामुने ।
कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित् ॥१९॥
तपस्तप्यन्ति मुनयो जुह्वते चात्र यज्विनः ।
दानानि चात्र दीयन्ते परलोकार्थमादरात् ॥२०॥
पुरुषैर्यज्ञपुरुषो जम्बूद्वीपे सदेज्यते ।
यज्ञैर्यज्ञमयो विष्णुरन्यद्वीपेषु चान्यथा ॥२१॥
अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने ।
यतो हि कर्म्मभूरेषा ततोऽन्या भोगभूमयः॥२२॥
अत्र जन्मसहस्राणां सहस्रैरपि सत्तम ।
कदाचिल्लभते जन्तुर्म्मानुष्यं पुण्यसञ्चयात् ॥२३॥
गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारतभूमिभागे ।
स्वर्गापवर्गास्पदमार्गभूते भवन्ति भूयः पुरुषाः सुरत्वात् ॥२४॥
कर्म्माण्यसङ्कल्पिततत्फलानि संन्यस्य विष्णौ परमात्मभूते ।
अवाप्य तां कर्म्ममहीमनन्ते तस्मिँल्लयं ये त्वमलाः प्रयान्ति ॥२५॥

In the Bhárata-varsha it is that the succession of four Yugas, or ages, the Krita, the Treta, the Dvápara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambu-dvípa, Vishṇu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bhárata is therefore the best of the divisions of Jambu-dvípa, because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhárata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhárata-varsha, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the

elsewhere noticed, is a city in the Punjab (*As. Res.* XV. 108), the Sagala of Ptolemy (*ibid.* 107) ; the Mahábhárata makes it the capital of the Madras, the Mardi of the ancients ; but they are separately named in the text, and were situated something more to the south-east. The Rámas and Ambashṭhas are not named in other Puráṇas, but the latter are amongst the western, or more properly north-western nations subjugated by Nakula, in his Dig-vijaya. Mahábh. Sabhá P. Ambas and and Ambashṭhas are included in the list extracted by Wilford from the Varáha Sanhitá, and the latter are supposed by him to be the Ambastæ of Arrian. The Párasíkas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

जानीम नैतत् क वयं विलीने स्वर्गप्रदे कर्म्मणि देहवन्धम् ।
प्राप्स्याम धन्याः खलु ते मनुष्या ये भारते नेन्द्रियविप्रहीणाः ॥२६॥

unheeded rewards of their acts to the supreme and eternal Vishṇu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed[7], where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties[8] in Bhàrata-varsha."

नववर्षं तु मैत्रेय ! जम्बूद्वीपमिदं मया ।
लक्षयोजनविस्तारं संक्षेपात् कथितं तव ॥२७॥
जम्बूद्वीपं समावृत्य लक्षयोजनविस्तरः ।
मैत्रेय ! वलयाकारः स्थितः क्षारोदधिर्व्बहिः ॥२८॥

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dvípa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

TOPOGRAPHICAL LISTS

From the Mahábhárata, Bhíshma Prava, II. 342

MOUNTAINS AND RIVERS[1].

Sanjaya speaks to Dhṛtaráshtra.—Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhárata.

7 Enjoyment in Svarga, like punishment in Naraka, is only for a certain period, according to the merit or demerit of the individual. When the account is balanced, the man is born again amongst mankind.

8 A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation ; his merits must first secure his being born again perfect and entire.

1 In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself : states and tribes and cities have disappeared, even from recollection, and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (*Description of Eastern Hindustan*), following Rennell over the same ground at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of Maps of India yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification beyond names ; and names have been either changed or so corrupted, as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists

Mahendra, Malaya, Sahya, Śuktímat,[2] Gandhamádana, Vindhya, and Páripátra are the seven mountain ranges: as subordinate portions of them are thousands of mountains; some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature:[3] there pure and degraded

recur with circumstances which fix their locality; but these means of verification have not yet been sufficiently investigated. There are also geographical treatises in Sanskrit, which there is reason to believe afford much accurate and interesting information: they are not common. Wilford speaks of having received a number from Jaypur, but upon his death they disappeared. After a considerable interval some of his MSS. were purchased for the Calcutta Sanskrit College, but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal: (*Calcutta Quarterly Magazine*, Dec. 1824:) the details were accurate and valuable, though the compilation was modern. Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been Oriental scholars. It may be doubted if any of them have been conversant with the spoken language of the country: they have consequently put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Varáhanagar, Dakshineswar is metamorphosed into Duckinsore, and Ulubería is Anglicised into Willoughbury. Going a little farther off, we have Dalkisore for Darikeswarí, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kákamárí. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is in some degree, perhaps, a national defect.

2 The printed edition reads Śaktimat, which is also found in some MSS., but the more usual reading is that of the text. I may here add that a Śuktimat mountain occurs in Bhíma's invasion of the eastern region. Mahábh. Sabhá P. Gandhamádana here takes the place of Riksha.

3 For additional mountains in the Váyu, see *Asiatic Researches*, VIII. 334. The Bhágavata, Padma, and Márkaṇḍeya add the following: Mainàka, which it appears from the Rámáyaṇa is at the source of the Sone, that river being termed Mainákaprabhava. 'Kishkindhya Káṇḍa;' Trikūṭa, called also in Hemachandra's vocabulary Suvela; Rishabha, Kūṭaka, Konva, Devagiri (Deogur or Ellora, the mountain of the gods; the Apocopi are said by Ptolemy to be also called mountains of the gods); Rishyamuka, in the Dekhin, where the Pampá rises; Śrí-śaila or Śrí-parvata, near the Krishṇa (*As. Res.* V. 303); Venkaṭa, the hill of Tripatí. Váridhára, Mangala-prastha, Droṇa, Chitrakūṭa (Chitrakote in Bundelkhand), Govarddhana (near Mathurá), Raivata, the range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna; according to Hemachandra it is the Girinara range; it is the Aravali of Tod; Kakubha, Níla (the blue moun-

tribes, mixed together, drink[4] of the following streams: the stately Gangá, the Sindhu, and the Sarasvatí[5]; the Godávarí, Narmadá, and the great river Báhudá;[6] the Śatadru, Chandrabhágá, and great river Yamuná; the Drishadvatí,[7] Vipáśá,[8] and Vipápá, with coarse sands;

tains of Orissa), Gohamukha, Indrakíla, Ramagiri (Ram-tek, near Nagpur), Valakrama, Sudháma, Tungaprastha, Nága (the hills east of Ramghur), Bodhana, Pandara, Durjayanta, Arbuda (Abu in Guzerat), Gomanta (in the western Ghats), Kūṭaśaila, Kritasmara, and Chakora. Many single mountains are named in different works.

4 See Bk. II., Ch. III., note 4.

5 The Sarsuti, or Kaggar or Gaggar, N. W. of Tahnesar. See below, note 6.

6 The Báhudá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata has amongst the Tírthas, or places of pilgrimage, two rivers of this name, one apparently near the Sarasvatí, one more to the east. Hemachandra gives as synonyms Ārjuní and Saitaváhiní, both implying the 'white river:' a main feeder of the Mahánada is called Dhavalí or Dauli, which has the same meaning.

7 The Drishadvatí is a river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu it is one boundary of the district called Brahmávartta, in which the institution of castes, and their several duties, had for ever existed: implying that in other places they were of more recent origin. This holy land, 'made by the gods,' was of very limited extent. Its other boundary was the Sarasvatí. That the Drishadvatí was not far off we learn from Manu, as Kurukshetra, Matsya, Panchála, and Śūrasena, or. the upper part of the Doab, and country to the east, were not included in Brahmávartta; they constituted Brahmarshi-deśa, contiguous to it: ब्रह्मवर्त्तादनन्तरः । Kullūka Bhaṭṭa explains Anantara, 'something less or inferior;' किंचिदूनः । but it more probably means 'not divided from,' 'immediately contiguous'. We must look for the Drishadvatí, therefore, west of the Jumna. In the Tírtha Yátrá of the Mahábhárata we find it forming one of the boundaries of Kurukshetra. It is there said, 'Those who dwell on the south of the Saraṣvatí, and north of the Drishadvatí, or in Kurukshetra, dwell in heaven:' दक्षिणेन सरस्वत्याः दृषद्वदुत्तरेण च । ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे ॥ In the same place, the confluence of the Drishadvatí with a stream of Kurukshetra, called the Kauśikí, is said to be of peculiar sanctity. Kurukshetra is the country about Tahnesur or Stháneśvara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukshetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford, the Drishadvatí is the Kaggar; in which case our maps have taken the liberty of transposing the names of the rivers, as the Kaggar now is the northern stream, and the Sarsuty the southern, both rising in the Himálaya, and uniting to form one river, called Gagar or Kaggar in the maps, but more correctly Sarsutí or Sarasvatí; which then runs southwest, and is lost in the desert. There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.

8 The Beyah, Hyphasis, or Bibasis.

the Vetravatí, the deep Krishṇaveṇí, the Irávatí,[9] Vitastá,[10] Payoshṇí,[11] and Devíká[12] the Vedasmritá, Vedavatí,[13] Tridivá,[14] Ikshumálaví,[15] Karíshiṇí, Chitrabahá, the deep Chitrasená, the Gomatí, the Dhútapápá, and the great river Gaṇdakí;[16] the Kauśikí, Niśchitá,[17] Kṛtya, Nichitá, Lohatariṇí,[18] Rahasyá Śatakumbhá, and also the Śarayú,[19] the Charmanvatí, Chandrabhágá,[20] Hastisomá, Dis, Śarávatí,[21] Payoshṇí, Pará,[22]

9 The Rávi or Hydraotes or Adris.

10 The Jhelum, but still called in Kashmir the Vitastá, the Bidaspes or Hydaspes.

11 This river, according to the Vishṇu P., rises from the Riksha mountains, but the Váyu and Kūrma bring it from the Vindhya or Sathpura range. There are several indications of its position in the Mahábhárata, but none very precise. Its source appears to be near that of the Krishṇa: it flows near the beginning of the Daṇḍaka forest, which should place it rather near to the sources of the Godávarí: it passes through Vidarbha or Berar, and, Yudhishṭhira having batued in it, comes to the Vaidūrya mountain and the Narmadá river. These circumstances make it likely that the Payín Gangá is the river in question.

12 The Devá or Goggra.

13 Both these are from the Páripátra range. In some MSS. the latter is read Vedasiní and Vetasiní. In the Rámáyaṇa occur Vedá and Vedavainasiká, which may be the same, as they seem to be in the direction of the Sone. One of them may be the Beos of eastern Malwa, but it rises in the Riksha mountain.

14 From Páripátra, Kūrma; from Mahendra, Váyu.

15 One copy has Ikshumálimí; two others, Ikshulá and Krimi: one MS. of the Váyu has an Ikshulá from Mahendra: the Matsya has Ikshudá; Wilford's list has Drákshalá.

16 Of these rivers, the two first are named in the Padma P., but not in the Váyu, &c. The Gomati in Oude, the Gandak, and the Kosi are well known. The Dhutapápá is said to rise in the Himálaya.

17 In different MSS. read Michitá and Nisṛtá. In the Váyu and Matsya, Niśchirá or Nirvirá is said to flow from the Himálaya.

18 Also Lohatáraṇí and Lohacháriṇí.

19 The Sarayū or Sarju is commonly identified with the Deva. Wilford says it is so by the Pauṛániks, but we have here proof to the contrary. They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide and enter the Ganges by distinct branches.

20 The recurrence of the same name in this, as in several similar subsequent instances, is possibly an error of the copyist; but it is also sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word, Chaitravatí: and in another Vetravatí.

21 Read also Śatávarí. According to Wilford, the Śarávati is the Bau-gangá.

22 The Váyu has Pará, which is a river in Malwa, the Párvatí. MSS. read Váṇí and Veṇá.

and Bhímarathí,[23] Káverí,[24] Chulaká,[25] Víná,[26] Śatabalá, Nivárá, Mahitá,[27] Suprayogá,[28] Pavitrá,[29] Kuṇḍalá, Sindhu,[30] Rajání,[31] Puramáliní, Purvábhirámá, Víra, Bhímá,[32] Oghavatí, Paláśiní,[33] Pápahará, Mahendrá, Pátalavatí,[34] Karíshiṇí, Asikní, the great river Kuśachírá,[35] the Makarí,[36] Pravará, Mená,[37] Hemá, and Dhṛtavatí,[38] Purávatí,[39] Anushṇá,[40] Śaivyá, Kápí,[41] Sadánírá.[42] Adhrishyá, the great river Kuśadhárá,[43] Sadákántá,[44] Śivá, Víravatí, Vástu, Suvástu,[45] Gaurí, Kampaná,[46] Hiraṇvatí, Vará, Vírankárá, Panchamí, Rathachitrá, Jyotiratha Visvámitrá,[47] Kapinijalá, Upendrá, Bahulá, Kuchírá,[48] Madhuváhiní[49], Vinadí,[50] Pinjalá, Veṇá, Tungaveṇá,[51] Vidiśá,[52] Krishṇaveṇá, Támrá, Kapilá, Selu, Suvámá,[53] Vedáśvá, Hariśravá, Mahopamá,[54] Śíghrá,

23 According to the Váyu, this rises in the Sahya m., and flows towards the south: it is therefore the Beema of Aurungabad.

24 The Kaverí is well known, and has always borne the same appellation, being the Chaberis of Ptolemy. 25 Read Chuluká.

26 Read also Tápí; the Taptí river of the Dekhin.

27 Read Ahitá and Sahitá.

28 Rises in the Sahya mountain, and flows southwards : Váyu, &c.

29 Read Vichitrá.

30 Several rivers are called by this name, as well as the Indus : there is one of some note, the Káli Sindh in Malwa. 31 Also Vájiní.

32 This agrees best in name with the Beema : it is also mentioned as a tírtha in the Mahábhárata,

33 From Śuktimat : Kūrma and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánanda, which may be the Palásiní, if the mountain be in this direction.

34 Also Pippalalávatí. The Váyu has a Pippalá from the Riksha mountain.

35 Also Kuśavírá. 36 Also Mahiká and Maruṇḍáchí.

37 Also Śená. 38 Read Kṛtavati and Ghṛtavatí.

39 Also Dhuśulyá. 40 Also Atikṛshṇa.

41 In place of both Suvártháchí.

42 From Páripátra : Váyu and Matsya. 43 Also Kuśanára.

44 Also Śaśikánta. 45 Also Vastrá and Suvastrá.

46 One of the tírthas in the Mahábhárata.

47 According to the Mahábhárata, this rises in the Vaidurya mountain, part of the southern Vindhya or Sathpura range.

48 Also Kuvíra. 49 Three MSS. agree in reading this Ambuváhiní.

50 Also Vainadí.

51 Also Kuveṇá : it is possibly meant for the Tungabhádra or Tumbudra.

52 A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dūta, 31. There is a 'Bess' river in the maps, which joins the Betwa at Bhilsa, and is probably the river of the text.

53 The Váma or Suvamá, 'the beautiful river,' Wilford identifies with the Ramgangá. 54 Also Mahapagá, 'the great river.'

Pichchhalá,[55] the deep Bháradvájí, the Kauśikí, the Sona,[56] Bahudá, and Chandramá, Durgá, Amtraśilá,[57] Brahmabodhyá, Vṛhadvatí, Yavakshá,[58] Rohí, Jámbunadí, Sunasá,[59] Tamasá,[60] Dásí, Vasá, Varaṇá, Así,[61] Nálá, Dhṛtamatí, Púrnáśá,[62] Támasí,[63] Vṛshabhá, Brahmamedhyá, Vṛhadvatí. These and many other large streams, as the Krishṇá,[64] whose waters are always salubrious, and the slow-flowing Mandavá-hiní,[65] the Brahmáṇí,[66] Mahágaurí, Durgá,[67] Chitropalá,[68] Chitrarathá, Manjulá,[69] Mandákiní,[70] Vaitaraṇí,[71] the great river Kośá,[72] the Muktimatí[73] Maningá,[74] Pushpaveṇí, Utpalavatí, Lohityá,[75] Karatoyà,[76]

55 Also Kuchchilá.

56 The Sona river, rising in Mainàka or Amarakantak, and flowing east to the Ganges.

57 This and the preceding both rise from the Vindhya mountain : the latter is also read Antahsilá, 'the river flowing within or amidst rocks.'

58 Also Parokshá.

59 We have a Suraná in the Váyu, and Surasá in the Kūrma and Matsya, flowing from the Riksha mountain.

60 The Tamaśa or Tonse, from Riksha.

61 This and the preceding scarcely merit a place amongst the rivers, being two small streams which fall into the Ganges east and west of Benares, which is thence denominated Varanásí.

62 Parṇáśá or Varṇáśá, from the Páripátra mountain.

63 Also Mánaví.

64 The Krishṇá of the Dakhin is probably here intended, although its more ordinary designation seems to be that already specified, Krishṇaveṇa or Krishṇaveṇí. The meaning is much the same ; the one being the 'dark river,' the other simply the 'dark,' the Niger.

65 A river from Śuktimat : Váyu.

66 A river in Cuttack, according to Wilford : it is one of the tírthas of the Mahábhárata, and apparently in a different direction. Buchanan (*Eastern Hindustan*) has a river of this name in Dinajpur.

67 Both from the Vindhya : Váyu and Kūrma. There is a Goaris in Ptolemy in central India.

68 From Riksha : Váyu.

69 Also Munja and Makaraváhiní.

70 From Riksha : Váyu. According to the Mahábhárata, it rises in the mountain Chitrakote.

71 The Baitaraṇí in Cuttack. It is named in the Mahábhárata as a river of Kalinga.

72 Also read Nípa and Koka.

73 From Riksha, but read also Śuktimati, which is the reading of the Matsya. Wilford considers it to be the Svarnarekha of Cuttack.

74 Also Anágá and Surangá ; perhaps the preferable reading should be Sumangá, a river flowing from Mairáka, according to the Mahábhárata.

75 Part of the Brahmaputra.

76 A considerable river in the east, flowing between Dinajpur and Rangpur.

Vrisha-káhvà,[77] Kumárí, Rishikulyá,[78] Márishá, Sarasvatí, Mandákiní, Punyá,[79] Sarvasangá; all these, the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhárata, according to remembrance.[80]

People and Countries

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Pánchálas,[1] Śálwas, Mádreyas, and dwellers in thickets (Jángalas), Śúrsenas,[2] Kálingas,[3] Bodhas,[4] Málas,[5] Matsyas,[6] Sukutyas,[7] Sauvalyas,[8] Kuntalas,[9]

77 Also Vṛshasáhva.

78 This and the preceding flow from Śuktimat. according to the Váyu, Matsya, and Kūrma. The last occurs also in Ṛshíka.

79 Also Suparṇá. The Punyá is considered to be the Pun-pun of Behar, but there is also a Parná river in the same province.

80 It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities consulted several occur not comprehended in the text, as the Kuhu and Ikshu, from the Himálaya; Vṛtraghní, Chandaná (Chandan of Bhagalpur), Mahí (the Mahy of western Malwa), Śiprá, and Avantí (rivers near Ujjayin), from Páripátra; Mahánada in Orissa, Drumá, Dasárṇa (Dhosaun in Bundelkhand), Chitrakūṭá, Śroní or Śyená, Piśáchiká, Banjulá, Báluváhiní, and Matkuṇá, all from Riksha: Nirvindhyá, Madrá, Nishadhá, Śinibáhu, Kumudvatí, and Toyá, from Vindhya; Banjula, from Sahya; Kritamálá, Támraparṇí, Pushpajáti, and Utpalavatí from Malaya; Lánguliní and Vansadhárá, from Mahendra; and Mandagá and Kripá or Rūpá, from Śuktimat. In the Rámáyaṇa we have, besides some already specified, the Ruchirá, Pampá, eastern Sarasvatí, Vegavatí or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhárarata and different works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

1 The people of the upper part of the Doab. The two words might also be understood as denoting the Pánchálas of the Kuru country, there being two divisions of the tribe: see below, note 20

2 The Śūrasenas were the inhabitants of Mathura, the Suraseni of Arrian.

3 The people of the upper part of the Coromandel coast, well known in the traditons of the eastern Archipelago as Kling. Ptolemy has a city in that part called Kaliga; and Pliny, Kalingæ *proximi mari*.

4 One of the tribes of central India, according to the Váyu: it is also read Báhyas.

5 The Málas and Málavarttis are placed, in the Váyu and Matsya, amongst the central nations. The Márkaṇḍeya reads Gavavarttis. Wilford considers Mála to be the Mal-bhūm of Medinipur. As noticed in the Megha Dūta, I have supposed it to be situated in Chattisgarh. Book I, Ch. III, note.

6 The people of Dinajpur, Rangpur, and Cooch Behar. *Calcutta Mag.* Dec 1824.

7 Read Kuśaṇḍas, Kuśalyas. Kuśádhyas, Kisádhajas, and placed in central India.

8 Also Sauśalyas and Sauśulyas.

9 Kuntala is in one place one of the central countries; in another,

Káśikośalas,[10] Chedyas,[11] Matsyas,[12] Kárushas,[13] Bhojas,[14] Sindhupulindas,[15] Uttamas,[16] Daśárṇas,[17] Mekalas,[18] Utkalas,[19] Pánchálas,[20]

one of the southern: the name is applied in inscriptions to the province in which Kurgode is situated, part of the Adoni district: (*As. Res.* IX. 427:) and consistently with this position it is placed amongst the dependant or allied states of Vidarbha in the Daśa Kumára. *Calcutta Quarterly Mag.* Sept. 1827.

10 A central nation: Váyu. The Rámáyaṇa places them in the east. The combination indicates the country between Benares and Oude.

11 Chedi is usually considered as Chandail, on the west of the Jungle Mahals, towards Nagpur. It is known, in times subsequent to the Puráṇas, as Raṇastambha.

12 Some copies read Vatsa, and the other Puráṇas have such a name amongst the central countries; the people perhaps of Vatsa, Raja of Kausámbhí, near the junction of the Jumna and the Ganges. There are, however, two Matsyas, one of which, according to the Yantra Samráṭ, is identifiable with Jaipur. In the Dig-vijaya of Nakula he subdues the Matsays farther to the west, or in Guzerat.

13 Situated on the back of the Vindhya range: Váyu and Matsya. They are generally named with the people of Málava, which confirms this locality. They are said to be the posterity of Karusha, one of the sons of Vaivsvata Mānu.

14 These are also placed along the Vindhya chain, but at different times appear to have occupied different positions. They were a kindred tribe with the Andhakas and Vṛshṇis, and a branch of the Yádavas. A Bhoja Rájá is amongst the warriors of the Mahábhárata. At a later period, Bhoja, the Rájá of Dhár, preserves an indication of this people; and from him the Bhojpuris, a tribe still living in western Behar, profess to be descended: they are not improbable relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakaṭa, a city near the Narmadá, founded by Rukmi, brother-in-law of Kṛshṇa, and before that, prince of Kundiṇa or Kondavir.

15 Pulinda is applied to any wild or barbarous tribe; those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across central India, the haunts of the Bhils and Gonds. So Ptolemy places the Pulindai along the banks of the Narmada to the frontiers of Larice; the Láṭa or Lar of the Hindus; Kandesh and part of Guzerat.

16 In the other three Puráṇas we have Uttámárṇas, on the Vindhya range.

17 The people of the 'ten forts,' subsequently multiplied to 'thirty-six,' such being the import of Chattisgarh, which seems to be in the site of Dasárṇa. Megha Dūta, p. 30, note.

18 A Vindhya tribe, according to the other puráṇas. The locality is confirmed by mythological personations; for Mekala is said to be a Ṛshi, the father of the river Narmadá; thence called Mekalá and Mekalakanyá: the mountain where it rises is also called Mekaládri. The Rámáyaṇa places the Mekalas amongst the southern tribes.

19 Utakala is still the native name of Orissa.

20 These may be the southern Ponchálas. When Droṇa overcame Drupada, king of Panchála, as related in the Mahábhárata, Ādi

Kauśijas,[21] Naikaprishthas,[22] Dhurandharas,[23] Sodhas,[24] Madrabhujingas[25] Káśis[26] Aparakáśis, Játharas, Kukuras, Daśárṇas, Kuntis, Avantis,[27] Aparakuntis,[28] Goghnatas,[29] Maṇdakas, Shaṇdas,[30] Vidarbhas,[31] Rūpaváhikas,[32]

parva, he retained half the country, that north of the Ganges, and restored to its former chief the other half, south of that river as for as to the Chambal. The capital of the latter became Mákandi on the Ganges; and the country included also Kámpilya. the Kampil of the Mohammedans, but placed by them in the Doab. The capital of the northern portion was Ahikshetra, name traceable in the Adisathrus of Ptolemy, though the position differs: but Ahikshetra or Ahichchatra, as it is also written, seems to have been applied to more than one city.

21 Perhaps the people of Tirhut, along the Kosi.

22 'Having more than one back ;' probable some nickname or term of derision. Thus we have, in the Rámáyaná and other works, enumerated amongst tribes, the Karṇa-právaraṇas, 'those who wrap themselves up in their ears ;' Ashṭa-karṇakas, 'the eight-eared ;' or Oshṭha-karṇakas, 'having lips extending to their ears ;' Kákamukhas, 'crow-faced ;' Ekapádukas, 'one-footed,' or rather 'one-slippered :' exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirátaṣ, 'barbarians,' and Yavanas, either Greeks or Mohammedans.

23 A preferable reading seems to be Yugandhara : a city in the Punjab so called is mentioned in the Mahábhárata, Karṇa P.

24 Read Bodhas, Godhas, and Saudhas. There is a Rajput tribe called Sodha.

25 This may consist of two names, and is so read in MSS, or the latter term occurs Kalingas ; both terms are repeated. Besides the Madra of the north, a similar word, Madru, is applied to Madura in the south. *As. Res.* IX. 428. The Rámáyaṇa has Madras in the east, as well as in the north.

26 The people of the Benares district, and that opposite.

27 The inhabitants of Ujjayin.

28 These should be opposite to the Kuntis, but where either is situated does not appear.

29 The best reading is Gomanta, part of the Konkan about Goa.

30 The more usual reading is Khaṇḍas ; one MS. has Parṇas.

31 A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital ; but the kingdom seems to have corresponded with the great part of Berar and Kandesh. It is mentioned in the Rámáyaṇa and the Puráṇas amongst the countries of the south.

32 Also Rūpavásikas. There is a Rupá river from the Śuktimat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Puráṇas.

Aśwakas,[33] Pánsuráshtras, Gopáráshtras,[34] Karítis,[35] the people of Adhivájya,[36] Kuládya,[37] Mallaráshtra,[38] and Kerala;[39] the Varápásis[40] Apaváhas,[41] Chakras,[42] Vakrátapas and Śakas,[43] Videhas,[44] Mágadhas,[45] Swakshas,[46] Malayas,[47] and Vijayas;[48] the Angas,[49] Vangas,[50] Kalingas[51]

33 Read also Aśmalas and Aśmakas : the latter are enumerated amongst the people of the south in the Rámáyaṇa, and in the Váyu, Matsya, and Márkaṇḍeya P. There is a prince of the same name of the solar dynasty.

34 Gova or Kuva is an ancient name of the southern Konkan, and may be intended in this place by the Gopa country ; or it may imply 'the district of cow-herds,' that is, of Nomadic tribes.

35 Also read Kulatis and Páṇítakas.

36 Read also Adhirájya and Adhiráshṭra, which mean the same, 'the over or superior kingdom.'

37 Also Kuśádhya, Kuśánda, and Mukuntha.

38 Also Valliràshṭra. There are Mallas in the east, along the foot of the Himálaya, in Bhíma's Dig-vijaya ; but we should rather look for them in the north-west, in the site of the Malli of Arrian. We have in the Puráṇas, Maháráshṭra, the Mahratta country, which may be here intended.

39 Two copies read Kevala ; one, Kambala. The text is probably wrong, as we have Kerala below.

40 Also Váráyásis and Varavásis: one copy has, what is likely to be most correct, Vánarásyas, 'the monkey-faced people.'

41 Read Upaváha and Praváha.

42 The MSS. agree in reading this Vakra.

43 The Śakas occur again, more than once, which may be possibly unnecessary repetition : but these people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.

44 The inhabitants of Tirhut. 45 The people of South Behar.

46 Also read Mahyas and Suhmas : the latter is probably correct. The Suhmas and Prasuhmas were found in the east by Bhíma : and Suhma is elsewhere said to be situated east of Bengal, towards the sea, the king and the people being Mlechchhas, that is not Hindus : it would correspond therefore with Tiperah and Aracan.

47 Also read Malajas, but less correctly perhaps. The Malayas are the people of the southern Ghats.

48 We have Pravijayas in the east, according to the Puráṇas.

49 Anga is the country about Bhagalpur, of which Champá was the capital. 50 Eastern Bengal.

51 We have had these before, but they are repeated perhaps in conformity to the usual classification, which connects them with the two preceding, being derived in the genealogical lists from a common ancestor.

and Yakrillomas, Mallas,[52] Sudellas,[53] Prahládas, Máhikas,[54] and Śaśikas,[55] Ḇáhlikas,[56] Vát'adhánas,[57] Abhiras[58] and Kálajoshakas,[59] Aparántas,[60] Parántas, Pahnavas,[61] Charmamaṇdalas,[62] Atáviśikharas and Merubhútas,[63] Upávrittas, Anupávrittas, Swaráshtras,[64]

52 In Bhíma's Dig-vijaya we have two people of this name, both in the east ; one along the foot of the Himálaya, and the other more to the south. 53 Uniformly read in the MSS. Sudeshṇa.

54 Three copies read Máhishas. We have Mahishakas amongst the southern people in the Puráṇas; and a Máhishikí in the Rámáyaṇa, also in the south: the latter may be connected with Máhishmatí, which Sahadeva visits in his southern invasion, and which has been elsewhere conjectured to be in Mysore. (*Calcutta Annual Register*, 1822.) There is also a Máhishmatí on the road to the south (Mahábh. Udyoga P.), which is commonly identified with Chulí Maheśwar, on the Narmadá.

55 Also Rishíkas ; people placed by the Rámáyaṇa both in the north and in the south. Arjuna visits the former, and exacts from them eight horses. Dig-vijaya.

56 Also read Báhíkas, which we may here prefer, as the Báhlíkas are subsequently named : the former are described in the Mahábhárata, Karṇa Parva, with some detail, and comprehend the different nations of the Punjab, from the Sutlej to the Indus.

57 These are included amongst the northern nations ; Váyu, &c. ; but in Nakula's Dig-vijaya they are in the west.

58 The Abhiras, according to the Puráṇas, are also in the north : in the Rámáyaṇa and Mahábh. Sabhá P. they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himálaya, are often regarded as either western or northern nations, according to the topographical position of the writer : in either case the same tribes are intended.

59 The MSS. read Kálatayakas, a people placed by the Puráṇas in the north.

60 The Váyu reads Apariṭas, a northern nation. There are Aparytæ in Herodotus, classed with a people bordering on India, the Gandari. The term in the text signifies also 'borderers,' and is probably correct, as opposed to the following word Parántas ; the latter signifying those beyond, and the former, those not beyond the borders. The latter has for Parántas, Parítas ; and the Matsya, Parádas.

61 Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu, the Rámáyaṇa, the Puráṇas, &c. They were not a Hindu people and may have been some of the tribes between India and Persia.

62 Also Charmakháṇḍikas, but the sense is the same ; those living in the district Maṇḍala or Khaṇḍa of Charma ; they are a northern people : Váyu, &c. Pliny mentions a king of a people so called, "Charmarum rex."

63 Read Marubhaumas ; more satisfactorily, as it means the inhabitants of Marubhūmí, 'the desert ;' the sands of Sindh.

64 Also Suráshṭras, which is no doubt more correct ; the inhabitants of Surat.

Kekayas,[65] Kuttaparántas,[66] Máheyas,[67] Kakshas,[68] dwellers on the sea-shore, and the Andhas and many tribes residing within and without the hills; the Malajas,[69] Mágadhas,[70] Mánavarjjakas;[71] those north of the Mahi (Mahyuttaras), the Právrisheyas, Bhárgavas,[72] Puṇdras,[73] Bhárgas,[74] Kirátas, Sudeshtas; and the people on the Yamuná (Yámunas), Śakas, Nishádas,[75] Nishadhas,[76] Anarttas;[77] and those in the south-west (Nairritas), the Durgalas, Pratimásyas,[78] Kuntalas, Kuśalas,[79]

65 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahábhárata, their king being a kinsman of Kṛshṇa. The Rámáyaṇa, II. 53, specifies their position beyond, or west of, the Vipáśa.

66 We have in the Puráṇas Kuṭṭapracharaṇas and Kuṭṭaprávarṇas amongst the mountain tribes.

67 These may be people upon the Mahí river : they are named amongst the southern nations by the Váyu, &c., but the west is evidently intended.

68 Read also Kachchas : the Puráṇas have Kachchiyas. The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

69 Also read Adhya, Antya, and Andhra : the latter is the name of Telingana, the Andhri of Pliny.

70 Three MSS. have Malada, a people of the east in Bhíma's Digvijaya.

71 Also Mánavalakas.

72 A people of the east.

73 The western provinces of Bengal, or, as sometimes used in a more comprehensive sense, it includes the following districts : Rajshahi, Dinajpur, and Rangpur ; Nadiya, Birbhum, Burdwan, part of Midnapur, and the Jungle Mahals ; Ramgarh, Pachete, Palamow, and part of Chunar. See an account of Puṇḍra, translated from what is said to be part of the Brahmaṇḍa section of the Bhavishyat Puráṇa. *Calcutta Quart. Mag.* Dec. 1824.

74 There is considerable variety in this term, Lárga, Márja, Samuttara, and Samantara ; probably neither is correct. Bhargas are amongst the people subdued in the east by Bhíma.

75 These are foresters and barbarians in general.

76 Notwithstanding the celebrity of this country, as the kingdom of Nala, it does not appear exactly where it was situated : we may conclude it was not far from Vidharba (Berar) as that was the country of Damayantí. From the directions given by Nala to Damayantí, it is near the Vindhya mountain and Payoshṇí river, and roads lead from it across the Riksha mountain to Avanti and the south, as well as to Vidarbha and to Kośalá. Nalopákhyána, sec. 9.

77 These are always placed in the west : they are fabled to be the descendants of Ānartta, the son of Saryáti, who founded the capital Kuśasthalí, afterwards Dváraká, on the sea-shore in Guzerat.

78 Also Pratimatsyas ; those opposite or adjacent to the Matsyas.

79 Also Kuśajas and Kośalas; the latter is probably correct, as the name does not occur in any other form than that of Kasi-kośalá above,

Tíragrahas, Śūra-senas, Ijikas,[80] Kanyakáguṇos, Tilabháras, Samíras, Madhumattas, Sukandakas, Káśmíras,[81] Sindhusauvíras,[82] Gandháras,[83] Darśakas,[84] Abhisáras,[85] Utūlas,[86] Śaivālas,[87] and Báhlíkas;[88] the people

Kośalá is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Ráma, of which Ayodhyá was the capital. Rámáyaṇa, I. s. 5. In the Mahábhárata we have one Kośalá in the east, and another in the south, besides the Prak-kośalas and Uttara-kośalas in the east and north. The Puráṇas place the Kośalas amongst the people 'on the back of Vindhya;' and it would appear from the Váyu that Kuśa, the son of Ráma, transferred his kingdom to a more central position; he ruled over Kośalá at his capital of Kuśasthalí or Kuśávatí, built upon the Vindhyan precipices: विन्ध्यपर्व्वतसानुषु। the same is alluded to in the Pátála Khaṇḍa of the Padma Puráṇa, and in the Raghu Vaṃśa, for the purpose of explaining the return of Kuśa to Ayodhyá. Certainly in later times the country of Kośalá lay south of Oude, for in the Ratnávalí the general of Vatsa surrounds the king of Kośalá in the Vindhya mountains: (Hindu Theatre, II. 305:) and, as noticed in the same work, (p. 267,) we have in the Puráṇas, Sapta Kośalas, or seven Kośalas. An inscription found at Ratnapur in Chattisgarh, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Maṇḍala, having obtained the favour of Prithvideva, king of Kośalá, was enabled to build temples, and dig tanks, &c., indicating the extension of the power of Kośalá across the Ganges in that direction. The inscription is dated Samvat 915, or A,D. 858. The Kośalá of the Puráṇas and of the dramatic and poetic writers was however more to the west, along a part of the Vindhya range. Ptolemy has a Kontakossula in the south, probably one of the Kośalas of the Hindus.

80 Also Itíkas; perhaps the Ishíkas or Aishíkas of the Váyu, &c. a people of the south.

81 The people of Kashmir.

82 One of the chief tribes engaged in the war of the Mahábhárata. The Rámáyaṇa places them in the west; the Puráṇas in the north. The term Sindhu shows their position to have been upon the Indus, apparently in the Punjab.

83 These are also a people of the north-west, found both on the west of the Indus and in the Punjab, and well known to classical authors as the Gandharii and Gandaridæ. *As. Res.* XV. 103; also *Journal of the R. As. Soc.*: Account of the Foe-küe-ki.

84 From the context this should probably be Darvakas, the people of a district usually specified in connexion with the succeeding.

85 These are the inhabitants of the country bordering on Kashmir, to the south and west; known to the Greeks as the kingdom of Abisaras. It often occurs in composition with Darva, as Darvábhisára. *As. Res.* XV. 24.

86 Also read Ulūṭas and Kulūtas: the Rámáyaṇa has Kolūkas or Kaulūṭas amongst the western tribes.

87 Also with the short vowel, Śaivalas.

88 The Váhlíkas or Báhlíkas are always associated with the people of the north. west, and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified in the Mahábh. Udyoga P. as famous for its horses, a reputation the country

of Darví,[89] the Váṇavas, Darvas, Vátajamarathorajas, Báhubádhas,[90] Kauravyas, Sudámas,[91] Sumallis, Badhnas, Karíshakas, Kulindápatyakas, Vátáyanas,[92] Daśárṇas,[93] Románas,[94] Kuśavindus, Kakshas,[95] Gopála-kakshas,[96] Jángalas,[97] Kuruvarṇakas,[98] Kirátas, Barbaras,[99] Siddhas, Vaidehas,[100] Támraliptas,[101] Audras,[102] Pauṇdras,[103] dwellers in sandy tracts (Śaiśikatas), and in mountains (Párvatíyas). Moreover, chief of the sons of Bharata, there are the nations of the south, the Dráviras,[104] Keralas[105] Práchyas,[106] Mūshikas,[107] and Vánavásakas;[108]

bordering upon it, át least Bokhara and Maimena, still preserves: and in Arjuṇa's Dig-vijaya it is said to be difficult of approach.

89 These are probably intended for the neighbours of the Abhisáras: they are found in the north by Arjuna, Dig-vijaya, and are there termed also Kshatriyas.

90 Also read Báhubádhya and Bahurada.

91 The name occurs in the Rámáyaṇa as that of a mountain in the Punjab or in the Báhíka country. II. 53.

92 The MSS. agree in reading this Vánáyava or Vanayus, a people in the north-west, also famous for horses.

93 A better reading is Dasapárśva, as we have had Daśárṇas before.

94 Also Ropáṇas; quere, Romans?

95 Also Gachchas and Kachchas: the last is the best reading, although it has occurred before.

96 Also Gopála-kachchas: they are amongst the eastern tribes in Bhíma's Dig-vijaya.

97 Or Langalaṣ.

98 Kurujángalas, or the people of the forests in the upper part of the Doab: it is also read Paravallabhas.

99 The analogy to 'barbarians' is not in sound only, but in all the authorities these are classed with borderers and foreigners and nations not Hindu.

100 Also Dáhas, in which we should have a resemblance to the Scythian Dahæ.

101 Or Támaliptas or Ďámaliptas; the people at the western mouth of the Ganges in Medinipur and Tamluk. Támraliptí was a celebrated sea-port in the fourth century, (Account of the Foe-küe-ki,) and retained its character in the ninth and twelfth. *Daśa Kumára Charita* and *Vrihat Katha*; also *Journ. Royal As. Soc.*

102 The people of Odra or Orissa.

103 The inhabitants of Puṇḍra: see note 73.

104 The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken.

105 The people of Malabar proper.

106 Also Prásyas. Práchyas properly means the people of the east, the Prasii of the Greeks, east of the Ganges.

107 Mūshika is the southernmost part of the Malabar coast. Cochin and Travancore.

108 Also Vánavásinas and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

the Karnátakas,[109] Máhishakas,[110] Vikalyas[111] and Mūshakas,[112] Jillikas,[113] Kuntalas,[114] Sauhridas, Nalakánanas,[115] Kaukuttakas,[116] Cholas,[117] Kaunkanas,[118] Málavánas,[119] Samangas, Karakas, Kukkuras, Angáras,[120] Dhwajinyut-savasanketas,[121] Trigarttas,[122] Śálvasenis, Śakas,[123] Kokarakas,[124] Proshtas, Samavegavasas.[125] There are also the Vindhyachulukas,[126] Pulindas and Kalkalas,[127] Málavas,[128] Mallavas,[129] Aparavallabhas, Kulindas,[130] Kálavas,[131] Kunthakas,[132] Karatas,[133] Mūshakas, Tanabálas,[134] Saniyas,[135] Ghatasrinjayas,[136] Alindayas,[137]

109 The people of the centre of the Peninsula, the proper Karnáta or Karnatic.

110 The people of Mysore: see note 54.

111 Also Vikalpas.

112 Also Pushkalas.

113 Also Karṇikas.

114 Read Kuntikas.

115 Variously read Nalakálaka, Nabhakánana, and Tilakanija.

116 Kaukundaka and Kaukuntaka.

117 The inhabitants of the lower part of the Coromandel coast; so called after them Chola-maṇḍala.

118 People of the Konkan: according to some statements there are seven districts so named.

119 Malavanara and Sálaváṇaka.

120 These two words are sometimes compounded as **Kukkurángára**: it is also read Kanurájada.

121 This is a questionable name, though the MSS. agree. We have in Arjuna's Dig-vijaya, Utsavamanketa; and in Nakula's. to the west, Utsavasanketa.

122 These are amongst the warriors of the Mahábhárata; they are included in all the lists amongst the northern tribes, and are mentioned in the *Rájátarangini* as not far from Kashmir: they are considered to be the people of Lahore.

123 Also Vyukas and Vṛkas: the latter are specified amongst the central nations: Váyu, &c.

124 Kokovakas and Kokanakhas.

125 Sáras and Vegasaras; also Parasañcárakas.

126 Vindhyapálakas and Vindhyamulikas: the latter, those at the foot of Vindhya, are named in the Pauráṇik lists amongst the southern tribes.

127 Balvala and Valkaja.

128 Also Málaka and Májava.

129 Also Vallabhas, which from the succeeding word may be conjectured to be correct. A city named Vallabhí makes a great figure in the traditions of Rajputana. See Tod's *Rajasthan*.

130 One of the tribes in the west or north-west subdued by Arjuna.

131 Kálada and Dohada.

132 Kuṇḍala, Karantha, and Maṇḍaka: the latter occurs in the Rámáyaṇa amongst the eastern nations.

133 Kurata, Kunaka.

134 Stanabála.

135 Satírtha, Satíya, Náríya.

136 The Srinjayas are a people from the north-west amongst the warriors of the Mahábhárata: the reading may be incorrect. It occurs also Putísrinjaya.

137 Also Aninda.

Paśivátas,[138] Tanayas,[139] Sunayas,[140] Daśívidarbhas,[141] Kántikas,[142] Tanganas,[143] Paratanganas, northern and other fierce barbarians (Mlechchhas), Yavanas,[144] Chinas,[145] Kámbojas;[146] ferocious and

138 Also Sivata. Sirála, Syuvaka.

139 Tanapa, Stanapa, Sutapa.

140 Pallipanjaka and Vidarbha.

141 Dadhividarbha, but three copies have Rishika. Great variety, and no doubt great inaccuracy prevails in the MSS. in several of the names here given: they are not found elsewhere.

142 The reading of three copies is Kákas: there is a tribe so called on the banks of the Indus, as it leaves the mountains.

143 These and the following are mountaineers in the north-west. The former are placed by the Puráṇas in the north, and the Váyu includes them also amongst the mountain tribes. The Rámáyaṇa has Tankanas in the north.

144 The term Yavanas, although in later times applied to the Mohammedans, designated formerly the Greeks, as observed in the valuable notes on the translation of the Birth of Umá, from the *Kumára Sambhava*. (*Journal As. Soc. of Bengal*, July 1833.) The Greeks were known throughout western Asia by the term יון Yavan; or Ion, Ἰαονες; the Yavana, यवन, of the Hindus; or as it occurs in its Prakrit form, in the very curious inscription deciphered by Prinsep, (*J. As. Soc. Beng.* Feb. 1838,) Yona: the term Yona Rajá being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kambojas, Daradas, Páradas, Báhlikas, Śakas, &c. in the Rámáyaṇa, Mahábhárata, Puráṇas, Manu, and in various poems and plays.

145 Chinas, or Chinese, or rather the people of Chinese Tartary, are named in the Rámáyaṇa and Manu, as well as in the Puráṇas. If the designation China was derived from the Tsin dynasty, which commenced B. C. 260, this forms a limit of antiquity for the works in question. The same word however, or Tsin, was the ancient appellation of the northern province of Shen-sy, and it may have reached the Hindus from thence at an earlier period.

146 These Wilford regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like: they are also famous for their horses; and in the Rámáyaṇa they are said to be covered with golden lotuses: काँचनै कमलैश्चापि काम्बोजानपि संवृतान्। What is meant is doubtful, probably some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian: the last two syllables, no doubt, represent the Sanskrit Sthala, 'place,' 'district;' and the word denotes the dwellers in the Kamba or Kambis country: so Kámboja may be explained those born in Kamba or Kambas.

uncivilized races, Śakridgrahas,[147] Kulatthas,[148] Hūṇas, and Párasíkas;[149] also Ramaṇas,[150] Chínas, Daśamálikas,[151] those living near the Kshatriyas, and Vaiśyas and Śūdras;[152] also Śūdras,[153] Ābhiras,[154] Daradas,[155]

147 Also Śakridvaha or Śakridguha.

148 Also Kulachchas and Kuntalas: the Puráṇas have Kupathas amongst the mountain tribes.

149 Also Párataka: the first is not a common form in the Puráṇas, although it is in poetical writings, denoting, no doubt, the Persians, or people of Pars or Fars: the latter, also read Páradas, may imply the same, as beyond (Pára) the Indus.

150 We have Ramathas in Nakula's Dig-vijaya, and in the Váyu and Matsya.

151 Daśamánas and Deśamánikas, in the north: Váyu and Matsya.

152 The passage occurs in the Váyu and Márkaṇḍeya Puráṇas, as well as in the Mahábhárata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter it occurs क्षत्रियो यानि वेशाश्च वस्यशूद्रानि कुलानि च । the latter páda is the same in all: the former, in a fourth copy, is क्षत्रियोपरिकेशाश्च । in two copies of the Váyu it is क्षत्रियोयजिवेशाश्च । None of these are intelligible, and the Márkaṇḍeya furnishes the reading followed, क्षत्रियोपनिवेशाश्च । Modern geographers have supposed the Cathæi, Cathari, and Chatriæi of the ancients, in the lower parts of the Punjab, to mean a people of Kshatriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant, and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Sūdra (servile or low) tribes, living either near to, or after the manner of Kshatriyas: in that case a better reading would be, क्षत्रियोपनिवेशानि वैश्यशूद्रकुलानि च । According to Manu, various northern tribes, the Śakas, Kámbojas, Páradas, Pahlavas, Kirátas, Daradas, and Khasas, and even the Chínas and Yavanas, are degraded Kshatriyas, in conseqnence of neglecting religious rites. X. 43, 44. According to the Pauráṇik legend they were overcome in war by Sagara, and degraded from their original caste. See book IV.

153 Here we have a people called Śūdras by all the authorities, and placed in the west or north-west, towards the Indus. They have been ingeniously, and with probability, conjectured by Lassen to be the Oxydracæ; for Śūdraka is equally correct with Śūdra; and in place of Ὀξυδράκαι various MSS. of Strabo, as quoted by Siebenkees, read Σιδράκαι and Συδράκαι: the latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydracæ.

154 These are always conjoined with the Śūdras, as if conterminous. Their situation is no doubt correctly indicated by Ptolemy by the position of Abiria above Pattalene on the Indus.

155 The Durds are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above the Himálaya, just

Káśmíras, with Pattis,[156] Khásiras,[157] Antacháras or borderers, Pahnavas,[158] and dwellers in mountain caves (Girigahvaras,[159]) Ātreyas, Bháradvájas,[160] Stanayoshikas,[161] Proshakas,[162] Kálingas,[163] and tribes of Kirátas, Tomaras, Hansamárgas, and Karabhanjikas.[164] These and many other nations, dwelling in the east and in the north, can be only thus briefly noticed.[165]

before it descends to India; a position which might well be taken for its head.

156 Also read Paśus, 'brutes.' If the term might be altered to Palli, it would imply 'village or pastoral tribes.'

157 Also Khasīkas and Khasákas. The first of these is probably most correct, being equivalent to Khasas, barbarians named along with the Śakas and Daradas by Manu, &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Kasiyas; or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukháras, and the same occurs in the Rámáyaṇa: the Váyu has Tusháras, but the Márkaṇḍeya, Tukhára: these are probably the Tochari, Tachari, or Thogari, a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharestan derives the name it still bears.

158 Also Pahlavas and Pallavas. The form in the text is the more usual.

159 The Rámáyaṇa has Gahvaras. The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

160 These two, according to the Váyu, are amongst the northern nations; but they might be thought to be religious fraternities, from the sages Atri and Bharadvaja.

161 The latter member of the compound occurs poshikas, páyikas, and yodhikas, cherishers,' 'drinkers,' or 'fighters :' the first term denotes the female breast.

162 Also Dronákas, 'people of vallies.'

163 Also Kajingas. Kalingas would be here out of place.

164 These and the preceding are included by the Váyu amongst the mountain tribes of the north.

165 Many names indeed might be added to the catalogue from the lists referred to in the Váyu, Matsya, and Márkaṇḍeya Puráṇas, as well as several capable of verification from the Rámáyaṇa, and other passages of the Mahábhárata. This is not the place however to exhaust the subject, and it has been prosecuted too far perhaps already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing in a great measure to incomplete research; and a more extensive examination of the authorities would no doubt discover passages where circumstances, as well as names, are given by which the places would be recognised. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company; all very excellent copies, but

CHAPTER IV

पराशर उवाच ।
क्षारोदेन यथा द्वीपो जम्बूसंज्ञोऽभिवेष्टितः ।
संवेष्ट्य क्षारमुदधिं प्लक्षद्वीपस्तथा स्थितः ॥१॥
जम्बूद्वीपस्य विस्तारः शतसाहस्रसम्मितः ।
स एव द्विगुणो ब्रह्मन् ! प्लक्षद्वीप उदाहृतः ॥२॥

In the same manner as Jambu-dvipa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambu-dvipa.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य वै ।
ज्येष्ठः शान्तभयो नाम शिशिरस्तदनन्तरम् ॥३॥
सुखोदयस्तथानन्दः शिवः क्षेमक एव च ।
ध्रुवश्च सप्तमस्तेषां प्लक्षद्वीपेश्वरा हि ते ॥४॥
पूर्व्वं शान्तभयं वर्षं शिशिरं सुखदं तथा ।
आनन्दश्च शिवञ्चैव क्षेमकं ध्रुवमेव च ॥५॥
मर्य्यादाकारकास्तेषां तथान्ये वर्षपर्व्वताः ।
सप्तैव तेषां नामानि शृणुष्व मुनिसत्तम ॥६॥
गोमेदश्चैव चन्द्रश्च नारदो दुन्दुभिस्तथा ।
सोमकः सुमनाश्चैव वैभ्राजश्चैव सप्तमः ॥७॥
वर्षाचलेषु रम्येषु सर्व्वेष्वेतेषु चानघाः ।
वसन्ति देवगन्धर्व्वसहिताः सततं प्रजाः ॥८॥
तेषु पुण्या जनपदाश्चिराच्च म्रियते जनः ।

Medhatithi, who was made sovereign of Plaksha, had seven sons, Śántabhaya, Śiśira, Sukhodaya, Ānanda, Śiva, Kshemaka, and Dhruva; and the Dvipa was divided amongst them, and each division was named after the prince to whom it was subject. The several kingdoms were bounded by as many ranges of mountains, named severally Gomeda, Chandra, Nárada, Dundubhi, Somaka, Sumanas, and Vaibharája. In these mountains the sinless inhabitants ever dwell along with celestial spirits and gods: in them are many holy places; and the

manifestly erroneous in many respects in their nomenclature of places. and particularly of those which are least known. No assistance is to be had from any commentary. as the subject is one of little interest in native estimation.

नाधयो व्याधयो वापि सर्व्वकालसुखं हि तत्॥९॥
तेषां नद्यस्तु सप्तैव वर्षाणाञ्च समुद्रगाः ।
नामतस्ताः प्रवक्ष्यामि श्रुताः पापं हरन्ति याः॥१०॥
अनुतप्ता शिखी चैव विपाशा त्रिदिवा क्रमुः ।
अमृता सुकृता चैव सप्तैतास्तत्र निम्नगाः ॥११॥
एते शैलास्तथा नद्यः प्रधानाः कथितास्तव ।
क्षुद्रशैलास्तथा नद्यस्तत्र सन्ति सहस्रशः ॥१२॥
ताः पिबन्ति सदा हृष्टा नदीर्ज्जनपदास्तु ते ।
अपसर्पणी न तेषां वै न चैवोत्सर्पिणी द्विज ॥१३
न त्वेवास्ति युगावस्था तेषु स्थानेषु सप्तसु ।
त्रेतायुगसमः कालः सर्व्वदैव महामते ॥१४॥
प्लक्षद्वीपादिषु ब्रह्मन् ! शाकद्वीपान्तिकेषु वै ।
पञ्चवर्षसहस्राणि जना जीवन्त्यनामयाः ॥१५॥
धर्म्माः पञ्च त्वथैतेषु वर्णाश्रमविभागजाः ।
वर्णाश्च तत्र चत्वारस्तान् निबोध वदामि ते ॥१६॥
आर्य्यकाः कुरवश्चैव विविंशा भाविनश्च ये ।

people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin: they are the Anutaptá, Sikhí, Vipásá, Tridivá, Kramu, Amritá, and Sukritá. These are the chief rivers and mountains of Plaksha-dvipa, which I have enumerated to you; but there are thousands of others of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy, and there is neither decrease nor increase amongst them,[1] neither are the revolutions of the four ages known in these Varshas: the character of the time is there uniformly that of the Treta (or silver) age. In the five Dvipas, worthy Brahman, from Plaksha to Śáka, the length of life is five thousand years, and religious merit is divided amongst the several castes and orders of the people. The castes are called Aryaka,

1 So the commentator explains the terms Avasarpiṇí and Utsarpiṇí; अवसर्पिणी ह्रासावस्था—उत्सर्पिणी वृद्ध्यवस्था । but these words most commonly designate divisions of time peculiar to the Jainas; during the former of which men are supposed to decline from extreme felicity to extreme distress; and in the latter, to ascend from misery to happiness. The author of the text had possibly the Jaina use of these terms in view; and if so, wrote after their system was promulgated.

बिप्र-क्षत्रिय-वैश्यास्ते शूद्राश्च मुनिसत्तम ॥१७॥
जम्बूवृक्षप्रमाणस्तु तन्मध्ये सुमहांस्तरुः ।
प्लक्षस्तन्नामसंज्ञोऽयं प्लक्षद्वीपो द्विजोत्तम ॥१८॥
इज्यते तत्र भगवांस्तैर्वर्णैराय्र्यकादिभिः ।
सोमरूपी जगत्स्रष्टा सर्व्वः सर्व्वेश्वरो हरिः ॥१९॥
प्लक्षद्वीपप्रमाणेन प्लक्षद्वीपः समावृतः ।
तथैवेक्षुरसोदेन परिवेशानुकारिणा ॥२०॥
इत्येवं तव मैत्रेय ! प्लक्षद्वीप उदाहृतः ।
संक्षेपेण मया भूयः शाल्मलं मे निशामय ॥२१॥

Kuru, Vivása, and Bhávi, corresponding severally with Brahman, Kshatriya, Vaiśya, and Sūdra. In this Dvipa is a large fig-tree (F. religiosa), of similar size as the Jambu-tree of Jambu-dvipa; and this Dvipa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped in this continent in the form of Soma (the moon). Plaksha-dvipa is surrounded, as by a disc, by the sea of molasses, of the same extent as the land. Such, Maitreya, is a brief description of Plaksha-dvipa.

शाल्मलस्येश्वरो वीरो वपुष्मांस्तत्सुतान् शृणु ।
तेषान्तु नामसंज्ञानि सप्त वर्षाणि तानि वै ॥२२॥
श्वेतोऽथ हरितश्चैव जीमूतो रोहितस्तथा ।
वैद्युतो मानसश्चैव सुप्रभश्च महामुने ॥२३॥
शाल्मलेन समुद्रोऽसौ द्वीपेनेक्षुरसोदकः ।
विस्ताराद्द्विगुणेनाथ सर्व्वतः संवृतः स्थितः ॥२४॥
तत्रापि पर्व्वताः सप्त विज्ञेया रत्नयोनयः ।
वर्षान्तव्यञ्जका)ये तु तथा सप्त च निम्नगाः॥२५
कुमुदश्चोन्नतश्चैव तृतीयश्च बलाहकः ।
द्रोणो यत्र महौषध्यः स चतुर्थो महीधरः ॥२६॥
कङ्कस्तु पञ्चमः षष्ठो महिषः सप्तमस्तथा ।
ककुद्मान् पर्व्वतवरः सरिन्नामानि मे शृणु ॥२७॥

The hero Vapushmat was king of the next or Śálmala-dvipa, whose seven sons also gave designations to seven Varshas, or divisions. Their names were Śveta, Hárita, Jimūta, Rohita, Vaidyuta, Mánasa, and Suprabha. The Ikshu sea is encompassed by the continent of Śálmala, which is twice its extent. There are seven principal mountain ranges, abounding in precious gems, and dividing the Varshas from each other; and there are also seven chief rivers. The mountains are called Kumuda, Unnata, Valáhaka, Drona, fertile in medicinal herbs, Kanka, Mahisha,

योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी।
निवृत्तिः सप्तमी तासां स्मृतास्ताः पापशान्तिदाः ॥२८
श्वेतञ्च हरितञ्चैव वैद्युत मानसं तथा ।
जीमूतरोहिते चैव सुप्रभञ्चातिशोभनम् ॥२९॥
सप्तैतानि तु वर्षाणि चातुर्व्वर्ण्ययुतानि वै ।
शाल्मले ये तु वर्णाश्च वसन्त्येते महामुने ॥३०॥
कपिलाश्चारुणाः पीताः कृष्णाश्चैव पृथक् पृथक् ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव यजन्ति ते ॥३१॥
भगवन्तं समस्तस्य विष्णुमात्मानमव्ययम् ।
वायुभूतं मखैः श्रेष्ठैर्यज्विनो यज्ञसंस्थितिम् ॥३२॥
देवानामत्र सान्निध्यमतीव सुमनोहरे ।
शाल्मलिः सुमहान्वृक्षो नाम्ना निर्वृतिकारकः ॥३३॥
एष द्वीपः समुद्रेण सुरोदेन समावृतः ।
विस्ताराच्छाल्मलस्यैव समेन तु समन्ततः ॥३४॥

and Kakkudvat. The rivers are Yauní, Toyá, Vitrishná, Chandrá, Śuklá, Vimochaní, and Nivritti; all whose waters cleanse away sins. The Brahmans, Kshatriyas, Vaiśyas, and Śūdras of this Dvīpa, called severally Kapilas, Arunas, Pītas, and Rohitas (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishṇu, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods. A large Śálmalī (silk-cotton) tree grows in this Dvīpa, and gives it its name. The Dvīpa is surrounded by the Surá sea (sea of wine), of the same extent as itself.

सुरोदकः परिवृतः कुशद्वीपेन सर्व्वतः ।
शाल्मलस्य तु विस्ताराद् द्विगुणेन समन्ततः ॥३५॥
ज्योतिष्मतः कुशद्वीपे सप्त पुत्राः शृणुष्व तान् ।
उद्भिदो वेणुमांश्चैव वैरथो लम्बनो धृतिः ॥३६॥
प्रभाकरोऽथ कपिलस्तन्नामा वर्षपद्धतिः ।
तस्मिन् वसन्ति मनुजाः सह दैतेयदानवैः ॥३७॥
तथैव देव-गन्धर्व्व-यक्ष-किम्पुरुषादयः ।

The Surá sea is entirely encircled by Kuśa-dvīpa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Venumán, Svairatha, Lavana, Dhriti, Prabhákara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind along with Daityas and Dánavas, as well as with spirits of heaven and gods. The

वर्णास्तत्रापि चत्वारो निजानुष्ठानतत्पराः ॥३८॥
दमिनः शुष्मिणः स्नेहा मन्देहाश्च महामुने ।
ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राश्चानुक्रमोदिताः ॥३९॥
यथोक्तकर्मकर्तृत्वात् स्वाधिकारक्षयाय ते ।
तत्रैव तं कुशद्वीपे ब्रह्मरूपं जनार्द्दनम् ॥
यजन्तः क्षपयन्त्युग्रमधिकारं फलप्रदम् ॥४०॥
विद्रुमो हेमशैलश्च द्युतिमान् पुष्पवांस्तथा, ।
कुशेशयो हरिश्चैव सप्तमो मन्दराचलः ।
वर्षाचलास्तु तत्रैते सप्त द्वीपे महामुने ॥४१॥
नद्यस्तु सप्त तासान्तु शृणु नामान्यनुक्रमात् ।
धूतपापा शिवा चैव पवित्रा सम्मतिस्तथा ॥४२॥
विद्युदम्भा मही चान्या सर्व्वपापहरास्त्विमाः ।
अन्याः सहस्रशस्तत्र क्षुद्रनद्यस्तथाचलाः ॥४३॥
कुशद्वीपे कुशस्तम्बः संज्ञया तस्य तत् स्मृतम् ।
तत्प्रमाणेन स द्वीपो घृतोदेन समावृतः ॥४४॥

four castes, assiduously devoted to their respective duties, are termed Dámīs, Śushmis, Snehas, and Mandehas, who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárddana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards. The seven principal mountains in this Dvīpa are named Vidruma, Hemaśaila, Dyutimán, Pushpaván, Kuśeśaya, Hari, and Mandara; and the seven rivers are Dhūtapápá, Śivá, Pavitrá, Sammati, Vidyudambhá, Mahávanyá, Sarvapápahará: besides these, there are numerous rivers and mountains of less importance. Kuśa-dwīpa is so named from a clump of Kuśa grass (Poa) growing there. It is surrounded by the Ghṛta sea (the sea of butter), of the same size as the continent.

घृतोदश्च समुद्रो वै क्रौञ्चद्वीपेन संवृतः ।
क्रौञ्चद्वीपो महाभाग ! श्रूयताञ्चापरो महान् ॥४५॥
कुशद्वीपस्य विस्ताराद् द्विगुणो यस्य विस्तरः ।
क्रौञ्चद्वीपे द्युतिमतः पुत्राः सप्त महात्मनः ॥४६
तन्नामानि च वर्षाणि तेषां चक्रे महीपतिः ॥४७॥

The sea of Ghṛta is encompassed by Krauncha-dvīpa; which is twice as large as Kuśa-dvīpa. The king of this Dvīpa was Dyutimán, whose sons, and the seven Varshas named after them, were Kuśala,

कुशलो मन्दगश्चोष्णः पीवरोऽप्यन्धकारकः ।
मुनिश्च दुन्दुभिश्चैव सप्तैते तत्सुता मुने ॥४८॥
तत्रापि देवगन्धर्व्वसेविताः सुमनोहराः ।
वर्षाचला महाबुद्धे ! तेषां नामानि मे शृणु ॥४९॥
क्रौञ्चश्च वामनश्चैव तृतीयश्चान्धकारकः ।
देवावृत् पञ्चमश्चात्र तथान्यः पुण्डरीकवान् ।
दुन्दुभिश्च महाशैलो द्विगुणास्ते परस्परम् ॥५०॥
द्वीपा द्वीपेषु ये शैला यथा द्वीपानि ते तथा ॥५१
वर्षेष्वेतेषु रम्येषु तथा शैलवरेषु च ।
निवसन्ति निरातङ्काः सह देवगणैः प्रजाः ॥५२॥
पुष्कराः पुष्कला धन्यास्तिष्याख्याश्च महामुने ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुक्रमोदिताः ॥५३॥
ते तत्र नदी मैत्रेय ! याः पिबन्ति शृणुष्व ताः ।
सप्तप्रधाना शतशस्तत्रान्याः क्षुद्रनिम्नगाः ॥५४॥
गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा ।
क्षान्तिश्च पुण्डरीका च सप्तैता वर्षनिम्नगाः ॥५५॥
तत्रापि विष्णुर्भगवान् पुष्कराद्यैर्ज्जनार्द्दनः ।
यागै रुद्रस्वरूपश्च इज्यते यज्ञसन्निधौ ॥५६॥
क्रौञ्चद्वीपः समुद्रेण दधिमण्डोदकेन च ।
आवृतः सर्व्वतः क्रौञ्चद्वीपतुल्येन मानतः ॥५७॥
दधिमण्डोदकश्चापि शाकद्वीपेन संवृतः ।

Mallaga, Ushṇa, Pīvara, Andhakáraka, Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vámana, Andhakáraka, Devavrit, Puṇdarīkaván, Dundubhi, and Mahaśaila; each of which is in succession twice as lofty as the series that precedes it, in the same manner as each Dvīpa is twice as extensive as the one before it. The inhabitants reside there without apprehension, associating with the bands of divinities. The Brahmans are called Pushkaras; the Kshatriyas, Pushkalas: the Vaiśyas are termed Dhanyas; and the Śūdras, Tishyas. They drink of countless streams, of which the principal are denominated Gaurī, Kumudvatī, Sandhyá, Rátri, Manojavá, Kshánti, and Puṇdarīká. The divine Vishṇu, the protector of mankind, is worshipped there by the people, with holy rites,

क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन महामुने ॥५८॥

in the form of Rudra. Krauncha is surrounded by the sea of curds, of a similar extent; and that again is encompassed by Śáka-dvīpa.

शाकद्वीपेश्वरस्यापि भव्यस्य सुमहात्मनः ।
सप्तैव तनयास्तेषां ददौ वर्षाणि सप्त सः ॥५९॥
जलदश्च कुमारश्च सुकुमारो मनीचकः ।
कुसुमोदश्च मौदाकिः सप्तमश्च महाद्रुमः ॥६०॥
तत्संज्ञान्येव तत्रापि सप्त वर्षाण्यनुक्रमात् ।
तत्रापि पर्व्वताः सप्त वर्षविच्छेदकारिणः ॥६१॥
पूर्व्वस्तत्रोदयगिरिर्ज्जलाधारस्तथापरः ।
तथा रैवतकः श्यामस्तथैवास्तो गिरिर्द्विजः ॥६२॥
आम्बिकेयस्तथा रम्यः केसरी पर्व्वतोत्तमः ।
शाकस्तत्र महावृक्षः सिद्ध-गन्धर्व्वसेवितः ॥६३॥
यत्रत्यवातसंस्पर्शादाह्लादो जायते परः ।
तत्र पुण्या जनपदाश्चातुर्व्वर्ण्यसमन्विताः ॥६४॥
नद्यश्चात्र महापुण्याः सर्व्वपापभयापहाः ।
सुकुमारी कुमारी च नलिनी धेनुका च या ॥६५॥
इक्षुश्च वेणुका चैव गभस्ती सप्तमी तथा ।
अन्यास्त्वयुतशस्तत्र क्षुद्रनद्यो महामुने ॥६६॥
महीधरास्तथा सन्ति शतशोऽथ सहस्रशः ।
ताः पिबन्ति मुदा युक्ता जलदादिषु ये स्थिताः ॥६७॥
वर्षेषु ते जनपदाः स्वर्गादभ्येत्य मेदिनीम् ।
धर्म्महानिर्न तेष्वस्ति न संघर्षः परस्परम् ॥६८॥

The sons of Bhavya, the king of Śáka-dvīpa, after whom its Varshas were denominated, were Jalada, Kumára, Sukumára, Manīchaka, Kusumoda, Maudákī, and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára, Raivataka, Syáma Ambikeya, Ramya, and Keśarī. There grows a large Śáka (Teak) tree, frequented by the Siddhas and Gandharbas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumárí, Kumárí, Naliní, Dhenuká Ikshu, Venuká, and Gábhastí. There are also hundreds and thousands of minor streams and mountains in this Dvípa: and the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra's heaven. In those

मर्यादाव्युत्क्रमो नास्ति तेषु देशेषु सप्तसु ।
मृगाश्च मागधाश्चैव मानसामन्दगास्तथा ॥६९॥
मृगा ब्राह्मणभूयिष्ठा मागधाः क्षत्रियास्तथा ।
वैश्यास्तु मानसास्तेषां शूद्रास्तेषान्तु मन्दगाः ॥७०॥
शाकद्वीपे तु तैर्विष्णुः सूर्य्यरूपधरो मुने !
यथोक्तैरिज्यते सम्यक् कर्म्मभिर्नियतात्मभिः ॥७१॥
शाकद्वीपस्तु मैत्रेय ! क्षीरोदेन समन्ततः ।
शाकद्वीपप्रमाणेन बलयेनेव वेष्टितः ॥७२॥

seven districts there is no dereliction of virtue ; there is no contention ; there is no deviation from rectitude. The caste of Mṛga is that of the Brahmán; the Mágadha, of the Kshatriya; the Mánasa, of the Vaiśya ; and the Mandaga of the Śūdra: and by these Vishṇu is devoutly worshipped as the sun, with appropriate ceremonies. Sáka-dvípa is encircled by the sea of milk, as by an armlet and the sea is of the same breadth as the continent which it embraces[2].

क्षीराब्धिः सर्व्वतो ब्रह्मन् ! पुष्कराख्येन वेष्टितः ।
द्वीपेन शाकद्वीपात्तु द्विगुणेन समन्ततः ॥७३॥
पुष्करे सबलस्यापि महावीरोऽभवत् सुतः ।
धातकिश्च तयोस्तत्र द्वे वर्षे नामचिह्निते ॥७४॥
महावीरं तथैवान्यं धातकीखण्डसंज्ञितम् ।
एकश्चात्र महाभाग प्रख्यातो बर्षपर्व्वतः ॥७५॥
मानसोत्तरसंज्ञो वै मध्यतो बलयाकृतिः ।
योजनानां सहस्राणि ऊर्ध्वं पञ्चाशदुच्छ्रितः ॥७६॥
तावदेव च विस्तीर्णः सर्व्वतः परिमण्डलः ।
पुष्करद्वीपबलयं मध्येन विभजन्निव ॥७७॥

The Kshíroda ocean (or sea of milk) is encompassed by the seventh Dvípa, or Pushkara, which is twice the size of Sáka-dvípa. Savana, who was made its sovereign, had but two sons, Mahávíra and Dhátokí, after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mánasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dvípa in the middle, as if

2 The Kūrma is the only Puráṇa in which the white island, Śveta-dvípa, the abode of Vishṇu, is included in the geography of the world : an incidental description of it is quoted by Wilford from the Uttara Khaṇḍa of the Padma Purána (*As. Res.* XI. 99) ; and it is in this and in the Brahma Vaivartta that allusions to it are most frequent and copious.

स्थितोऽसौ तेन विच्छिन्नं जातं तद्वर्षकद्वयम् ।
वलयाकारमेकैकं तयोर्व्वर्षं तथा गिरिः ॥७८॥
दशवर्षसहस्राणि तत्र जीवन्ति मानवाः ।
निरामया विशोकाश्च रागद्वेषादिवर्ज्जिताः ॥७९॥
अधमोत्तमौ न तेष्वास्तां न वध्यवधकौ द्विज ।
नेर्ष्यासूया भयं द्वेषो दोषो लोभादिको न च ॥८०॥
महावीरं बहिर्व्वर्षं धातकीखण्डमन्त्रतः ।
मानसोत्तरशैलस्य देवदैत्यादिसेवितम् ॥८१॥
सत्यानृते न तत्रास्तां द्वीपे पुष्करसंज्ञिते ।
न तत्र नद्यः शैला वा द्वीपे वर्षद्वयान्विते ॥८२॥
तुल्यवेशास्तु मनुजा देवास्तत्रैकरूपिणः ।
वर्णाश्रमाचारहीनं धर्म्माहरणवर्ज्जितम् ॥८३॥
त्रयीवार्त्तादण्डनीतिशुश्रूषारहितञ्च तत् ।
वर्षद्वयन्तु मैत्रेय ! भौमस्वर्गोऽयमुत्तमः ॥८४॥
सर्व्वस्य सुखदः कालो जरारोगादिवर्ज्जितः ।
धातकीखण्डसंज्ञेऽथ महावीरे च वै मुने ॥८५॥
न्यग्रोधः पुष्करद्वीपे ब्रह्मणः स्थानमुत्तमम् ।
तस्मिन्निवसति ब्रह्मा पूज्यमानः सुरासुरैः ॥८६॥

with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahávíra-varsha is exterior to the circumference of Mánasottara, and Dhátakí lies within the circle; and both are frequented by heavenly spirits and gods. There are no other mountains in Pushkara, neither are there any rivers[3]. Men in this Dvípa live a thousand years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain: there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect: neither is there truth or falsehood. Food is spontaneously produced there, and all the inhabitants feed upon viands of every flavour. Men there are indeed of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas, ethics, and polity, and the laws of service, are unknown. Pushkara is in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay. A Nyagrodha-tree (Ficus indica)

3 A slight alteration has been made here in the order of the description.

स्वादूदकेनोदधिना पुष्करः परिवेष्टितः ।
समेन पुष्करस्यैव विस्तारान्मण्डलं तथा
एवं द्वीपाः समुद्रैश्च सप्त सप्तभिरावृताः ॥८७॥

grows on this Dvípa, which is the especial abode of Brahmá, and he resides in it, adored by the gods and demons. Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests[4].

द्वीपश्चैव समुद्रैश्च समानौ द्विगुणौ परौ ॥८८॥
पयांसि सर्व्वदा सर्व्व-समुद्रेषु समानि वै ।
न्यूनातिरिक्तता तेषां कदाचिन्नैव जायते ॥८९॥
स्थालीस्थमग्निसंयोगादुद्रेकि सलिलं यथा ।
तथेन्दुवृद्धौ सलिलमम्भोधौ मुनिसत्तम ॥९०॥
न न्यूना नातिरिक्ताश्च वर्द्धन्त्यापो ह्रसन्ति च ।
उदयास्तमयेष्विन्दोः पक्षयोः शुक्लकृष्णयोः ॥९१॥
दशोत्तराणि पञ्चैव अङ्गुलानां शतानि वै ।

In this manner the seven island continents are encompassed successively by the seven oceans, and each ocean and continent is respectively of twice the extent of that which precedes it. In all the oceans the water remains at all times the same in quantity, and never increases or diminishes; but like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate or contract as the moon increases or

4 The description of the Dvípas in the Agni, Bráhma, Kūrma, and Váyu Purāṇas agrees with that of our text. The Márkaṇḍeya, Linga, and Matsya contain no details. The Bhágavata and Padma follow the same order as the Vishṇu, &c. but alter all the names, and many of the measurements. The account of the Mahábhárata is very irregular and confused. The variations throw no additional light upon the geographical system of the Puráṇas. Some traces of this appear discoverable in the west ; and the seven Dvîpas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Wilford has supposed. That learned, but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dvípas to represent actual divisions of the globe : Jambu being India ; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India : Plaksha being Asia Minor ; Śálmalí, eastern Europe ; Krauncha, Germany ; Śáka, the British isles ; and Pushkara, Iceland. The white or silver island, or island of the moon, was also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the *Asiatic Researches*, contain much curious and interesting matter.

अपां वृद्धिक्षयौ दृष्टौ सामुद्रीणां महामुने ॥९२॥

wanes in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches[5].

भोजनं पुष्करद्वीपे तत्र स्वयमुपस्थितम् ।
षड़्रसं भुञ्जते विप्र ! प्रजाः सर्व्वाः सदैव हि ॥९३॥
स्वादूदकस्य परतो दृश्यतेऽलोकसंस्थितिः ।
द्विगुणा काञ्चनी भूमिः सर्व्वजन्तुविवर्जिता ॥९४॥
लोकालोकस्तथा शैलो योजनायुतविस्तृतः ।
उच्छ्रायेणापि तावन्ति सहस्राण्यचलो हि सः ॥९५॥
ततस्तमः समावृत्य तं शैलं सर्व्वतः स्थितम् ।
तमश्चाण्डकटाहेन समन्तात् परिवेष्टितम् ॥९६॥

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokáloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg[6].

5 Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hugli river has never exceeded twenty feet, and its average is about fifteen. (*As. Res.* vol. XVIII. Kyd on the Tides of the Hugli.)

6 The Aṇḍa kaṭáha (अण्डकटाहः) । The Kaṭáha is properly a shallow hemispherical vessel, a saucer ; but compounded in this form, implies the shell of the mundane egg. The Bhágavata thus describes these portions of the world : "Beyond the sea of fresh water is the mountain belt, called Lokáloka, the circular boundary between the world and void space. The interval between Meru and Mánasottara is the land of living beings. Beyond the fresh water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected, and consequently it is avoided by living creatures. The mountain range by which it is encircled is termed Lokáloka, because the world is separated by it from that which is not world (लोकालोक इति समाख्यातो यदनेनाचलेन लोकोऽलोकश्चान्तर्वर्त्तिना व्यवस्थाप्यते); for which purpose it was placed by Íswara on the limit of the three worlds ; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar-star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishṇu abides ; but he has not given his authorities for this. (*As. Res.* XI. 14.) The Mohammedan legends of Koh Kaf,

पञ्चाशत्कोटिविस्तारा सेयमुर्व्वी महामुने !
सहैवाण्डकटाहेन सद्वीपाब्धिमहीधरा ॥९७॥
सेयं धात्री विधात्री च सर्व्वभूतगुणाधिका ।
आधारभूता सर्व्वेषां मैत्रेय ! जगतामिति ॥९८॥

Such, Maitreya, is the earth, which with its continents, mountains, oceans, and exterior shell, is fifty crores (five hundred millions) of Yojanas in extent[7]. It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements

CHAPTER V

पराशर उवाच ।

विस्तार एष कथितः पृथिव्या भवतो मया ।
सप्ततिस्तु सहस्राणि द्विजोच्छ्रयोऽपि कथ्यते ॥१॥
दशसाहस्रमेकैकं पातालं मुनिसत्तम !
अतलं वितलञ्चैव नितलञ्च गभस्तिमत् ।
महाख्यं सुतलञ्चाग्रच पातालञ्चापि सप्तमम् ॥२॥

Paráśara.—The extent of the surface of the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas, each of the seven regions of Pátála extending downwards ten thousand. These seven, worthy Muni, are called

'the stony girdle that surrounds the world,' are evidently connected with the Lokáloka of the Hindus. According to the Śiva Tantra, the El Dorado, at the foot of the Lokáloka mountains, is the play-ground of the gods (हेममयी भूमिर्देवानां क्रीडनार्थाय).

7 This comprises the planetary spheres ; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores and fifty-four lacs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lacs ; and the Lokáloka is but ten thousand Yojanas. So that the whole is five crores ten lacs and ten thousand (5,10,10,000). According to the Śiva Tantra, the golden land is ten crores of Yojanas, making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said by the commentators on our text, and on that of the Bhágavata, to arise from reference being made to different Kalpas, and they quote the same stanza to this effect : क्वचित् क्वचित्पुराणेषु विरोधो यदि लक्ष्यते कल्पभेदादिभिस्तत्र व्यवस्था सद्भिरिष्यते । 'Whenever any contradictions in different Puráṇas are observed, they are ascribed by the pious to differences of Kalpas and the like.

शुक्ला कृष्णारुणा पीता शर्करा शैलकाञ्चनाः ।
भूमयो यत्र मैत्रेय ! वरप्रासादमण्डिताः ॥३॥
तेषु दानवदैतेया यक्षाश्च शतशस्तथा ।
निवसन्ति महानागजातयश्च महामुने ॥४॥
स्वर्लोकादपि रम्याणि पातालानीति नारदः ।
प्राह स्वर्गसदां मध्ये पातालेभ्यो गतो दिवि ॥५
आह्लादकारिणः शुभ्रा मणयो यत्र सुप्रभाः ।
नागैराभ्रियमाणासु पातालं केन तत् समम् ॥६॥
दैत्यदानवकन्याभिरितश्चेतश्च शोभिते ।
पाताले कस्य न प्रीतिर्विमुक्तस्यापि जायते ॥७॥
दिवार्करश्मयो यत्र प्रभां तन्वन्ति नातपम् ।
शशिनश्च न शीताय निशि द्योताय केवलम् ॥८
भक्ष्यभोज्यमहापानमुदितैरतिभोगिभिः ।
यत्र न ज्ञायते कालो गतोऽपि दनुजादिभिः ॥९॥
वनानि नद्यो रम्याणि सरांसि कमलाकराः ।
पुंस्कोकिलाभिलापाश्च मनोज्ञान्यपराणि च ॥१०॥

Atala, Vitala, Nitala, Gabhastimat, Mahátala, Sutala, and Pátála[1]. Their soil is severally white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies[2], declared amongst the celestials that Pátála was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pátála, where the Nágas are decorated with brilliant and beautiful and pleasure-shedding jewels? who will not delight in Pátála, where the lovely daughters of the Daityas and Dánavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes. There are beautiful groves and streams and

1 In the Bhágavata and Padma P. they are named Atala, Vitala, Sutala, Talátala, Mahátala, Raśatala and Pátála. The Váyu has Raśatala, Sutala, Vitala, Gabhastala, Mahátala, Śrítala, and Pátála. There are other varieties.

2 Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parva, p. 218, of Nárada's and Mátali's visit to Pátála. Several of the particulars there given are not noticed in the Puránas.

भूषणान्यतिरम्याणि गन्धाढ्यञ्चानुलेपनम् ।
वीणावेणुमृदङ्गानां स्वनास्तूर्य्याणि च द्विज ॥११॥
एतान्यन्यानि चोदारभाग्यभोग्यानि दानवैः ।
दैत्योरगैश्च भुज्यन्ते पातालान्तरगोचरैः ॥१२॥

lakes where the lotus blows; and the skies are resonant with the Koil's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute and pipe and tabor; these and many other enjoyments are the common portion of the Dánavas, Daityas, and snake-gods, who inhabit the regions of Pátála[3]."

पातालानामधश्चास्ते विष्णोर्य्या तामसी तनुः ।
शेषाख्या यद्गुणान् वक्तुं न शक्ता दैत्यदानवाः ॥१३
योऽनन्तः पठ्यते सिद्धैर्देवी देवर्षिपूजितः ।
स सहस्रशिरा व्यक्तस्वस्तिकामलभूषणः ॥१४॥

Below the seven Pátálas is the form of Vishṇu, proceeding from the quality of darkness, which is called Śesha[4], the excellencies of which neither Daityas nor Dánavas can fully enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with

3 There is no very copious description of Pátála in any of the Puráṇas. The most circumstantial are those of the Váyu and Bhágavatā; the latter has been repeated, with some additions, in the first chapters of the Pátála Khaṇḍa of the Padma Puráṇas. The Mahábhárata and these two Puráṇas assign different divisions to the Dánavas, Daityas, and Nágas; placing Vásuki and the other Nága chiefs in the lowest: but the Váyu has the cities of the principle Daityas and Nágas in each; as in the first, those of the Daitya Namuchi, and serpent Káliya; in the second, of Hayagriva and Takshaka: in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Hiraṇyáksha and Kirmíra; and in the sixth, of Pulomán and Vásuki; besides others. Bali the Daitya is the sovereign of Pátála, according to this authority. The Mahábhárata places Váṣuki in Rasátala, and calls his capital Bhogavatì. The regions of Pátála, and their inhabitants, are oftener the subjects of profane, than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the *Nága-kanyás*, or serpent-nymphs. A considerable section of the Vṛhat Kathá, the Sūryaprabhá lambaka, consists of adventures and events in this subterraneous world.

4 Śesha is commonly described as being in this situation: he is the great serpent on which Vishṇu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráṇas, making him one with Balaráma or Sankarshana, who is an impersonation or incarnation of Śesha, blend the attributes of the serpent and the demigod in their description.

फणामणिसहस्रेण यः स विद्योतयन् दिशः ।
सर्व्वान् करोति निर्वीर्य्यान् हिताय जगतोऽसुरान् ॥१५॥
मदाघूर्णितनेत्रोऽसौ यः सदैवैककुण्डलः ।
किरीटी स्रग्धरो भाति साग्निः श्वेत इवाचलः ।१६।
नीलवासा मदोत्सिक्तः श्वेतहारोपशोभितः ।
साभ्रगङ्गाप्रवाहोऽसौ कैलासाद्रिरिवोन्नतः ॥१७।
लाङ्गलासक्तहस्ताग्रो बिभ्रन्मुषलमुत्तमम् ।
उपास्यते स्वयं कान्त्या यो वारुण्या च मूर्त्तया ॥१८॥
कल्पान्ते यस्य वक्त्रेभ्यो विषानलशिखोज्ज्वलः ।
सङ्कर्षणात्मको रुद्रो निष्क्रम्यात्ति जगत्त्रयम ॥१९॥

the pure and visible mystic sign[5]: and the thousand jewels in his crests give light to all the regions. For the benefit of the world he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath upon each brow; and shines like the white mountains topped with flame. He is clothed in purple raiment, and ornamented with a white necklace, and looks like another Kailása, with the heavenly Ganga flowing down its precipices. In one hand he holds a plough, and in the other a pestle; and he is attended by Váruṇí (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balaráma, devours the three worlds.

स बिभ्रच्छेखरीभूतम ` क्षितिमण्डलम् ।
आस्ते पातालमूलस्थः शेषोऽशेषसुरार्चितः ॥२०॥
तस्य वीर्य्यं प्रभावञ्च स्वरूपं रूपमेव च ।
न हि वर्णयितुं शक्यं ज्ञातुं वा त्रिदशैरपि ॥२१॥
यस्यैषा सकला पृथ्वी फणामणिशिखारुणा ।
आस्ते कुसुममालेव कस्तद्वीर्य्यं वदिष्यति ॥२२॥

Sesha bears the entire world, like a diadem, upon his head, and he is the foundation on which the seven Pátálas rest. His power, his glory, his from, his nature, cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might, who wears this whole earth, like a garland of flowers, tinged of a purple dye by the radiance of the jewels of his crests. When Ananta,

5 **With the Svastika, a particular diagram used in mystical ceremonies.**

यदा विजृम्भतेऽनन्तो मदाघूर्णितलोचनः ।
तदा चलति भूरेषा साद्रितोयाब्धिकानना ॥२३॥
गन्धर्व्वाप्सरसः सिद्धाः किन्नरोरगचारणाः ।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्ययः ॥२४॥
यस्य नागवधूहस्तैर्लेपितं हरिचन्दनम् ।
मुहुः श्वासानिलापास्तं याति दिक्षूदवासताम् ॥२५॥

his eyes rolling with intoxication, yawns, then earth, with all her woods, and mountains, aud seas, and rivers, trembles. Gandharbas, Apsarasas, Siddhas, Kinnaras, Uragas, and Chárāṇas are unequal to hymn his praises, and therefore he is called the infinite (Ananta), the imperishable. The sandal paste, that is ground by the wives of the snake-gods, is scattered abroad by his breath, and sheds perfume around the skies.

यमाराध्य पुराणर्षिर्गर्गो ज्योतींषि तत्त्वतः ।
ज्ञातवान् सकलञ्चैव निमित्तपठितं फलम् ॥२६॥

The ancient sage Garga[6], having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.

तेनेयं नागवर्य्येण शिरसा विधृता मही ।
बिभर्त्ति मालां लोकानां सदेवासुरमानुषाम् ॥२७॥

The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons, and gods.

6 One of the oldest writers on astronomy amongst the Hindus. According to Bentley, his Saṃhitá dates 548 B. C. (*Ancient Astron. of the Hindus*, p. 59.)

CHAPTER VI

पराशर उवाच ।

ततश्च नरकान् विप्र ! भुवोऽधः सलिलस्य च ।
पापिनो येषु पात्यन्ते तान् शृणुष्व महामुने ॥१॥

Páraśara.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters[1], and into which sinners are finally sent.

रौरवः शूकरो रोधस्तालो विशसनस्तथा ।
महाज्वालस्तप्तकुम्भः श्वसनोऽथ विमोहनः ॥२॥
रुधिरान्धो वैतरणी क्रिमीशः क्रिमिभोजनः ।
असिपत्रवनं कृष्णो लालभक्षश्च दारुणः ॥३॥
तथा पूयवहः पापो वह्निज्वालो ह्यधःशिराः ।
सन्दंशः कालसूत्रश्च तमश्चावीचिरेव च ॥४॥
श्वभोजनोऽथाप्रतिष्ठश्चावीचिश्च तथापरः ।
इत्येवमादयश्चान्ये नरका भृशदारुणाः ॥५॥
यमस्य विषये घोराः शस्त्राग्निभयदायिनः ।

The names of the different Narakas are as follows: Raurava, Śūkara, Rodha, Tála, Viśasana, Mahájvála, Taptakumbha, Lavaṇa, Vimohana, Rudhirándha, Vaitaraní, Krimíśa, Krimibhojana, Asipatravana, Kṛshṇa, Lálábhaksha, Dáruṇa, Pūyaváha, Pápa, Vahnijvála, Adhośiras, Sandaṃsa. Kálasūtra, Tamas, Avíchi, Śvabhojana, Apratishṭha, and another Avíchi[2]. These and many other fearful hells are the awful provinces of the kingdom of Yama, terrible with

1 The Bhágavata places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are received, not the original abysses where they were collected at first, and above which Tartarus lies : ब्रह्माण्डगत गर्भोदकादूर्द्ध्वमेव ।

2 Some of these names are the same that are given by Manu, b. IV. v. 88-90. Kullūka Bhṭṭa refers to the Márkaṇḍeya P. for a description of the twenty-one divisions of hell ; but the account there given is not more ample than that of our text The Bhágavata enumerates twenty-eight, but many of the names differ from the above. In the last instance the term Avíchi is either inaccurately repeated, or the adjective Apara (अवीचिस्तथापरः) is intended to distinguish it from the previous Avíchi. In Manu, Mahávíchi occurs

पतन्ति येषु पुरुषाः पापकर्म्मरतास्तु ये ॥६॥

instruments of torture and with fire; into which are hurled all those who are addicted when alive to sinful practices.[3]

कूटसाक्षी तथा सम्यक् पक्षपातेन यो वदेत् ।
यश्चान्यदनृतं वक्ति स नरो याति रौरवम् ॥७॥
भ्रूणहा पुरहर्त्ता च गोघ्नश्च मुनिसत्तम !
यान्ति ते नरकं रोधं यश्चोच्छ्वासनिरोधकः॥८॥
सुरापो ब्रह्महा स्तेयी सुवर्णस्य च शूकरे ।
प्रयाति नरके यश्च तैः संसर्गमुपैति वै॥९॥
राजन्यवैश्यहा ताले तथैव गुरुतल्पगः ।
तप्तकुण्डे स्वसृगामी हन्ति राजभटांश्च यः ॥१०॥
साध्वीविक्रयकृद्बद् बद्धपालः केशरिविक्रयी ।
तप्तलोहे पतन्त्येते यश्च भक्तं परित्यजेत् ॥११॥
स्नुषां सुताञ्चापि गत्वा महाज्वाले निपात्यते ।
अवमन्ता गुरूणां यो यश्चाक्रोष्टा नराधमः ॥१२

The man who bears false witness through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the Rodha hell (or that of obstruciion). The murderer of a Brahman, stealer of gold, or drinker of wine, goes to the Sūkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third caste, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tála (padlock) hell: and one who holds incestuous intercourse with a sister, or murders an ambassador, to Taptakumbha (or the hell of heated caldrons). The seller of his wife, a gaoler, a horsedealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law or a daughter is cast into the Mahájvála hell (or that of great flame): and he who is disrespectful to his spiritual guide, who

3 The Padma P. (Kriya Yoga Sára) and the Śiva Dharma, which appears to be a section of the Skánda P., contain a number of interesting circumstances previous to the infliction of punishment. It appears also from them that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chit. gupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Svarga, or Elysium, whilst the wicked are driven to the different regions of Naraka. or Tartarus.

वेददूषयिता यश्च वेदविक्रयिकश्च यः ।
अगम्यगामी यश्च स्यात् ते यान्ति लवणं द्विज ॥१३॥
चौरो विमोहे पतति मर्य्यादादूषकस्तथा ।
देवद्विजपितृद्वेष्टा रत्नदूषयिता च यः ।
स याति क्रिमिभक्षे वै क्रिमीशे च दुरिष्टकृत् ।१४
पितृदेवातिथीन् यश्च पर्य्यश्नाति नराधमः ।
लालभक्षे स यात्युग्रे शरकर्त्ता च वेधके ॥१५॥
करोति कर्णिनो यश्च यश्च खड्गादिकृन्नरः ।
प्रयान्त्येते विशसने नरके भृशदारुणे ॥१६॥
असत्प्रतिग्रहीता तु नरके यात्यधोमुखे ।
अयाज्ययाजकश्चैव तथा नक्षत्रसूचकः ॥१७॥
क्रिमिपूयवहश्चैको याति मिष्टान्नभुङ् नरः ।
लाक्षा-मांस-रसानाञ्च तिलानां लवणस्य च ।
विक्रेता ब्राह्मणो याति तमेव नरकं द्विज ॥१८॥
मार्ज्जार-कुक्कुटच्छाग-श्व-वराह-विहङ्गमान् ।
पोषयन्नरकं याति तमेव द्विजसत्तम ॥१९॥

is abusive to his betters, who reviles the Vedas, or who sells them-; who associates with women in a prohibited degree, into the Lavaṇa (salt) hell. A thief and a contemner of prescribed observances falls into Vimohana (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Kṛmibhaksha hell (where worms are his food): and he who practises magic rites for the harm of others, in the hell called Kṛmíśa (that of insects). The vile wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lálábhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell: and the maker of lances, swords, and other weapons, to the dreadful hell called Viśasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,[5] and a Brahman who vends Lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyaváha; as do they

4 'Who teaches the Vedas for hire.' This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

5 'Thereby,' observes the commentator, 'defrauding or disappointing children.'

रङ्गोपजीवी कैवर्त्तः कुण्डाशी गरदस्तथा ।
सूची माहिषिकश्चैव पर्व्वकारी च यो द्विजः ॥२०॥
आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः ।
रुधिरान्धे पतन्त्येते सोमं विक्रीणते च ये ॥२१॥
मधुहा ग्रामहन्ता च याति वैतरणीं नरः !
रेतःपातादिकर्त्तारो मर्य्यादाभेदिनो हि ये ।
ते कृष्णे यान्त्यशौचाश्च कुहकाजीविनश्च ये ॥२२॥
असिपत्रवनं याति वनच्छेदी वृथैव यः ।
औरभ्रिका मृगव्याधा वह्निज्वाले पतन्ति वै ॥२३॥
यान्त्येते द्विज ! तत्रैव ये चापाकेषु वह्निदाः ।
व्रतानां लोपको यश्च स्वाश्रमाद् विच्युतश्च यः ॥२४
सन्दंशयातनामध्ये पततस्तावुभावपि ।
दिवास्वप्ने च स्कन्दन्ते ये नरा ब्रह्मचारिणः ।
पुत्रैरध्यापिता ये च ते पतन्ति श्वभोजने ॥२५॥

who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,[6] fishermen, the follower of one born in adultery, a poisoner, an informer, one who lives by his wife's prostitution,[7] one who attends to secular affairs on the days of the Parvas (or full and new moon, &c.),[8] an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias, used in sacrifices, go to the Rudhirándha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitaraṇí hell. He who causes impotence, trespasses on others' lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Kṛshṇa. He who wantonly cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords): and a tender on sheep, and hunter of deer, to the hell termed Váhnijválá (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandansa (or hell of pincers): and the religious student who sleeps in the day, and is, though unconsciously, defiled; and they who, though mature, are instructed in sacred literature by their children,

6 Rangopajivina (रङ्गोपजीविनः) : the commentator explains it wrestlers and boxers, but Ranga applies to any stage or arena.

7 The term in the text is Máhishika, which might mean a feeder of buffaloes ; but the commentator quotes a text from the Smṛti, authorizi- the sense above followed.

8 This is the interpretation of Parvakárí ; it is also read Parvagámí, 'he who cohabits with his wife on prohibited days.'

एते चान्ये च नरकाः शतशोऽथ सहस्रशः ।
येषु दुष्कृतकर्म्माणः पच्यन्ते यातनागताः ॥२६॥
यथैव पापान्येतानि तथान्यानि सहस्रशः ।
भुज्यन्ते यानि पुरुषैर्नरकान्तरगोचरैः ॥२७॥
वर्णाश्रमविरुद्धञ्च कर्म्म कुर्व्वन्ति ये नराः ।
कर्म्मणा मनसा वाचा निरयेषु पतन्ति ते ॥२८॥

receive punishment in the hell called Śvabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished: and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.[9]

अधःशिरोभिर्दृश्यन्ते नारकैर्दिवि देवताः ।
देवाश्चाधोमुखान् सर्व्वानधः पश्यन्ति नारकान् ॥२९॥
स्थावराः क्रिमयोऽब्जाश्च पक्षिणः पशवो नराः ।
धार्म्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ॥३०॥
सहस्रभागाः प्रथमा द्वितीयानुक्रमास्तथा ।
सर्वे ह्येते महाभाग ! यावन्मुक्तिसमाश्रयाः ॥३१॥

The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell.[10] The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each in succession a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined

9 An account of Naraka is found in only a few of the Purāṇas, and in less detail than in the text. The Bhágavata and Váyu have similar descriptions of them. The Márkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivartta P. and in the Káśí Khaṇḍa of the Skánda P. The fullest descriptions, however, are those mentioned in a previous note as being in the Śiva Dharma of the Skánda, and Kriya Yoga Sára of the Padma ; works of a somewhat equivocal character, and belonging rather to Tantra than Pauráṇik literature.

10 The commentator observes that the sight of heavenly bliss is given to the damned in order to exacerbate their torments ; whilst the inflications of hell are exhibited to the gods to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

यावन्तो जन्तवः स्वर्गे तावन्तो नरकौकसः । ।
पापकृद् याति नरकं प्रायश्चित्तपराङ्मुखः ॥३२॥

to proceed, until final emancipation be obtained.[11] That sinner goes to Naraka who neglects the due expiation of his guilt.

पापानामनुरूपाणि प्रायश्चित्तानि यद् यथा ।
तथा तथैव संस्मृत्य प्रोक्तानि परमर्षिभिः ॥३३॥
पापे गुरूणि गुरुणि स्वल्पान्यल्पे च तद्विदः ।
प्रायश्चित्तानि मैत्रेय ! जगुः स्वायम्भुवादयः ॥३४॥
प्रायश्चित्तान्यशेषाणि तपःकर्म्मात्मकानि वै ।
यानि तेषामशेषाणां कृष्णानुस्मरणं परम् ॥३५॥
कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तन्तु तस्यैकं हरिसंस्मरणं परम् ॥३६॥
प्रातर्निशि तथा सन्ध्या-मध्याह्नादिषु संस्मरन् ।
नारायणमवाप्नोति सद्यः पापक्षयं नरः ॥३७॥

For, Maitreya, suitable acts of expiation have been enjoined by the great sages for every kind of crime.[12] Arduous penances for great sins, trifling ones for minor offences, have been propounded by Śváyambhuva and others: but reliance upon Kṛshṇa is far better than any such expiatory acts, as religious austerity, or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari:[13] by addressing his thoughts to Nárávana at dawn, at night, at sunset, and

11 That is, when punishment or reward in hell or heaven, proportioned to the sin or virtue of the individual, has been received, he must be born again as a stone or plant, and gradually migrate through the several inferior conditions, until he is once more born a man; his future state is then in his own power.

12 Manu is here especially intended, as the commentator observes.

13 This remembrance (संस्मरण) of Vishṇu is the frequent reiteration of any or all of his names: hence the lower orders of Hindus procure a starling or parrot, that, in the act of teaching it to cry Ráma or Kṛshṇa or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus according to the Vishṇu Dharma Tantra: चक्रायुधस्य नामानि सदा सर्व्वत्र कीर्त्तयेत् । नाशौचकीर्त्तने तस्य स पवित्रकरो यतः ॥ हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः । अनिच्छयापि संस्पृष्टो दहत्यपि हि पावकः ॥ 'Let a man ever and every where repeat the names of the discus-armed (Vishṇu); for its repetition, even by one who is impure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwillingly approached.'

विष्णुसंस्मरणात् क्षीणसमस्तक्लेशसञ्चयः ।
मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विघ्नोऽनुमीयते ॥३८॥
वासुदेवे मनो यस्य जपहोमार्च्चनादिषु ।
तस्यान्तरायो मैत्रेय ! देवेन्द्रत्वादिकं फलम् ॥३९॥
क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् ।
क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम् ॥४०॥
तस्मादहर्निशं विष्णुं संस्मरन् पुरुषो मुने !
न याति नरकं मर्त्यः संक्षीणाखिलपातकः ॥४१॥

midday, a man shall be quickly cleansed from all guilt: the whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity, obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt-offering, or adoration, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishṇu, day and night, goes not to Naraka after death, for all his sins are atoned for.

मनःप्रीतिकरः स्वर्गो नरकस्तद्विपर्य्ययः ।
नरक-स्वर्गसंज्ञे वै पापपुण्ये द्विजोत्तम ॥४२॥

Heaven (or Svarga) is that which delights the mind; hell (or Naraka) is that which gives it pain: hence vice is called hell; virtue is called heaven.[14] The selfsame thing is applicable to the production

वस्त्वेकमेव दुःखाय सुखायेर्ष्योद्भवाय च ।
कोपाय च यतस्तस्माद् वस्तु वस्त्वात्मकं कुतः ॥४३॥
तदेव प्रीतये भूत्वा पुनर्दुःखाय जायते ।
तदेव कोपाय ततः प्रसादाय च जायते ॥४४॥

of pleasure or pain, of malice or of anger. Whence then can it be considered as essentially the same with either? That which at one time is a source of enjoyment, becomes at another the cause of suffering; and the same thing may at different seasons excite wrath, or conciliate favour. It follows, then, that nothing is in itself either pleasur-

14 The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient, and therefore unreal effects, are themselves unrealities: there is nothing real but faith in Vishṇu.

तस्माद् दुःखात्मकं नास्ति न च किञ्चित् सुखात्मकम् ।
मनसः परिणामोऽयं सुखदुःखादिलक्षणः ॥४५॥
ज्ञानमेव परं ब्रह्म ज्ञानं बन्धाय चेष्यते ।
ज्ञानात्मकमिदं विश्वं न ज्ञानाद् विद्यते परम् ।
विद्याविद्ये ति मैत्रेय ! ज्ञानमेवावधारय ॥४६॥

able or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth is wisdom; but wisdom may be the cause of confinement to existence; for all this universe is wisdom, there is nothing different from it; and consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.[15]

एवमेतन्मया ख्यातं भवतो मण्डलं भुवः ।
पातालानि च सर्व्वाणि तथैव नरका द्विज ॥४७॥
समुद्राः पर्व्वताश्चैव द्वीपवर्षाणि निम्नगाः ।
सङ्क्षेपात् सर्व्वमाख्यातं किं भूयः श्रोतुमिच्छसि ॥४८

I have thus described to you the orb of the earth; the regions below its surface, or Pátálas; and the Narakas, or hells ; and have briefly enumerated its oceans, mountains, continents, regions and rivers: what else do you wish to hear?

CHAPTER VII

मैत्रेय उवाच ।
कथितं भूतलं ब्रह्मन् ममैतदखिलं त्वया ।
भुवर्लोकादिकान् लोकान् श्रोतुमिच्छाम्यहं मुने ॥१॥
तथैव ग्रहसंस्थानं प्रमाणानि यथा तथा ।
समाचक्ष्व महाभाग मह्यं त्वं परिपृच्छते ॥२॥

Maitreya.—The sphere of the whole earth has been described to me by you, excellent Brahman, and I am now desirous to hear an account of the other spheres above the world, the Bhuvar-loka and the rest, and the situation and the dimensions of the celestial luminaries.

15 Text and comment are here somewhat obscure ; but the purport of the former seems to be the explanation of the existence of Jnán, wisdom, both as a genus and a species : in the former case it is all that is ; and in the latter, it may be either true or false wisdom : the latter being influenced by notions of self or individuality, and therefore the cause of confinement to existence ; the former dissipating the belief of self, and being therefore the cause of liberation from bodily being : अविद्ययाहंकारादिरूपेण प्रतीतं ज्ञानं बन्धायेष्यते विद्ययातन्निरासेन ज्ञानं मोक्षायेष्यते ।

पराशर उवाच ।
रवि-चन्द्रमसोर्यावन्मयूखैरवभासते ।
ससमुद्रसरिच्छैला तावती पृथिवी स्मृता ॥३॥
यावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात् ।
नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज ॥४॥
भूमेर्य्योजनलक्षे तु सौरं मैत्रेय ! मण्डलम् ।
लक्षाद् दिवाकरस्यापि मण्डलं शशिनः स्थितम् ॥५॥
पूर्णे शतसहस्रे तु योजनानां निशाकरात् ।
नक्षत्रमण्डलं कृत्स्नमुपरिष्टात् प्रकाशते ॥६॥
द्वे लक्षे चोपरि ब्रह्मन् बुधो नक्षत्रमण्डलात् ।
तावत्प्रमाणभागे तु बुधस्याप्युशना स्थितः ॥७॥
अङ्गारकोऽपि शुक्रस्य तत्प्रमाणे व्यवस्थितः ।
लक्षद्वयेन भौमस्य स्थितो देवपुरोहितः॥८॥
सौरिर्बृहस्पतेश्चोर्ध्वं द्विलक्षे सम्यगास्थितः ।
सप्तर्षिमण्डलं तस्माल्लक्षमेकं द्विजोत्तम ॥९॥

Parāśara.—The sphere of the earth (or Bhūr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Svar-loka)[1]. The solar orb is situated a hundred thousand leagues from the earth; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions. Śukra (Venus) is at the same distance from Mercury. Angáraka (Mars) is as far above Venus; and the priest of the gods (Vṛhaspati, or Jupiter) as far from Mars: whilst Satúrn (Śani) is two hundred and fifty thousand leagues beyond Jupiter. The sphere of the seven Ṛshis (Ursa Major) is a hundred thousand leagues above Saturn; and at a similar height above the seven Ṛshis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such,

1 Bhūr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka, or atmospheric sphere; and from the sun to Dhruva is the Svar-loka, or heaven; as subsequently explained in the text, and in other Purāṇas.

ऋषिभ्यस्तु सहस्राणां शतादूर्द्ध्वं व्यवस्थितः ।
मेधीभूतः समस्तस्य ज्योतिश्चक्रस्य वै ध्रुवः ॥१०॥

Maitreya, is the elevation of the three spheres (Bhūr, Bhuvar, Svar) which form the region of the consequences of works. The region of works is here (or in the land of Bhárata)[2].

त्रैलोक्यमेतत् कथितमुत्सेधेन महामुने !
इज्याफलस्य भूरेषा इज्या चात्र व्यवस्थिता –॥११॥
ध्रुवादूर्द्ध्वं महर्लोको यत्र ते कल्पवासिनः ।
एकयोजनकोटिस्तु यत्र ते कल्पवासिनः ॥१२॥
द्वे कोट्यौ तु जनो लोको यत्र ते ब्रह्मणः सुताः ।
सनन्दनाद्याः कथिता मैत्रेयामलचेतसः ॥१३॥
चतुर्गुणोत्तरे चोर्द्ध्वं जनलोकात् तपः स्मृतम् ।
वैराजा यत्र ते देवाः स्थिता दाहविवर्जिताः ॥१४॥
षड्गुणेन तपोलोकात सत्यलोको विराजते ।
अपुनर्म्मारका यत्र ब्रह्मलोको हि स स्मृतः ॥१५॥

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints, or Mahar-loka, the inhabitants of which dwell in it througout a Kalpa, or day of Brahmá. At twice that distance is situated Jana-loka, where Sanandana and other pure-minded sons of Brahmá reside. At four times the distance, between the two last, lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vaibhrájas, who are unconsumable by fire. At six times the distance (or twelve Crores, a hundred and twenty milllons of leagues) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death[3].

2 A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Váyu Puráṇas. The Bhágavata has one or two varieties, but they are of no great importance.

3 An account of these Lokas is met with only in a few of the Puráṇas, and is not much more detailed in them than in our text. The Váyu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term Maha, is the abode of the Gaṇadevas, the Yámas and others, who are the regents or rulers of the Kalpa, the Kalpádhikáris: they are so designated also in the Kūrma. The Káśí Kháṇḍa refers the name to Mahas, 'light,' the sphere being invested with radiance (महसावृतं). Its inhabitants are also called lords of the Kalpa: but the commentator explains this to denote Bhṛgu and the other patriarchs, whose lives endure for a day of Brahmá. The different accounts agree in stating, that when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Váyu, is the

पादगम्यन्तु यत्किञ्चित् वस्त्वस्ति पृथिवीमयम् ।
स भूर्लोकः समाख्यातो विस्तारोऽस्य मयोदितः ॥१६
भूमिसूर्य्यान्तरं यत्तु सिद्धादिमुनिसेवितम् ।
भुवर्लोकस्तु सोऽप्युक्तो द्वितीयो मुनिसत्तम॥१७॥

Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the sun, in which the Siddhas and other celestial beings

residence of the Ṛshis and demigods during the night of Brahmá, and is termed Jana because the patriarchs are the progenitors of mankind. The Káśí Khaṇḍa agrees with the Vishṇu in peopling it with Sanandana and the other ascetic sons of Brahmá, and with Yogis like themselves. These are placed by the Váyu in the Tapo-loka, and they and the other sages, and the demigods, after repeated appearances in the world, become at last Vairájas in the Brahmá or Satya-loka. After many devine ages of residence there with Brahmá, they are, along with him, absorbed, at the end of his existence, into the indiscrete: अव्यक्ते संप्रलीयन्ते एतस्मिन् ब्रह्मलोके तु कल्पे वैराजके गते। The commentator on the Káśí Khaṇḍa explains Vairája to mean 'relating to, or derived from, Brahmá or Viráj: हिरण्यगर्भेणोत्पादिता वैराजाः। The Vairájas are there, as in the Vishṇu Puráṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities: रत्यादिसुतपःक्लिष्टकर्म्माणो ये तपोधनाः। ब्रह्मायुषस्तपोलोके तु वसन्त्यकुतोभयाः। It may be doubted, however, if the Pauráṇiks have very precise notions regarding these spheres and their inhabitants. The Puráṇas of a decidedly sectarial character add other and higher worlds to the series. Thus the Kūrma identifies Brahmá-loka with Vishṇu-loka, and has a Rudra-loka above it. The Śiva places Vishṇu-loka above Brahmá-loka, and Rudra-loka above that. In the Káśí Khaṇḍa we have, instead of those two, Vaikuntha and Kailása, as the lofty worlds of Vishṇu and Śiva; whilst the Brahma Vaivartta has above all a Go-loka, a world or heaven of cows and Kṛshṇa. These are all evidently additions to the original system of seven worlds, in which we have probably some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspends of the Parsis. Seven, suggested originally perhaps by the seven planets, seems to have been a favourite number with various nations of antiquity. Amongst the Hindus it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanumán Nátaka. Ráma is described there as piercing seven palm-trees with an arrow, on which other groups of seven take fright, as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods: अश्वाः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः। सप्त सप्त च मातरो भवभूतसंख्यानसाम्यादिह ॥

ध्रु वसूर्य्यान्तरं यच्च नियुतानि चतुर्द्दश ।
स्वर्लोकः सोऽपि गदितो लोकसंस्थानचिन्तकैः ।१८
त्रैलोक्यमेतत् कृतकं मैत्रेय ! परिपठ्यते ।
जनस्तपस्तथा सत्यमिति चाकृतकं त्रयम् ।।१९।।
कृतकाकृतयोर्म्मध्ये महर्लोक इति स्मृतः ।
शून्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति ।।२०।।
एते सप्त मया लोका मैत्रेय ! कथितास्तव ।
पातालानि च सप्तैव ब्रह्माण्डस्यैव विस्तरः ।।२१।।

move, is the atmospheric sphere, which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand leagues, is called by those who are acquainted with the system of the universe the heavenly sphere. These three spheres are termed transitory: the three highest, Jana, Tapa, and Satya, are styled durable[4]: Mahar-loka, as situated between the two, has also a mixed character; for although it is deserted at the end of the Kalpa, it is not destroyed. These seven spheres, together with the Pátálas, forming the extent of the whole world, I have thus, Maitreya, explained to you.

एतदण्डकटाहेन तिर्य्यक् चोर्द्ध्वमधस्तथा ।
कपित्थस्य यथा बीजं सर्व्वतो वै समावृतम् ।।२२।।
दशोत्तरेण पयसा मैत्रेयाण्डञ्च तद् वृतम् ।
सर्व्वोऽम्बुपरिधानोऽसौ वह्निना वेष्टितो बहिः ।।२३।।
वह्निश्च वायुना वायुर्मैत्रेय ! नभसा वृतः ।
भूतादिना नभः सोऽपि महता परिवेष्टितः ।।२४।।

The world is encompassed on every side and above and below by the shell of the egg of Brahmá, in the same manner as the seed of the wood-apple[5] is invested by its rind. Around the outer surface of the shell flows water, for a space equal to ten times the diameter of the world. The waters, again, are encompassed exteriorly by fire; fire by air; and air by Mind; Mind by the origin of the elements

4. Kritika and Akritika; literally 'made and unmade': the former being renewed every Kalpa, the latter perishing only at the end of Brahmá's life.

5 Of the Kapittha (Feronia Elephantum).

दशोत्तराण्यशेषाणि मैत्रेयैतानि सप्त वै ।
महान्तञ्च समावृत्य प्रधानं समवस्थितम् ॥२५॥
अनन्तस्य न तस्यान्तः संख्यानञ्चापि विद्यते ।
तदनन्तमसंख्यातप्रमाणं व्यापि वै यतः ॥२६॥
हेतुभूतमशेषस्य प्रकृतिः सा परा मुने !
अण्डानान्तु सहस्राणां सहस्राण्ययुतानि च ।
ईदृशानां तथा तत्र कोटिकोटिशतानि च ॥२७॥
दारुण्यग्निर्यथा तैलं तिले तद्वत् पुमानपि ।
प्रधानेऽवस्थितो व्यापी चेतनात्मात्मवेदनः ॥२८॥
प्रधानञ्च पुमांश्चैव सर्व्वभूतात्मभूतया ।
विष्णुशक्त्या महाबुद्धे ! वृतौ संश्रयधर्म्मिणौ ॥२९॥
तयोः सैव पृथग्भावकारणं संश्रयस्य च ।
क्षोभकारणभूता च सर्गकाले महामते ॥३०॥

(Ahaṃkára) ; and that by Intellect: each of these extends ten times the breadth of that which it encloses ; and the last is encircled by the chief Principle, Pradhána[6], which is infinite, and its extent cannot be enumerated: it is therefore called the boundless and illimitable cause of all existing things, supreme nature, or Prakriti ; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described[7]. Within Pradhána resides Soul, diffusive, conscious, and self-irradiating, as fire is inherent in flint[8], or sesamum oil in its seed. Nature (Pradhàna) and soul (Pumán) are both of the character of dependants, and are encompassed by the energy of Vishṇu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature) at the period of dissolution ; of their aggregation in the continuance of things ; and of their combination at the season of creation[9]. In the same manner as the wind ruffles the surface of

6 See before the order in which the elements are evolved (Bk. I, ch. II).

7 The followers of Anaximander and Democritus taught "an απειρία κόσμων, 'an infinity of worlds ;' and that not only successive in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect. system, I. 303.

8 Literally 'in wood,' the attrition of two pieces of which does not create, but developes, their latent heat and flame.

9 Thus in Scipio's dream the divinity is made the external limit of of the universe: "Novem tibi orbibus vel potius globis connexa sunt

यथा शैत्यं जले वातो बिभर्त्ति कणिकाशतम् ।
जगच्छक्तिस्तथा विष्णोः प्रधानपुरुषात्मिका ॥३१
यथा च पादपो मूलस्कन्धशाखादिसंयुतः ।
आदिबीजात् प्रभवति बीजान्यन्यानि वै ततः ॥३२॥
प्रभवन्ति ततस्तेभ्यः सम्भवन्त्यपरे द्रुमाः ।
तेऽपि तल्लक्षणद्रव्यकारणानुगता मुने ॥३३॥
एवमव्याकृतात् पूर्व्वं जायन्ते महदादयः ।
विशेषान्तास्ततस्तेभ्यः सम्भवन्त्यसुरादयः ॥३४॥
तेभ्यश्च पुत्रास्तेषाञ्च पुत्राणामपरे सुताः ।
बीजाद् वृक्षप्ररोहेण यथा नापचयस्तरोः ।
भूतानां भूतसर्गेण नैवास्त्यपचयस्तथा ॥३५॥
सन्निधानाद् यथाकाशकालाद्याः कारणं तरोः ।
तथैव परिणामेन विश्वस्य भगवान् हरिः ॥३६॥

the water in a hundred bubbles, which of themselves are inert, so the energy of Vishṇu influences the world, consisting of inert nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature, or Pradhána) spring Mahat (Intellect) and the other rudiments of things ; from them proceed the grosser elements ; and from them men and gods, who are succeeded by sons and the sons of sons. In the growth of a tree from the seed, no detriment occurs to the parent plant, neither is there any waste of beings by the generation of others. In like manner as space and time and the rest are the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature)[10]. As all the parts

omnia, quorum unus est cælestis externus qui reliquos omnes complectitur, summus ipse deus arcens et continens ceteros :" which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending as well as creating all things, and being regarded as the soul of the world : "Quod et virtutes omnes, quæ illam primæ omnipotentiam summitates sequuntur, aut ipse faciat aut ipse contineat : ipsam denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip. c. XVII.

10 The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhána उपादानत्वमपि हरेः प्रकृतिद्वारेणैव न स्वरूपेणेति

व्रीहिबीजे यथा मूलं नालं पत्राङ्कुरौ तथा ।
काण्डं कोषस्तथा पुष्पं क्षीरं तद्वच्च तण्डुलाः ॥३७॥
तुषाः कणाश्च सन्तो वै यान्त्याविर्भावमात्मनः ।
प्ररोहहेतुसामग्रीमासाद्य मुनिसत्तम ॥३८॥
तथा कर्म्मस्वनेकेषु देवाद्याः समवस्थिताः ।
विष्णुशक्तिं समासाद्य प्ररोहमुपयान्ति वै ॥३९॥

of the future plant, existing in the seed of rice, or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear, spontaneously evolve when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the enetgy of Vishṇu.

स च विष्णुः परं ब्रह्म यतः सर्व्वमिदं जगत् ।
जगच्च यो यत्र चेदं यस्मिंश्च लयमेष्यति ॥४०॥
तद् ब्रह्म तत् परं धाम सदसत् परमं पदम् ।
यस्य सर्व्वमभेदेन यतश्चैतच्चराचरम् ॥४१॥
स एव मूलप्रकृतिर्व्यक्तरूपी जगच्च सः ।
तस्मिन्नेव लयं सर्व्वं याति तत्र च तिष्ठति ॥४२॥
कर्त्ता क्रियाणां स च इज्यते क्रतुः स एव तत्कर्म्मफलञ्च तस्य तत् ।
स्रुगादि यत् साधनमप्यशेषतो हरेर्न किञ्चिद् व्यतिरिक्तमस्ति वै ॥४३॥

This Vishṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishṇu, which is the essence of all that is visible or invisible ; with which all that is, is identical ; and whence all animate and inanimate existence is derived. He is primary nature: he, in a perceptible form, is the world: and in him all finally melts ; through him all things endure. He is the performer of the rites of devotion: he is the rite: he is the fruit which it bestows: he is the implements by which it is performed. There is nothing besides the illimitable Hari.

भावः । 'As however he is the source of Prakṛti, he must be considered the material as well as immaterial cause of being.'

CHAPTER VIII.

पराशर उवाच ।

व्याख्यातमेतद् ब्रह्माण्डसंस्थानं तव सुव्रत !
ततः प्रमाणसंस्थाने सूर्य्यादीनां शृणुष्व मे ॥१॥

Paráśara.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

योजनानां सहस्राणि भास्करस्य रथो नव ।
ईषादण्डस्तथैवास्य द्विगुणो मुनिसत्तम ॥२॥
सार्द्धकोटिस्तथा सप्त नियुतान्यधिकानि वै ।
योजनानान्तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम् ॥३॥
त्रिनाभिमति पञ्चारे षण्णेमिन्यक्षयात्मके ।
संवत्सरमये कृत्स्नं कालचक्रं प्रतिष्ठितम् ॥४॥
चत्वारिंशत्सहस्राणि द्वितीयोऽक्षो विवस्वतः ।
पञ्चान्यानि तु सार्द्धानि स्यन्दनस्य महामते ॥५॥

The chariot of the sun is nine thousand leagues in length, and the pole is of twice that longitude[1]; the axle is fifteen millions and seven hundred thousand leagues long[2]; on which is fixed a wheel with three naves, five spokes, and six peripheries, consisting of the ever-during year; the whole constituting the circle or wheel of time[3]. The chariot has another axle, which is forty-five hundred leagues long[4]. The two halves of the voke are of the same length respecti-

1 The sun's car is 10,000 Yojanas broad, and as many deep, according to the Váyu and Matsya. The Bhágavata makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

2 There is no great difference in this number in other accounts. The length of this axle, which extends from Meru to Mánasa, is nearly equal to the semidiameter of the earth, which, according to the Matsya P., is 18,950,000 Yojanas.

3 The three naves are the three divistons of the day, morning, noon, and night ; the five spokes are the five cyclic years ; and the six peripheries are the six seasons. The Bhágavata explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Váyu, Matsya, and Bhavishya Puráṇas enter into much more detail. According to them, the parts of the wheel are the same as above described : the body of the car is the year ; its upper and lower half are the two solstices ; Dharma is its flag ; Artha and Káma the pins of the yoke and axle ; night is its fender ; Nimeshas form its floor ; a moment is the axle-tree ; an instant the pole ; minutes are its attendants; and hours its harness.

4 This shorter axle is, according to the Bhágavata, one fourth of the longer.

अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्द्धयोः ।
ह्रस्वोऽक्षस्तद्युगार्द्धेन ध्रुवाधारो रथस्य वै ।
द्वितीयेऽक्षे तु तच्चक्रं संस्थितं मानसाचले ॥६॥
हयाश्च सप्त च्छन्दांसि तेषां नामानि मे शृणु ।
गायत्री स बृहत्युष्णिग् जगती त्रिष्टुबेव च ।
अनुष्टुप् पंक्तिरित्युक्ताश्छन्दांसि हरयो रवेः ॥७॥

vely as the two axles (the longer and the shorter). The short axle, with the short yoke, is supported by the pole-star: the end of longer axle, to which the wheel of the car is attached, moves on the Mánasa mountain[5]. The seven horses of the sun's car are the metres of the Vedas, Gáyatrí, Vrihatí, Ushṇih, Jayatí, Trishṭubh, Anushṭubh, and Pankti.

मानसोत्तरशैले तु पूर्व्वतो वासवी पुरी ।
दक्षिणेन यमस्यान्या प्रतीच्यां वरुणस्य च ।
उत्तरेण च सोमस्य तासां नामानि मे शृणु ॥८॥
वस्वौकसारा शक्रस्य याम्या संयमनी तथा ।
पुरी सुखा जलेशस्य सोमस्य च विभावरी ॥९॥

The city of Indra is situated on the eastern side of the Mánasottara mountain; that of Yama on the southern face; that of Varuṇa on the west; and that of Soma on the north: named severally Vasvokasárá, Samyamaní, Mukhyá, and Vibhávarí[6].

5 We are to understand here, both in the axle and yoke, two levers, one horizontal, the other perpendicular. The horizontal arm of the axle has a wheel at one end ; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses ; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his nothern ; and retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain on Pushkara-dvípa, which runs like a ring round the several continents and oceans. The contrivance is commonly compared to an oil mill, and was probably suggested by that machine as constructed in India. As the Mánasottara mountain is but 50,000 leagues high, and Meru 84,000, whilst Dhruva is 1500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semicircular axles connect a central wheel with the sides of the car.

6 In the Linga the city of Indra is called Amarávati ; and in it and the Váyu that of Varuṇa is termed Sukhá.

काष्ठां गतो दक्षिणतः क्षिप्तेषुरिव सर्पति ।
मैत्रेय ! भगवान् भानुर्ज्योतिषां चक्रसंयुतः ॥१०॥
अहोरात्रव्यवस्थानकारणं भगवान् रविः ।
देवयानः परः पन्था योगिनां क्लेशसंक्षये ॥११॥
दिवसस्य रविर्म्मध्ये सर्व्वकालं व्यवस्थितः ।
सर्व्वद्वीपेषु मैत्रेय ! निशार्द्धस्य च सम्मुखः ॥१२।
उदयास्तमने चैव सर्व्वकालन्तु सम्मुखे ।
विदिशासु त्वशेषासु तथा ब्रह्मन् ! दिशासु च ॥१३
यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः ।
तिरोभावञ्च यत्रैति तत्रैवास्तमनं रवेः ॥१४॥
नैवास्तमनमर्कस्य नोदयः सर्व्वदा सतः ।
उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः ॥१५॥

The glorious sun, Maitreya, darts like an arrow on his southern course, attended by the constellations of the Zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dvípas, Maitreya, it will be midnight: rising and setting are at all seasons, and are always (relatively) opposed in the differenr cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is in truth neither rising nor setting of the sun, for he is always; and these terms merely imply his presence and his disappearance.

शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रयम् ।
विकर्णौ द्वौ विकर्णस्थस्त्रीन् कोणाद्द्वे पुरे तथा ॥१६
उदितो वर्द्धमानाभिरा मध्याह्नात् तपन् रविः ।
ततः परं ह्रसन्तीभिर्गोभिरस्तं नियच्छति ॥१७॥

When the sun (at midday) passes over either of the cities of the gods, on Mánasottara mountain (at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case one hemisphere). From the period of his rise the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes

उदयास्तमनाभ्याञ्च स्मृते पूर्व्वापरे दिशौ ।
यावत् पुरस्तात् तपति तावत् पृष्ठे च पार्श्वयोः ॥१८
ऋतेऽमरगिरेर्मेरोरुपरि ब्रह्मणः सभाम् ।
ये ये मरीचयोऽर्कस्य प्रयान्ति ब्रह्मणः सभाम् ।
ते ते निरस्तास्तद्भासा प्रतीपमुपयान्ति वै ॥१९॥
तस्माद्दिश्युत्तरस्यां वै दिवारात्रिः सदैव हि ।
सर्व्वेषां द्वीपवर्षाणां मेरुरुत्तरतो यतः ॥२०॥

from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there[7]. As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for when his rays reach the court of Brahmá, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails: consequently there is always the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru[8].

7 The terms Pūrva and Apara mean properly 'before and behind ;' but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is of course behind them. The same circumstance determines the application of the term Dakshina, properly 'right,' δεξιὸς, or 'dexterum,' to the south. Uttara, 'other' or 'last,' necessarily implies the north.

8 This is rather obscure, but it is made out clearly enough in the commentary, and in the parrallel passages in the Váyu, Matsya, Linga, Kūrma, and Bhágavata. The sun travels round the world, keeping Meru always on his right : to the spectator who fronts him therefore, as he rises, Meru must be always on the north ; and as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness ; whilst those on the south of it must be in light : north and south being relative, not absolute terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator : मेरुं प्रदक्षिणीकुर्व्वन्तं सूर्य्यं ये यत्र पश्यन्ति सा च तेषां प्राची तेषां च वामभागो मेरुरतः सर्व्वेषां सर्व्वदा मेरुरुत्तरतः । तस्मादुत्तरस्यां दिशि सदा रात्रिः दक्षिणस्यां च सदा दिनं । It was probably through some misapprehension of this doctrine that Wilford asserted, "by Meru the Pauráṇiks understand in general the north pole, but the context of the Purāṇas is against this supposition." *As. Res.* VIII. 286. There is no inconsistency, however, in Meru's being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

प्रभा विवस्वतो रात्रावस्तं गच्छति भास्करे ।
विशत्यग्निमतो रात्रौ वह्निर्दूरात् प्रकाशते ॥२१॥
वह्निपादस्तथा भान्तं दिनेष्वाविशति द्विज !
अतीव वह्निसंयोगादतः सूर्य्यः प्रकाशते ॥२२॥
तेजसी भास्कराग्नेये प्रकाशोष्णस्वरूपिणी ।
परस्परानुप्रवेशादाप्यायेते दिवानिशम् ॥२३॥
दक्षिणोत्तरभूम्यर्द्धे समुत्तिष्ठति भास्करे ।
अहोरात्रं विशत्यम्भस्तमः प्राकाश्यशीलवत् ॥२४॥
आताम्रा हि भवन्त्यापो दिवा नक्तप्रवेशनात् ।
दिनं विशति चैवाम्भो भास्करेऽस्तमुपेयुषि ।
तस्माच्छुक्लीभवन्त्यापो नक्तमम्भःप्रवेशनात् ॥२५॥

The radiance of the solar orb, when the sun has set, is accumulated in fire, and hence fire is visible at a greater distance by night than by day: during the latter a fourth of the rays of fire blend with those of rhe sun, and from their union the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light: it is from this cause that the waters look dark by day, because night is within them; and they look white by night, because at the setting of the sun the light of day takes refuge in their bosom[9].

एवं पुष्करमध्ये तु यदा याति दिवाकरः ।
त्रिंशद्भागन्तु मेदिन्यास्तदा मौहूर्त्तिकी गतिः ॥२६॥
कुलालचक्रपर्य्यन्तो भ्रमन्नेष दिवाकरः ।
करोत्यहस्तथा रात्रिं विमुञ्चन्मेदिनीं द्विज ॥२७॥
अयनस्योत्तरस्यादौ मकरं याति भास्करः ।

When the sun has travelled in the centre of Pushkara a thirtieth part of the circumference of the globe, his course is equal in time to one Muhúrtta[10]; and whirling round like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquarius, thence to Pisces, going successively

9 Similar notions are contained in the Váyu.

10 The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhūrtta, or 31,50,000 Yojanas ; making the total 9 crore and 45 lakhs, or 9,45,00,000 ; according to the Váyu, Linga, and Matsya Purános.

ततः कुम्भञ्च मीनञ्च राशे राश्यन्तरं द्विज ॥२८॥
त्रिष्वेतेष्वथ भुक्तेषु ततो वैषुवतीं गतिम् ।
प्रयाति सविता कुर्व्वन्नहोरात्रं ततः समम् ।
ततो रात्रिः क्षयं याति वर्द्धतेऽनुदिनं दिनम् ॥२९
ततश्च मिथुनस्यान्त्ये पराकाष्ठामुपागतः ।
राशं कर्कटकं प्राप्य कुरुते दक्षिणायनम् ॥३०॥
कुलालचक्रपर्य्यन्तो यथा शीघ्रं प्रवर्त्तते
दक्षिणे प्रक्रमे सूर्य्यस्तथा शीघ्रं प्रवर्त्तते ॥३१॥
अतिवेगितया कालं वायुवेगबलाच्चलन् ।
तस्मात् प्रकृष्टां भूमिन्तु कालेनाल्पेन गच्छति ॥३२
सूर्य्यो द्वादशभिः शैघ्र्यान् मुहूर्त्तैर्दक्षिणायने ।
त्रयोदशार्द्धमृक्षाणामह्ना तु चरति द्विज !
मुहूर्त्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन् ॥३३॥
कुलालचक्रमध्यस्थो यथा मन्दं प्रसर्पति ।
तथोदगयने सूर्य्यः सर्पते मन्दविक्रमः ॥३४॥
तस्माद् दीर्घेण कालेन भूमिमल्पान्तु गच्छति ।
अष्टादशमुहूर्त्तं यदुत्तरायणपश्चिमम् ।
अहर्भवति तच्चापि चरते मन्दविक्रमः ॥३५॥
त्रयोदशार्द्धमह्ना तु ऋक्षाणां चरते रविः ।

from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and entering Cancer, begins his declension to the south. As the circumference of a potter's wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time. In twelve Muhúrttas he passes through thirteen lunar asterisms and a half during the day; and during the night he passes through the same distance, only in eighteen Muhúrttas. As the centre of the potter's wheel revolves more slowly than the circumference, so the sun in his northern path again revolves with less rapidity, and moves over a less space of the earth in a longer time, until, at the end of his northern route, the day is again eighteen Muhúrttas, and the night twelve; the sun passing through half the lunar mansions by day and by night in those periods respectively. As the lump of clay on the

मुहूर्त्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन् ॥३६॥
अथो मन्दतरं नाभ्यां चक्रं भ्रमति वै यथा ।
मृत्पिण्ड इव मध्यस्थो ध्रुवो भ्रमति वै तथा ॥३७॥
कुलालचक्रनाभिस्तु यथा तत्रैव वर्त्तते ।
ध्रुवस्तथा हि मैत्रेय ! तत्रैव परिवर्त्तते ॥३८॥

centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु ।
दिवा नक्तञ्च सूर्य्यस्य मन्दा शीघ्रा च वै गतिः ॥३९॥
मन्दाह्नि यस्मिन्नयने शीघ्रा नक्तं तदा गतिः ।
शीघ्रा निशि यदा चास्य तदा मन्दा दिवा गतिः॥४०
एकप्रमाणमेवैष मार्गं याति दिवाकरः ।
अहोरात्रेण यो भुङ्क्ते समस्ता राशयो द्विज ॥४१॥
षड़ेव राशयो भुङ्क्ते रात्रावन्यांश्च षड् दिवा ।
राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने ।
तथा निशायां राशीनां प्रमाणैर्लघदीर्घता ॥४२॥
दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते ।
उत्तरे प्रक्रमे शीघ्रा निशि मन्दा गतिर्दिवा ।
दक्षिणे त्वयने चैव विपरीता विवस्वतः ॥४३॥

The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest ; and in that in which he moves quick by night, he travels slowly by day. The extent of his journey is in either case the same; for in the course of the day and night he passes through all the signs of the Zodiac, or six by night, and the same number by day: the length and shortness of the day are measured by the extent of the signs; and the duration of day and night by the period which the sun takes to pass through them.[11] In his northern declination the sun moves quickest by night, and slowest by day; in his southern declination the reverse is the case.

11. This passage, which is somewhat at variance with the general doctrine, that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurāṇik text, is defended by the commentator, upon the authority of the Jyotish-śástra,

उषा रात्रिः समाख्याता व्युष्टिश्चाप्युच्यते दिनम् ।
प्रोच्यते च तथा सन्ध्या उषा-व्युष्ट्योर्यदन्तरम् ॥४४
सन्ध्याकाले तु सम्प्राप्ते रौद्रे परमदारुणे ।
मन्देहा राक्षसा घोराः सूर्य्यमिच्छन्ति खादितुम् ॥४५
प्रजापतिकृतः शापस्तेषां मैत्रेय ! रक्षसाम् ।
अक्षयत्वं शरीराणां मरणञ्च दिने दिने ॥४६॥
ततः सूर्य्यस्य तैर्युद्धं भवत्यत्यन्तदारुणम् ।
ततो द्विजोत्तमास्तोयं यत् क्षिपन्ति महामुने ॥४७
ओङ्कारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम् ।
तेन दह्यन्ति ते पापा वज्रभूतेन वारिणा ॥४८॥
अग्निहोत्रे हूयते या समन्त्रा प्रथमाहुतिः ।
सूर्य्यो ज्योतिःसहस्रांशुस्तया दीप्यति भास्करः ।४९

The night is called Ushá, and the day is denominated Vyushṭa, and the interval between them is called Sandhyá. On the occurrence of the awful Sandhyá, the terrific fiends termed Mandehas attempt to devour the sun; for Brahmá denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce contest occurs daily between them and the sun.[12] At this season pious Brahmans scatter water, purified by the mystical Omkára, and consecrated by the Gáyatri;[13] and by this water, as by a thunderbolt, the foul fiends are consumed. When the

or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent. Aquarius, Pisces, and Aries are the shortest ; Taurus, Capricornus, and Gemini are something longer ; Leo and Scorpio longer still ; and the remaining four the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is, राशिप्रमाणजनिता दीर्घह्रस्वात्मता दिने । तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता ॥ The apparent contradiction may however be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

12 The same story occurs in the Váyu, with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Puráṇas.

13 The sacred syllable Om has been already described (Bk. I. ch. I n. I). The Gayatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Ashṭaka of the Saṃhitá of the Rig-veda : तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । 'We meditate on that excellent light of the divine sun : may he illuminate our minds.' Such is the fear entertained of profaning

ओङ्कारो भगवान् विष्णुस्त्रिधामा वचसां पतिः ।
तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसाः ॥५०॥
वैष्णवोंऽशः परं सूर्य्यो योऽन्तर्ज्योतिरसंप्लवम् ।
अभिधायक ओङ्कारस्तस्य तत्प्रेरकः परः ॥५१॥
तेन सम्प्रेरितं ज्योतिरोङ्कारेणाथ दीप्तिमत् ।
दहत्यशेषरक्षांसि मन्देहाख्यानि तानि वै ॥५२॥
तस्मान्नोल्लङ्घनं कार्य्यं सन्ध्योपासनकर्म्मणः ।
स हन्ति सूर्य्यं सन्ध्यायां नोपास्तिं कुरुते तु यः ५३
ततः प्रयाति भगवान् ब्राह्मणैरभिरक्षितः ।
बालखिल्यादिभिश्चैव जगतः पालनोद्यतः ॥५४॥

first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkára is Vishṇu the mighty, the substance of the three Vedas, the lord of speech; and by its enunciation those Rákshasas are destroyed. The sun is a principal part of Vishṇu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkára becomes radiant, and burns up entirely the Rákshasas called Mandehas. The performance of the Sandhyá (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the pigmy sages called Bálakhilyas, the sun goes on his course to give light to the world.

काष्ठा निमेषा दश पञ्च चैव । त्रिंशच्च काष्ठा गणयेत् कलाञ्च ।
त्रिंशत् कलाश्चैव भवेन्मुहूर्त्त स्तैस्त्रिंशता रात्र्यहनी समेते ॥५५॥
ह्रासवृद्धी त्वहर्भागैर्दिवसानां यथाक्रमम् ।
सन्ध्या मुहूर्त्तमात्रा वै ह्रासवृद्धौ समा स्मृता ॥५६

Fifteen twinklings of the eye (Nimeshas) make a Káshthá; thirty Káshthás, a Kalá; thirty Kalás, a Muhūrtta (forty-eight minutes); and thirty Muhūrttas, a day and night: the portions of the day are longer or shorter, as has been explained; but the Sandhyá is always the same

this text, that copyists of the Vedas not infrequently refrain from transcribing it, both in the Saṃhitá and Bháshya.

14 Or, in the text, with the prayer that commences with the words Sūrya jyotir, 'That which is in the sun (or light) is adorable,' &c. The whole prayer is given in Colebrooke's account of the religious ceremonies of the Hindus. *As. Res.* V. 351.

लेखात् प्रभृत्यथादित्ये त्रिमुहूर्त्तगते तु वै ।
प्रातः स्मृतस्ततः कालो भागश्चाह्नः स पञ्चमः ॥५७॥
ततः प्रातस्तनात् कालात् त्रिमुहूर्त्तस्तु सङ्गवः।
मध्याह्नस्त्रिमुहूर्त्तस्तु तस्मात् कालात् तु सङ्गवात्॥५८
तस्मान्माध्याह्निकात् कालादपराह्ण इति स्मृतः ।
त्रय एव मुहूर्त्तास्तु कालभागः स्मृतो बुधैः ।
अपराह्णे व्यतीते तु कालः सायाह्न एव च ॥५९॥
दशपञ्चमुहूर्त्ताहे मुहूर्त्तास्त्रय एव च ।
दशपञ्चमुहूर्त्तं वै अहर्वैषुवतं स्मृतम् ॥६०॥
वर्द्धतेऽहो ह्रसेच्चैवाप्ययने दक्षिणोत्तरे ।
अहस्तु ग्रसते रात्रिं रात्रिर्ग्रसति वासरम् ॥६१॥
शरद्वसन्तयोर्म्मध्ये विषुवन्तु विभाव्यते ।
तुलामेषगते भानौ समरात्रिदिनन्तु तत् ॥६२॥
कर्कटावस्थिते भानौ दक्षिणायनमुच्यते ।
उत्तरायणमप्युक्तं मकरस्थे दिवाकरे ॥६३॥

in increase, or decrease, being only one Muhūrtta.[15] From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhūrttas (two hours and twenty-four minutes), that interval is called Prátar (morning), forming a fifth portion of the day. The next portion, or three Muhūrttas from morning, is termed Sangava (forenoon): the three next Muhūrttas consitute mid-day: the afternoon comprises the next three Muhūrttas: the three Muhūrttas following are considered as the evening: and the fifteen Muhūrttas of the day are thus classed in five portions of three each But the day consists of fifteen Muhūrttas only at the equinoxes, increasing or diminishing in number in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern when he enters Cancer (the summer solstice).

15 But this comprehends the two Sandhyás, 'morning and evening twilight.' Two Náris, or half a Muhūrtta before sunrise, constitute the morning Sandhyá; and the same interval after sunset the evening. Sandhya, meaning 'junctiion,' is so termed as it is the juncture or interval between darkness and light; as in the Váyu and Matsya : लोकालोकं सन्धत्ते यस्मात् सूर्य्यः परिभ्रमन् तस्मात्सन्ध्येति तांमाहुरुषव्युष्ट्योस्तथान्तरं ।

त्रिंशन्मुहूर्त्तं कथितमहोरात्रन्तु यन्मया ।
तानि पञ्चदश ब्रह्मन् ! पक्ष इत्यभिधीयते ॥६४॥
मासः पक्षद्वयेनोक्तो द्वौ मासौ चार्कजावृतुः ।
ऋतुत्रयञ्चाप्ययनं द्वेऽयने वर्षसंज्ञितम् ॥६५॥
संवत्सरादयः पञ्च चतुर्मासविकल्पिताः ।
निश्चयः सर्व्वकालस्य युगमित्यभिधीयते ॥६६॥
संवत्सरस्तु प्रथमो द्वितीयः परिवत्सरः ।
इद्वत्सरस्तृतीयस्तु चतुर्थश्चानुवत्सरः ।
वत्सरः पञ्चमश्चात्र कालोऽयं युगसंज्ञितः ॥६७॥

Fifteen days of thirty Muhūrttas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,[16] are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga, or cycle. The years are severally called Samvatsara, Parivatsara, Idvtasara, Anuvatsara, and Vatsara. This is the time called a Yuga.[17]

16 The four months are named in the Váyu, and are, 1. the Saura, or solarsydereal, consisting of the sun's passage through a sign of the Zodiac: 2. the Saumya or Chándra or lunar month, comprehending thirty lunations or Tithis, and reckoned most usually from new moon to new moon, though sometimes from full moon to full moon : 3. the Sávana or solar month, containing thirty days of sunrise and sunset : and 4. the Nákshatra or lunar asterismal month, which is the moon's revolution through the twenty-eight lunar mansions.

17 The five years forming this Yuga, or cycle, differ only in denomination, being composed of the months above described, with such Malamásas, or intercalary months, as may be necessary to complete the period, according to Vriddha Garga. The cycle comprehends, therefore, sixty solarsydereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations ; and sixty-seven lunar-asterismal months, or 1809 such days. Warren, in his *Kála Sankalitá*, considers these years to be severally cycles. "In the cycle of sixty," he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet (Jupiter). I only mention this cycle because I found it mentioned in some books ; but I know of no nation nor tribe that reckons time after that account. The names of the five cycles, or Yugas, are, 1. Samvatsara, 2. Parivatsara, 3. Idvatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nákshatra, in which Vṛhaspati sets and rises heliacally, and they follow in the order of the lunar months." K. S. 212. It may be reasonably doubted, however, if this view be correct ; and the only connexion between the cycle of five years and that of Vṛhaspati may be the multiplication of the former by the latter (5 × 12), so as to form the

यः श्वेतस्योत्तरः शैलः शृङ्गवानिति विश्रुतः ।
त्रीणि तस्य तु शृङ्गाणि यैरसौ शृङ्गवान् स्मृतः ॥६८
दक्षिणश्चोत्तरश्चैव मध्यं वैषुवतं तथा ।
शरद्वसन्तयोर्म्मध्ये तद्भानुः प्रतिपद्यते ॥६९॥
मेषादौ च तुलादौ च मैत्रेय ! विषुवत् स्थितः ।
तदा तुल्यमहोरात्रं करोति तिमिरापहः ।
दशपञ्चमुहूर्त्तं वै तदेतदुभयं स्मृतम् ॥७०॥
प्रथमे कृत्तिकाभागे यदा भास्वांस्तथा शशी ।
विशाखानां चतुर्थेऽशे मुने ! तिष्ठत्यसंशयम् ॥७१॥
विशाखानां यदा सूर्य्यश्चरत्यंशं तृतीयकम् ।
तदा चन्द्रं विजानीयात् कृत्तिकाशिरसि स्थितम् ॥७२
तदैव विषुवाख्यो वै कालः पुण्योऽभिधीयते ।
तदा दानानि देयानि देवेभ्यः प्रयतात्मभिः ॥७३॥

The mountain range that lies most to the north (in Bhárata-varsha) is called Sringaván (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre ; the last is called the equinoctial, for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrttas each. When the sun, most excellent sage, is in the first degree of the lunar mansion, Krittiká and the moon is in the fourth of Viśákhá ; or when the sun is in the third degree of Viśákhá, and the moon is in the head of Krittiká (these positions being cotemporary with the equinoxes), that equinoctial season is holy (and is styled the Mahávishubha, or the great equinox)[18]. At this time offerings are to

cycle of sixty years : a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks. "The astronomers of this period (1181 B. C.) framed a cycle of five years for civil and religious ceremonies." *Ancient and Modern Hindu Astronomy*. It is in fact, as Colebrooke states, the cycle of the Vedas, described in the Jyotish, or astronomical sections, and specified in the institutes of Paráśara as the basis of calculation for larger cycles. *As. Res.* VIII. 470.

18 Reference is here made apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions by Hindu astronomers, about 1424 B.C. *Hindu Astronomy*, p. 3 and 4. The Váyu and Linga Purāṇas specify the positions of the other planets at the same time, or the end, according to the

ब्राह्मणेभ्यः पितृभ्यश्च मुखमेतत् तु दानजम् ।
दत्तदानस्तु विषुवे कृतकृत्योऽभिजायते ॥७४॥
अहोरात्राधिमासौ तु कलाकाष्ठाक्षणास्तथा ।
पौर्णमासी तथा ज्ञेया अमावस्या तथैव च ।
सिनीवाली कुहूश्चैव राका चानुमतिस्तथा ॥७५॥

be presented to the gods and to the manes, and gifts are to be made to the Brahmans by serious persons ; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor: and day and night ; seconds, minutes, and hours ; intercalary months ; the day of full moon (Paurnamásí) ; the day of conjunction (Amávásya), when the moon rises invisible ; the day when it is first seen (Śiniválí) ; the day when it first disappears (Kuhū) ; the day when the moon is quite round (Ráká) ; and the day when one digit is dificient (Anumati), are all seasons when gifts are meritorious.

तपस्तपस्यौ मधुमाधवौ च शुक्रः शुचिश्चायनमुत्तरं स्यात् ।
नभो नभस्योऽथ इषश्च सोर्ज्जः सहः सहस्याविति दक्षिणं स्यात् ॥७६॥

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mádhava, Śukra, and Śuchi ; and in his southern in those of Nabhas, Nabhasya, Isha, Ūrja, Sahas, Sahasya[19].

लोकालोकश्च यः शैलः प्रागुक्तो भवतो मया ।
लोकपालास्तु चत्वारस्तत्र तिष्ठन्ति सुव्रताः ॥७७॥

On the Lokáloka mountain, which I have formerly described to

former, of the Chákshusha Manvantara. At that time the sun was in Viśákhá, the moon in Krittiká, Venus in Pushyá, Jupiter in Pūrvaphalguní, Mars in Āshádhá, Budha in Dhanishṭhá, Śani in Revatí, Ketu in Āsleshá, and Ráhu in Bharáni. There are differences between some of these and the positions cited by Bentley, but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions. 1424—5 B. C. According to the Váyu, these positions or origins of the planets are from the Vedas: आषाढादिष्विहपूर्व्वोत्तु समुत्पन्ना इति स्मृतेः । The Linga, less accurately perhaps, reads इति श्रुतिः । referring it to the works of law.

19 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Jones *As. Res.* III. 258. According to the classification of the text, they correspond [illegible]erally with the lunar months Mágha, Phálguna, Chaitra, Vaiśákha, Jyeshṭha, Āshárha, or from December to June ; and with Śrávaṇa Bhádra, Āswina, Kártika, Agraháyana, and Pausha, from July to December. From this order of the two series of the months, as occurring in the Vedas, Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era. *As. Res.* VII. 283.

सुधामा शङ्खपाच्चैव कर्द्दमस्यात्मजो द्विज ।
हिरण्यरोमा चैवान्यश्चतुर्थः केतुमानपि ॥७८॥
निर्द्वन्द्वा निरभिमाना निस्तन्द्रा निष्परिग्रहाः ।
लोकपालाः स्थिता ह्येते लोकालोके चतुर्दिशम् ॥७९

you, reside the four holy protectors of the world, or Sudhāman and Sankhapád, the two sons of Kardama, and Hiraṇyaroman, and Ketumat[20]. Unaffected by the contrasts of existence, void of selfishness, active, and unencumbered by dependants, they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

उत्तरं यदगस्त्यस्य अजवीथ्याश्च दक्षिणम् ।
पितृयानः स वै पन्था वैश्वानरपथाद्बहिः ॥८०॥
तत्रासते महात्मान ऋषयो येऽग्निहोत्रिणः ।
भूतारम्भकृतं ब्रह्म शंसन्त ऋत्विगुद्यताः ॥८१॥
प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दक्षिणः ।
चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे ॥८२॥
सन्तत्या तपसा चैव मर्य्यादाभिः श्रुतेन च ।
जायमानास्तु पूर्व्वे च पश्चिमानां गृहेषु वै ॥८३॥

On the north of Agastya, and south of the line of the Goat, exterior to the Vaisvánara path, lies the road of the Pitṛs[21]. There dwell the great Ṛshis, the offerers of oblations with fire, reverencing the Vedas, after whose injunctions creation commenced, and who were discharging the duties of ministrant priests: for as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the interrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly

20 The Váyu has the same names, but ascribes a different descent to the first, making Sudháman the son of Viraja. Sankhapád is the son of Kardama: the other two are the sons of Parjanya and Rajas, consistently with the origin ascribed to these Lokapálas in the patriarchal genealogies of that Puráṇa (see Bk. I. ch. X).

21 Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still in some respects a confused and partly inaccurate account is given in the Matsya Puráṇa ; but a more satisfactory description occu s in the comment on the Bhágavata, there cited from the Váyu, but not found in the copies consulted on the present occasion. According to those details, the path (Márga) of the sun and other planets amongst the lunar asterisms is divided into three portions or Avashthánas, northern, southern, and central, called severally Airávata, Járadgava (Ajagava,

पश्चिमाश्चैव पूर्व्वेषां जायते निधनेष्विह ।
एवमावर्त्तमानास्ते तिष्ठन्ति नियतव्रताः ।
सवितुर्दक्षिणं मार्गं श्रिता ह्याचन्द्रतारकम् ॥८४॥

appear in different houses and races along with their posterity, devout practices and instituted observances, residing to the south of the solar orb, as long as the moon and stars endure.[22]

नागवीथ्युत्तरं यच्च सप्तर्षिभ्यश्च दक्षिणम् ।
उत्तरः सवितुः पन्था देवयानश्च स स्मृतः ॥८५॥
तत्र ते वशिनः सिद्धा विमला ब्रह्मचारिणः ।
सन्ततिं ते जुगुप्सन्ति तस्मान्मृत्युर्जितश्च तैः ॥८६
अष्टाशीतिसहस्राणां मुनीनामूर्ध्वरेतसाम् ।
उदक्पन्थानमर्य्यम्णः स्थिता ह्याभूतसंप्लवम् ।८७

The path of the gods lies to the north of the solar sphere, north of the Nágavíthi,[23] and south of the seven Ṛshis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until

Matsya P.), and Vaisvanara. Each of these, again, is divided into three parts or Víthis: those of the northern portion are termed Nágavíthi, Gajavíthi, and Airávati ; those of the centre are Ārshabhí, Govíthí, and Járadgaví ; and those of the south are named Ajavíthi, Mrígavithí, and Vaisvánarí. Each of these Víthis comprises three asterisms.

Nágavíthi: Asviní, Bharaṇí, Krittiká.
Gajavíthi: Rohiní, Mrigaśiras, Ardrá.
Airávati: Punarvasu, Pushyá, Āsleshá.
Ārshabhí: Māghá, Pūrvaphalguní, Uttaraphalguní.
Govíthí: Hastá, Chitrá, Sváti,
Járadgaví: Viśákhá, Anurádhá, Jyeshṭhá.
Ajavíthi: Mūlá, Purváshádhá, Uttaráshádhá.
Mrigavíthí: Sravaṇá, Dhanishṭhā, Satābhishá.
Vaisvánarí: Pūrva Bhádrapadá, Uttara Bhádrapadá. Revatí.

See also *As. Res.* IX, table of Nakshatras, 346. Agastya is Canopus ; and the line of the goat, or Ajavíthi, comprises asterisms which contain stars in Scorpio and Sagittarius.

22 A marginal note in one MS. explains the phrase of the text, आचन्द्रतारकं, to signify as far as to the moon and stars ; चन्द्रतारकसीमाभूतमार्गं । but the Pitri yána, or path of the Pitṛs, lies amongst the asterisms ; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.

23 The stars of the Nágavíthi are those of Aries and Taurus ; and by the seven Ṛshis we are here to understand Ursa Major.

तेऽसंप्रयोगाल्लोभस्य मैथुनस्य च वर्जनात् ।
इच्छाद्वेषाप्रवृत्त्या च भूतारम्भविवर्ज्जनात् ॥८८॥
पुनश्चाकामसंयोगाच्छब्दादेर्दोषदर्शनात् ।
इत्येभिः कारणैः शुद्धास्तेऽमृतत्वं हि भेजिरे ॥८९॥
आभूतसंप्लवं स्थानममृतत्वं हि भाव्यते ।
त्रैलोक्यस्थितिकालोऽयमपुनर्म्मार उच्यते ॥९०॥
ब्रह्महत्याश्वमेधाभ्यां पुण्यपापकृतो विधिः ।
आभूतसंप्लवं स्थान फलमुक्तं तयोर्द्विज ॥९१॥
यावन्मात्रे प्रदेशे तु मैत्रेयावस्थितो ध्रुवः ।
क्षयमायाति तावत् तु भूमेराभूतसंप्लवे ॥९२॥

the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from (reiterated) death.[24] The consequences of acts of iniquity or piety, such as Brahmanicide or an Aśvamedha, endure for a similar period, or until the end of a Kalpa,[25] when all within the interval between Dhruva and the earth is destroyed.

ऊर्द्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः ।
एतद् विष्णुपदं दिव्यं तृतीयं व्योम्नि भास्वरम् ॥९३॥
निर्धूतदोषपङ्कानां यतीनां संयतात्मनाम् ।
स्थानं तत् परमं विप्र पुण्यपापपरिक्षये ॥९४॥
अपुण्यपुण्योपरमे क्षीणाशेषार्त्तिहेतवः ।

The space between the seven Ṛshis and Dhruva,[26] the third region of the sky, is the splendid celestial path of Vishṇu (Vishṇupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent

24 This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

25 That is, generally as effecting created beings, not individuals, whose acts influence their several successive births.

26 From Ursa Major to the polar star.

यत्र गत्वा न शोचन्ति तद् विष्णोः परमं पदम् ॥९५
धर्म्मध्रुवाद्यास्तिष्ठन्ति यत्र ते लोकसाक्षिणः ।
तत्साङ्ख्योत्पन्नयोगेऽङ्गस्तद्विष्णोः परमं पदम् ॥९६॥
यत्रोतमेतत् प्रोतञ्च यद्भूतं सचराचरम् ।
भव्यञ्च विश्वं मैत्रेय तद् विष्णोः परमं पदम् ॥९७॥
दिवीव चक्षुराततं योगिनां तन्मयात्मनाम् ।
विवेकज्ञानदृष्टञ्च तद् विष्णोः परमं पदम् ॥९८॥
यस्मिन् प्रतिष्ठितो भास्वान् मेधीभूतः स्वयं ध्रुवः ।
ध्रुवे च सर्व्वज्योतींषि ज्योतिःष्वम्भोमुचो द्विज ॥९९॥
मेघेषु सन्तता वृष्टिर्वृष्टेश्चापोऽथ पोषणम् ।
आप्यायनञ्च सर्व्वेषां देवादीनां महामुने ॥१००॥
ततश्चाज्याहुतिद्वारा पोषितास्ते हविर्भुजः ।
वृष्टेः कारणतां यान्ति भूतानां स्थितये पुनः ॥१०१॥

place of Vishṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of the consequences of piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishṇu, acquired through religious meditation; and there are fastened and inwoven, to all that is, and all that shall ever be, animate or inanimate. The seat of Vishṇu is contemplated by the wisdom of the Yogis, identified with supreme light, as the radiant eye of heaven. In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot of the atmosphere. On Dhruva rest the seven great planets, and on them depend the clouds. The rains are suspended in the clouds, and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, the gods, who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishṇu, therefore, is the support of the three worlds, as it is the source of rain.

आधारभूतं लोकानां त्रयाणां वृष्टिकारणम् ।
एवमेतत् पदं विष्णोस्तृतीयममलात्मकम् ॥१०२॥
ततः प्रवर्त्तते ब्रह्मन् सर्व्वपापहरा सरित् ।
गङ्गा देवाङ्गनाङ्गानामनुलेपनपिञ्जरा ॥१०३॥

From that third region of the atmosphere, or seat of Vishṇu, proceeds the stream that washes away all sin, the river Gangá, embrowned with the unguents of the nymphs of heaven, who have sported in her

वामपादाम्बुजाङ्गुष्ठनखस्रोतोविनिर्गता ।
विष्णोर्बिभर्त्ति यां भक्त्या शिरसाऽहर्निशं ध्रुवः ॥१०४॥
ततः सप्तर्षयो यस्याः प्राणायामपरायणाः ।
तिष्ठन्ति वीचिमालाभिरुह्यमानजटा जले ॥१०५॥
वार्य्योघैः सन्ततैर्यस्याः प्लावितं शशिमण्डलम् ।
भूयोऽधिकतमां कान्तिं वहत्येतदुपक्षयम् ॥१०६॥
मेरुपृष्ठे पतत्युच्चैर्निष्क्रान्ता शशिमण्डलात् ।
जगतः पवनार्थाय या प्रयाति चतुर्दिशम् ॥१०७॥
सीता चालकनन्दा च चक्षुर्भद्रा च संस्थिता ।
एकैव या चतुर्भेदा दिग्भेदगतिलक्षणा ॥१०८॥
भेदश्चालकनन्दाख्यं यस्याः सर्व्वोऽपि दक्षिणम् ।
दधार शिरसा प्रीत्या वर्षाणामधिकं शतम् ॥१०९॥
शम्भोर्जटाकलापाच्च विनिष्क्रान्तास्थिशर्कराः ।
प्लावयित्वा दिवं निन्ये पापाढ्यान् सगरात्मजान् ॥११०॥
स्नातस्य सलिले यस्याः सद्यः पापं प्रणश्यति ।
अपूर्व्वपुण्यप्राप्तिश्च सद्यो मैत्रेय जायते ॥१११॥
दत्ताः पितृभ्यो यत्रापस्तनयैः श्रद्धयान्वितैः ।

waters. Having her source in the nail of the great toe of Vishṇu's left foot, Dhruva[27] receives her, and sustains her day and night devoutly on his head; and thence the seven Ṛshis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Sítá, Alakanandá, Chakshu, and Bhadrá are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakanandá was borne affectionately by Mahádeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.[28] The offences of any man who bathes in this river are immedia-

27 The popular notion is, that Siva or Mahádeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishṇavas at least, to the descent of the Alakanandá, or Ganges of India, not to the celestial Ganges.

28 Or, in other words, 'flows into the sea.' The legend here alluded to is more fully detailed in a subsequent book.

समात्रयं प्रयच्छन्ति तृप्ति मैत्रेय दुर्लभाम् ॥११२॥
यस्यामिष्ट्वा महायज्ञैर्यज्ञेशं पुरुषोत्तमम् ।
द्विजभूताः परामृद्धिमवापुर्दिवि चेह च ॥११३॥
स्नानाद्विधूतपापाश्च यज्जले यतयस्तथा ।
केशवासक्तमनसः प्राप्ता निर्वाणमुत्तमम् ॥११४॥
श्रुताऽभिलषिता दृष्टा स्पृष्टा पीताऽवगाहिता ।
या पावयति भूतानि कीर्तिता च दिने दिने ॥११५॥
गङ्गा गङ्गेति यैर्नाम योजनानां शतेष्वपि ।
स्थितैरुच्चरितं हन्ति पापं जन्मत्रयार्जितम् ॥११६॥
यतः सा पावनायाल त्रयाणां जगतामपि ।
समुद्भूता परं तत्तु तृतीयं भगवत्पदम् ॥११७॥

tely expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Keśava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues, exclaim "Gangá, Gangá," atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishṇu.[29]

CHAPTER IX

पराशर उवाच ।

तारामयं भगवतः शिशुमाराकृति प्रभोः ।
दिवि रूपं हरेर्यत्तु तस्य पुच्छे स्थितो ध्रुवः ॥१॥
सैष भ्रमन् भ्रामयति चन्द्रादित्यादिकान् ग्रहान् ।
भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवत् ॥२॥

The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars to turn round also; and the lunar asterisms follow in its circular path;

29 The situation of the source of the Ganges of heaven identifies it with the milky way.

सूर्याचन्द्रमसौ तारा नक्षत्राणि ग्रहैः सह ।
वातानीकमयैर्बन्धैर्ध्रुवे बद्धानि तानि वै ॥३॥
शिशुमाराकृति प्रोक्तं यद्रूपं ज्योतिषां दिवि ।
नारायणः परं धाम्नां तस्याधारः स्वयं हृदि ॥४॥
उत्तानपादपुत्रस्तु तमाराध्य प्रजापतिम् ।
स ताराशिशुमारस्य ध्रुवः पुच्छे व्यवस्थितः ॥५॥
आधारः शिशुमारश्च सर्वाध्यक्षो जनार्दनः ।
ध्रुवस्य शिशुमारश्च ध्रुवे भानुर्व्यवस्थितः ॥६॥
तदाधारं जगच्चेदं सदेवासुरमानुषम् ।
येन विप्र ! विधानेन तन्ममैकमनाः शृणु ॥७॥

for all the celestial luminaries are in fact bound to the polar-star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Náráyaṇa, who himself, in planetary radiance, is seated in its heart; whilst the son of Uttanápáda, Dhruva, in conseqence of his adoration of the lord of the world, shines in the tail of the stellar porpoise[1]. The upholder of the porpoise-shaped sphere is the sovereign of all, Janárddana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner the world depends upon the sun, be attentive, and you shall hear.

विवस्वानष्टभिर्मासैरादायापो रसात्मिकाः ।
वर्षत्यम्बु ततश्चान्नमन्नादप्यखिलं जगत् ॥८॥
विवस्वानंशुभिस्तीक्ष्णैरादाय जगतो जलम् ।
सोमं पुष्यत्यथेन्दुश्च वायुनाडीमयैर्दिवि ॥९॥
नालैर्विक्षिपतेऽभ्रेषु धूमाग्न्यनिलमूर्तिषु ।
न भ्रश्यन्ति यतस्तेभ्यो जलान्यभ्राणि तान्यतः ॥१०॥

During eight months of the year the sun attracts the waters, which are the essence of all fluids, and then pours them upon earth (during the other four month) as rain[2]: from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can

1 A more particular description of this porpoise occurs farther on.

2 Consequently, the Linga P. observes, there is no waste of water in the universe, as it is in constant circulation: तोयस्य नास्ति वै नाशस्तदेव परिवर्त्तते ।

अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः ।
संस्कारं कालजनितं मैत्रेयासाद्य निर्मलाः ॥११॥
सरित्समुद्रभौमास्तु तथापः प्राणिसम्भवाः ।
चतुःप्रकारा भगवानादत्ते सविता मुने ॥१२॥
आकाशगङ्गासलिलं तदादाय गभस्तिमान् ।
अनभ्रगतमेवोर्व्यां सद्यः क्षिपति रश्मिभिः ॥१३॥
तस्य संस्पर्शनिर्धूतपापपङ्को द्विजोत्तम !
न याति नरकं मर्त्यो दिव्यस्नानं हि तत् स्मृतम् ॥१४
दृष्टसूर्यं हि यद्वारि पतत्यभ्रैर्विना दिवः ।
आकाशगङ्गासलिलं तद् गोभिः क्षिप्यते रवेः ॥१५॥
कृत्तिकादिषु ऋक्षेषु विषमेष्वम्बु यद्दिवः ।
दृष्टार्कं पतति ज्ञेयं तद् गाङ्गं दिग्गजोज्झितम् ॥१६

retain the waters with which they are charged: they are therefore called Abhras, because their contents are not dispersed[3]. When however they are broken to pieces by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time. The sun, Maitreya, exhales watery fluids from four sources,—seas, rivers, the earth, and living creatures. The water that the sun has drawn up from the Gangá of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of of Krittiká and the other asterisms counted by odd uumbers, as the

3 The theory of the clouds is more fully detailed in the Váyu, Linga, and Matsya Puráṇas : it is the same in its general tenor, but comprises additional circumstances. Clouds, according to those authorities, are of three classes : 1. Āgneya, originating from fire or heat, or in other words, evaporation : they are charged with wind and rain, and are of various orders, amongst which are those called Jímūta, from their supporting life : जीमूतास्ते येभ्यो जीवसम्भवाः । 2. Brahmaja, born from the breath of Brahmá : these are the clouds whence thunder and lightning proceed : and 3. Pakshaja, or clouds which were originally the wings of the mountains, and which were cut off by Indra : these are also termed Pushkáravarttakas, from their including water in their vortices : they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmá, or of the universe, is formed of the primitive clouds : तान्येवाण्डकपालानि सर्व्वे मेघाः प्रकीर्त्तिताः ।

युग्मर्क्षेषु च यत्तोयं पतत्यर्कोज्झितं दिवः ।
तत् सूर्यरश्मिभिः सद्यः समादाय निरस्यते ॥१७॥
उभयं पुण्यमत्यर्थं नृणां पापापहं द्विज !
आकाशगङ्गासलिलं दिव्यस्नानं महामुने ॥१८॥

third, fifth, &c., the water, although that of the Ganga of the sky, is scattered by the elephants of the quarters, not by the rays of the sun: it is only when such rain falls, and the sun is in the even asterisms, that it is distributed by his beams[4].

यत्तु मेघैः समुत्सृष्टं वारि तत् प्राणिनां द्विज !
पुष्णात्योषधयः सर्वा जीवनायामृतं हि तत् ॥१९॥
तेन वृद्धिं परां नीतः सलिलेनौषधीगणः ।
साधकः फलपाकान्तः प्रजानां द्विज ! जायते ॥२०॥
तेन यज्ञान् यथाप्रोक्तान् मानवाः शास्त्रचक्षुषः ।
कुर्वन्त्यहरहस्तैश्च देवानाप्याययन्ति ते ॥२१॥
एवं यज्ञाश्च वेदाश्च वर्णाश्च द्विजपूर्वकाः ।
सर्वे देवनिकायाश्च पशुभूतगणाश्च ये ॥२२॥
वृष्ट्या धृतमिदं सर्वमन्नं निष्पाद्यते यथा ।
सापि निष्पाद्यते वृष्टिः सवित्रा मुनिसत्तम ॥२३॥
आधारभूतः सवितुर्ध्रुवो मुनिवरोत्तम !
ध्रुवस्य शिशुमारोऽसौ सोऽपि नारायणाश्रयः ॥२४॥

The water which the clouds shed upon earth is in truth the ambrosia of living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and through them give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which

4 According to the Váyu, the water scattered by the elephants of the quarters is in summer dew, and in winter snow; or the latter is brought by the winds from a city called Puṇḍra, which lies between the Himavat and Hemakuta mountains, and falls down upon the former. In like manner, also, as heat radiates from the sun, so cold radiates from the moon: सूर्य्यादुष्णं निःसरते सोमाच्छीतं प्रवर्त्तते ।

हृदि नारायणस्तस्य शिशुमारस्य संस्थितः ।
बिभर्त्ता सर्वभूतानामादिभूतः सनातनः ॥२५॥

is one with Náráyaṇa. Náráyaṇa, the primeval existent, and eternally enduring, seated in in the heart of stellar sphere, is the supporter of beings.

CHAPTER X

पराशर उवाच ।
साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः ।
आरोहणावरोहाभ्यां भानोरब्देन या गतिः ॥१॥
स रथोऽधिष्ठितो देवैरादित्यैर्ऋषिभिस्तथा ।
गन्धर्वैरप्सरोभिश्च ग्रामणी-सर्प-राक्षसैः ॥२॥
धाता क्रतुस्थला चैव पुलस्त्यो वासुकिस्तथा ।
रथकृद्ग्रामणीर्हेतिस्तुम्बुरुश्चैव सप्तमः ॥३॥
एते वसन्ति वै चैत्रे मधुमासे सदैव हि ।
मैत्रेय स्यन्दने भानोः सप्त मासाधिकारिणः ॥४॥
अर्यमा पुलहश्चैव रथौजाः पुञ्जिकस्थला ।
प्रहेतिः कच्छनीरश्च नारदश्च रथे रवेः ।
माधवे निवसन्त्येते शुचिसंज्ञे निबोध मे ॥५॥

Paráśara.—Between the extreme northern and southern points the sun has to traverse in a year one hundred and eighty degrees, ascending and descending[1]. His car is presided over by divine Ādityas, Ṛshis, heavenly singers and nymphs, Yakshas, serpents, and Rákshasas (one of each being placed in it in every month). The Āditya Dhátri, the sage Pulastya, the Gandharba Tumburu, the nymph Kratuśthalá, the Yaksha Rathakrit, the serpent Vásuki, and the Rákshasa Heti, always reside in the sun's car, in the month of of Madhu or Chaitra, as its seven guardians. In Vaiśákh or Mádhava the seven are Āryamat, Pulaha, Nárada, Punjikásthalí, Rathaujas,

1 It might be doubted whether the text meant 180 in each hemisphere or in both, but the sense is sufficiently clear in the Váyu, &c., and the number of Maṇdalas, travelled in the year is 360 : the Maṇdalas, 'circles' or 'degrees,' being in fact the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year ; as in the Bhavishya P. : साशीतिमण्डलशतमोहन्त्यब्देन वै हयाः । बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसक्रमात् । 'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

मित्रोऽत्रिस्तक्षको रक्षः पौरुषेयोऽथ मेनका
हाहा रथस्वनश्चैव मैत्रेयैते वसन्ति वै ॥६॥
वरुणो वशिष्ठो रम्भा जहजन्या हूहूर्बुधः
रथचित्रस्तथा शुक्रे वसन्त्याषाढसंज्ञके ॥७॥
इन्द्रो विश्वावसुः स्रोत एलापत्रस्तथाङ्गिराः ।
प्रम्लोचा च नभस्येते सर्पश्चार्के वसन्ति वै ॥८॥
विवस्वानुग्रसेनश्च भृगुश्चापूरणस्तथा ।
अनुम्लोचा शङ्खपालो व्याघ्रो भाद्रपदे तथा ॥९॥
पूषा च सुरुचिर्धाता गौतमोऽथ धनञ्जयः ।
सुषेणोऽन्यो घृताची च वसन्त्याश्वयुजे रवौ ॥१०॥
विभावसुभरद्वाजौ पर्जन्यैरावतौ तथा ।
विश्वाची-सेनजित्संज्ञौ कार्त्तिके चाधिकारिणः ११
अंशुकाश्यपताक्ष्यास्तु महापद्मस्तथोर्वशी ।
चित्रसेनस्तथा विद्युन्मार्गशीर्षाधिकारिणः ॥१२॥
क्रतुर्भगस्तथोर्णायुः स्फूर्जः कर्कोटकस्तथा ।
अरिष्टनेमिश्चैवान्या पूर्वचित्तिर्वराप्सराः ॥१३॥
पौषमासे वसन्त्येते सप्त भास्करमण्डले ।
लोकप्रकाशनार्थाय विप्रवर्याधिकारिणः ॥१४॥
त्वष्टाथ जमदग्निश्च कम्बलोऽथ तिलोत्तमा ।
ब्रह्मापेतोऽथ ऋतजिद् धृतराष्ट्रोऽथ सप्तमः ॥१५॥

Kachaníra, and Praheti. In Suchi or Jyeshṭha they are Mitra, Atri, Háhá, Mená, Rathasvana, Takshaka, and Paurusheya. In the month Sukra or Āsháḍha they are Varuṇa, Vaśishṭha, Huhu, Sahajanyá, Rathachitra, Nága, and Budha. In the month Nabhas (or Srávaṇa) they are Indra, Angiras, Visvávasu, Pramlochá, Srotas, and Elapatra (the name of both serpent and Rákshasa). In the month Bhádrapada, they are Vivasvat, Bhṛgu, Ugrasena, Anumlocha, Āpúraṇa, Sankhapála, and Vyághra. In the month of Āsvin they are Púshan, Gautama, Suruchi, Ghṛtáchí, Sushena, Dhananjaya, and Váta. In the month of Kártik they are Parjanya, Bharadvája, (another) Visvávasu, Visváchí, Senajit, Airávata, and Chápa. In Agraháyana or Márgaśírsha they are Ansu, Kaśyapa, Chitrasena, Urvasi, Tárkshya, Mahápadma, and Vidyut. In the month of Pausha, Bhaga Kratu, Urṇáyu, Purvachittí, Arishṭanemi, Karkoṭaka, and Sphúrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mágha the seven who are in the sun are Twashṭri, Jamadagni, Dhritarashṭra, Tilottamá,

माघमासे वसन्त्येते सप्त मैत्रय ! भास्करे ।
श्रुयन्ताश्चापरे सूर्ये फाल्गुने निवसन्ति ये ॥१६॥
विष्णुरश्वतरो रम्भा सूर्यवचाथ सत्यजित् ।
विश्वामित्रस्तथा रक्षो यज्ञापेतो महामुने ॥१७॥

Ritajit, Kambala, and Brahmápeta. Those who abide in the sun in the month Phálguna are Vishṇu, Visvamitra, Súryavarchchas, Rambhá, Satyajit, Asvatara, aud Yajnápeta.

मासेष्वेतेषु मैत्रेय ! वसन्त्येते तु सप्तकाः ।
सवितुर्मण्डले ब्रह्मन् ! विष्णुशक्त्युपबृंहिताः ॥१८॥
स्तुवन्ति मुनयः सूर्य्यं गन्धर्वैर्गीयते पुरः ।
नृत्यन्त्योऽप्सरसो यान्ति सूर्यस्यानु निशाचराः ॥१९
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः ।
बालखिल्यास्तथैवैनं परिवार्य्य समासते ॥२०॥
सोऽयं सप्तगणः सूर्यमण्डले मुनिसत्तम !
हिमोष्ण-वारिवृष्टीनां हेतुत्वे समयं गतः ॥२१॥

In this manner, Maitteya, a troop of sexen celestial beings, supported by the energy of Vishṇu, occupies during the several months the orb of the sun. The sage celebrates his praise, and the Gandharba sings, and the nymph dances before him: the Rákshasa attends upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the numerous pigmy sages, the Bálakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons[2].

2 A similar enumeration of the attendants upon the sun's car occurs in the Váyu, &c. For Yakshas, the generic term their employed is Grámaṇis, but the individuals are the same. The Kūrma and Bhavishya refer the twelve Ādityas to different months:

	Vishnu.	Kūrma.	Bhavishya.
Dhátri	Chaitra	Vaiśákha	Kártika
Āryamat	Vaiśákha	Chaitra	Vaiśákha
Mitra	Jyeshṭha	Márgaśírsha	Márgaśírsha
Varuṇa	Āshádha	Mágha	Bhádra
Indra	Śrávaṇa	Jyeshṭha	Āsvina
Vivasvat	Bhádra	Śrávaṇa	Jyeshṭha
Pūshan	Āsvina	Phálguna	Pausha
Parjanya	Kártika	Āsvina	Śrávaṇa
Ansu	Márgaśírsha	Āshádha	Āshádha
Bhaga	Pausha	Bhádra	Mágha
Twashṭri	Mágha	Kártika	Phálguna
Vishṇu	Phálguna	Pausha	Chitra.

CHAPTER XI

मैत्रेय उवाच ।
यदेतद्भगवानाह गणः सप्तविधो रवेः ।
मण्डले हिम-तापादेः कारणं तन्मया श्रुतम् ॥१॥
व्यापाराश्चापि कथिता गन्धर्वोरगरक्षसाम् ।
ऋषीणां बालखिल्यानां तथैवाप्सरसां गुरो ! ॥२॥
यक्षाणाञ्च रथे भानोर्विष्णुशक्तिधृतात्मनाम् ।
किन्त्वादित्यस्य यत् कर्म्म तन्नात्रोक्तं त्वया मुने ॥३
यदि सप्तगणो वारि हिममुष्णं च वर्षते ।
तत् किमत्र रवेर्येन वृष्टिः सूर्यादितीर्यते ॥४॥
विवस्वानुदितो मध्ये यात्यस्तमिति किं जनाः ।
ब्रवीत्येतत् समं कर्म यदि सप्तगणस्य तत् ॥५॥

Maitreya.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold: you have also described to me their individual functions, sustained by the energy of Vishṇu: but you have not told me the duty of the sun himself; for if, as you say, the seven beings in his sphere are the causes of heat, cold, and rain, how can it be also true, as you have before mentioned, that rain proceeds from the sun? or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

पराशर उवाच ।
मैत्रेय ! श्रूयतामेतद् यद्भवान् परिपृच्छति ।
यथा सप्तगणेऽप्येकः प्राधान्येनाधिको रविः ॥६॥
सर्वा शक्तिः परा विष्णोर्ऋग्यजुःसामसंज्ञिता ।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या ॥७॥
सैव विष्णुः स्थितः स्थित्यां जगतः पालनोद्यतः ।
ऋग्यजुःसामभूतोऽन्तः सवितुर्द्विज ! तिष्ठति ॥८॥
मासि मासि रविर्यो यस्तत्र तत्र हि सा परा ।

Paráśara.—I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings in his orb, is distinct from them as their chief. The entire and mighty energy of Vishṇu, which is called the tree Vedas, or Rik, Yajush, and Sáman, is that which enlightens the world, and destroys its iniquity. It is that also which, during the continuance of things, is present as Vishṇu, actively engaged in the preservation of the universe, and abiding as the three Vedas within the sun. The solar luminary,

त्रयीमयी विष्णुशक्तिरवस्थानं करोति वै ॥९॥
ऋचस्तपन्ति पूर्वाह्णे मध्याह्नेऽथ यजूंषि वै ।
बृहद्रथन्तरादीनि सामान्यह्नः क्षये रवौ ॥१०॥
अङ्गमेषा त्रयी विष्णोर्ऋग्यजुःसामसंज्ञिता ।
विष्णुशक्तिरवस्थानं सदादित्ये करोति सा ॥११॥

that appears in every month, is nothing else than that very supreme energy of Vishṇu which is composed of the three Vedas, influencing the motions of the planet; for the Riks (the hymns of the Rig-veda) shine in the morning, the prayers of the Yajush at noon, and the Vrihadrathantara and other portions of the Sáman in the afternoon. This triple impersonation of Vishṇu, distinguished by the titles of the three Vedas, is the energy of Vishṇu, which influences the positions of the sun[1].

न केवलं रवौ शक्तिर्वैष्णवी सा त्रयीमयी ।
ब्रह्माथ पुरुषो रुद्रस्त्रयमेतत् त्रयीमयम् ॥१२॥
सर्गादौ ऋङ्मयो ब्रह्मा स्थितौ विष्णुर्यजुर्मयः ।
रुद्रः साममयोऽन्ताय तस्मात् तस्याशुचिर्ध्वनिः ॥१३॥

But this triple energy of Vishṇu is not limited to the sun alone, for Brahmá, Purusha (Vishṇu), and Rudra are also made up of the same triform essence. In creation it is Brahmá, consisting of the Rig-veda; in preservation it is Vishṇu, composed of the Yajur-veda; and in destruction Rudra, formed of the Sáma-veda, the utterance of which is cousequently inauspicious.[2]

एवं सा सात्त्विकी शक्तिर्वैष्णवी या त्रयीमयी ।
आत्मसप्तगणस्थं तं भास्वन्तमधितिष्ठति ॥१४॥
तया चाधिष्ठितः सोऽपि जाज्वलीति स्वरश्मिभिः ।
तमः समस्तजगतां नाशं नयति चाखिलम् ॥१५॥

Thus the energy of Vishṇu, made up of the three Vedas, and derived from the property of goodness, presides in the sun, along with the seven beings belonging to it; and through the presence of this power the planet shines with intense radiance, dispersing with his

1 This mysticism originates in part apparently from a misapprehension of metaphorical texts of the Vedas, such as सैषा त्रय्येव विद्या तपति । 'that triple knowledge (the Vedas) *shines*;' and ऋचस्तपन्ति । 'the hymns of the Rik *shine*;' and in part from the symbolization of the light of religious truth by the light of the sun, as in the Gáyatrí. ch. VIII. n. 13. To these are to be added the sectarial notions of the Vaishṇavas.

2 The formulæ of the Sáma-veda are not to be used along with those of the Rik and Yaiush, at sacrifices in general.

स्तुवन्ति तं वै मुनयो गन्धर्व्वैर्गीयते पुरः ।
नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचराः ॥१६
वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः ।
बालखिल्यास्तथैवैनं परिवार्य्य समासते ॥१७॥
नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक् ।
विष्णुर्विष्णोः पृथक् तस्य गणः सप्तमयोऽप्ययम् ।१८
स्तम्भस्थदर्पणस्येव योऽयमासन्नतां गतः ।
छायादर्शनसंयोगं स तं प्राप्नोत्यथात्मनः ॥१९॥
एवं सा वैष्णवी शक्तिर्न्नैवापैति ततो द्विज !
मासानुमासं भास्वन्तमध्यास्ते तत्र संस्थितम् ॥२०॥

beams the darkness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits and holy sages attend upon his path. Vishṇu, in the form of his active energy, never either rises or sets, and is at once the sevenfold sun and distinct from it. In the same manner as a man approaching a mirror, placed upon a stand, beholds in it his own image, so the energy (or reflection) of Vishṇu is never disjoined (from the sun's car, which is the stand of the mirror), but remains month by month in the sun (as in the mirror), which is there stationed.

पितृ-देव-मनुष्यादीन् स सदाप्याययन् प्रभुः ।
परिवर्त्तत्यहोरात्रकारणं सविता द्विज ॥२१॥
सूर्य्यरश्मिः सुषुम्णो यस्तर्पितस्तेन चन्द्रमाः ।
कृष्णपक्षेऽमरैः शश्वत् पीयते वै सुधामयः ॥२२॥
पीतं तद्द्विकलं सोमं कृष्णपक्षक्षये द्विज !
पिबन्ति पितरः शेषं भास्करात् तर्पणं तथा ॥२३॥

The sovereign sun, oh Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumna ray of the sun,[3] the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wane the ambrosia of its substance is perpetually drunk by the immortals, until the last day of the half month, when the two remain-

3 The Váyu, Linga, and Matsya P. specify several of the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Sushumna, Harikeśa, Viśvakarman, Viśvakárya, Sampadvasu, Arvavasu, and Svaráj, supplying heat severally to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

आदत्ते रश्मिभिर्यत्तु क्षितिसंस्थं रसं रविः ।
तमुत्सृजति भूतानां पुष्ट्यर्थं शस्यवृद्धये ॥२४॥
तेन प्रीणात्यशेषाणि भूतानि भगवान् रविः ।
पितृ-देव-मनुष्यादीनेवमाप्याययत्यसौ ॥२५॥
पक्षतृप्तिन्तु देवानां पितॄणाञ्चैव मासिकीम् ।
शश्वत्तृप्तिञ्च मर्त्यानां मैत्रेयार्कः प्रयच्छति ॥२६॥

ing digits are drunk by the progenitors: hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with for the fertilization of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of men and other animals daily.

CHAPTER XII

पराशर उवाच ।

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः ।
वाम-दक्षिणतो युक्ता दश तेन चरत्यसौ ॥१॥
वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना ।
ह्रासवृद्धिक्रमस्तस्य रश्मीनां सवितुर्यथा ॥२॥
अर्कस्येव हि तस्याश्वाः सकृद्युक्ता वहन्ति ते ।
कल्पमेकं मुनिश्रेष्ठ ! वारिगर्भसमुद्भवाः ॥३॥

Paráśara.—The chariot of the moon has three wheels, and is drawn by ten horses, of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon, sprung from the bosom of the waters,[1] drag the car for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,

1 So is the car, according to the Váyu: अपां गर्भसमुत्पन्नो रथः । The orb of the moon, according to the Linga, is only congealed water; घनतोयात्मकं तत्र मण्डलं शशिनः स्मृतं । as that of the sun is concentrated घनतेजोमयं तत्र मण्डलं भास्करस्य च ।

क्षीणं पीतं सुरैः सोममाप्याययति दीप्तिमान् ।
मैत्रेयैककलं सन्तं रश्मिनैकेन भास्करः ॥४॥
क्रमेण येन पीतोऽसौ देवैस्तेन निशाकरम् ।
आप्याययत्यनुदिनं भास्करो वारितस्करः ॥५॥
सम्भृतश्चार्द्धमासेन तत्सोमस्थं सुधामृतम् ।
पिबन्ति देवा मैत्रेय ! सुधाहारा यतोऽमराः ॥६॥
त्रयस्त्रिंशत्सहस्राणि त्रयस्त्रिंशच्छतानि च ।
त्रयस्त्रिंशत् तथा देवाः पिबन्ति क्षणदाकरम् ॥७॥
कलाद्वयावशिष्टस्तु प्रविष्टः सूर्य्यमण्डलम् ।
अमाख्यरश्मौ वसति अमावास्या ततः स्मृता ॥८॥
अप्सु तस्मिन्नहोरात्रे पूर्व्वं वसति चन्द्रमाः ।
ततो वीरुत्सु वसति प्रयात्यर्कं ततः क्रमात् ॥९॥
छिनत्ति वीरुधो यस्तु वीरुत्संस्थे निशाकरे ।
पत्रं वा पातयत्येकं ब्रह्महत्यां स विन्दति ॥१०॥
शेषे पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके ।
अपराह्णे पितृगणा जघन्यं पर्य्युपासते ॥११॥
पिबन्ति द्विकलाकारं शिष्टा तस्य कला तु या ।
सुधामृतमयी पुण्या तामिन्दोः पितरो मुने ॥१२॥

when reduced by the draughts of the gods to a single Kalá, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. Thirty-six thousand three hundred and thirth-three divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amá ; whence the period is termed Amávasya. In that orbit the moon is immersed for a day and night in the water ; thence it enters the branches and shoots of the trees ; and thence goes to the sun. Consequently any one who cuts off a branch, or casts down a leaf, when the moon is in the trees (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalá which is composed of ambrosia, and contained in the two digits of the form of the

निःसृतं तदमावस्यां गभस्तिभ्यः सुधामृतम् ।
मासं तृप्तिमवाप्याग्र्यां पितरः सन्ति निर्वृताः ।
सौम्या बर्हिषदश्चैव अग्निष्वात्ताश्च ते त्रिधा ॥१३॥
एवं देवान् सिते पक्षे कृष्णपक्षे तथा पितॄन् ।
वीरुधश्चामृतमयैः शीतैरप्परमाणुभिः ॥१४॥
वीरुधोषधिनिष्पत्त्या मनुष्य-पशु-कीटकान् ।
आप्याययति शीतांशुः प्रकाशाह्लादनेन तु ॥१५॥

moon.[2] Having drunk the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These progenitors (or Pitṛs) are of three classes, termed Saumyas, Varhishadas, and Agnishváttas.[3] In this manner the moon, with its cooling rays, nourishes the gods in the light fortnight, the Pitṛs in the dark fortnight; vegetables, with the cool nectary aqueous atoms it sheds upon them; and through their development it sustains men, animals, and insects; at the same time gratifying them by its radiance.

2 There is some indistinctness in this account, from a confusion between the division of the moon's surface into sixteen Kalás or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalás or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the *amrita*, and on the fifteenth of which the Pitṛs exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalá, composed of Amrita, the form or superficies of the two Kalás: द्विकलाकारशिष्टा कला या सुधामृतमयी तां पिबन्ति । This, the commentator observes, is the fifteenth not the sixteenth: पंचदशी कला या तां पितरः पिबन्ति न तु षोडशी । The commentator on our text observes, also, that the passage is sometimes read द्विलवाकार । Lava meaning 'a moment,' 'a short period.' The Matsya and Váyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalás as referring to time, and living the number of nectareous Kalás undefined: पिबन्ते द्विकलं कालं शिष्टास्तस्य कलास्तु याः । 'They, the Pitṛs, drink the remaining Kalás in two Kalás to time.' Warren explains Kalá, or, as he writes it, Calá, in one of its acceptations, 'the phases of the moon, of which the Hindus count sixteen.' Kála Sankalita, 359. So the Bhágavata the moon, स एष षोडशकलः पुरुषो भगवान् । and the Váyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth phase at the beginning of each fortnight: वृद्धिक्षयौ वै पक्षादौ षोडश्यां शशिनः स्मृतौ ।

वाय्वग्निद्रवसंभूतो रथश्चन्द्रसुतस्य च ।
पिषङ्गैस्तुरगैर्युक्तः सोऽष्टाभिर्वायुवेगिभिः ॥१६॥
सवरूथः सानुकर्षो युक्तो भूसम्भवैर्हयैः ।
सोपासङ्गपताकस्तु शुक्रस्यापि रथो महान् ॥१७॥
अष्टास्त्रिः काञ्चनः श्रीमान् भौमस्यापि रथो महान् ।
पद्मरागारुणैरश्वैः संयुक्तो वह्निसम्भवैः ॥१८॥
अष्टाभिः पाण्डरैर्युक्तो वाजिभिः काञ्चनो रथः ।
तस्मिंस्तिष्ठति वर्षान्ते राशौ राशौ बृहस्पतिः ॥१९॥
आकाशसम्भवैरश्वैः शबलैः स्यन्दनं युतम् ।
तमारुह्य शनैर्याति मन्दगामी शनैश्चरः ॥२०॥
स्वर्भानोस्तुरगा ह्यष्टौ भृङ्गाभा धूसरं रथम् ।
सकृद्युक्तास्तु मैत्रेय ! वहन्त्यविरतं सदा ॥२१॥
आदित्यान्निःसृतो राहुः सोमं गच्छति पर्व्वसु ।
आदित्यमेति सोमाच्च पुनः सौरेषु पर्व्वसु ॥२२॥
तथा केतुरथस्याश्वा अप्यष्टौ वातरंहसः ।
पलालधूमवर्णाभा लाक्षारसनिभारुणाः ॥२३॥

The chariot of the son of Chandra, Budha or Mercury, is composed of the elementary substances air and fire, and is drawn by eight bay horses of the speed of the wind. The vast car of Śukra (Venus) is drawn by earth-born horses,[4] is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Vrihaspati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year : and the tardy-paced Śani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Ráhu, and once harnessed are attached to it for ever. On the Parvas (the nodes, or lunar and solar eclipses), Ráhu directs his course from the sun to the moon, and back again from the moon to the sun.[5] The eight horses of the chariot of Ketu are of the dusky red colour of Lac, or the smoke of burning straw.

3 The Váyu and Matsya add a fourth class, the Kavyas ; identifying them with the cyclic years ; the Saumyas and Agnishváttas with the seasons ; and the Varhishads with the months.

4 The Váyu makes the horses ten in number, each of a different colour.

5 The Matsya, Linga, and Váyu add the circumstance of Ráhu's

एते मया ग्रहाणां वै तवाख्याता रथा नव ।
सर्व्वे ध्रुवे महाभाग ! प्रबद्धा वायुरश्मिभिः ॥२४॥
ग्रहर्क्षताराधिष्ण्यानि ध्रुवे बद्धान्यशेषतः ।
भ्रमन्त्युचितचारेण मैत्रेयानिलरश्मिभिः ॥२५॥
यावत्यश्चैव तारास्तास्तावन्तो वातरश्मयः ।
सर्व्वे ध्रुवे निबद्धास्ते भ्रमन्तो भ्रामयन्ति तम् ॥२६॥
तैलापीड़ा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै ।
तथा भ्रमन्ति ज्योतींषि वाताविद्धानि सर्व्वशः ॥२७॥
अलातचक्रवद् यान्ति वातचक्रेरितानि तु ।
यस्माज्ज्योतींषि वहति प्रवहस्तेन स स्मृतः ॥२८॥

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhruva, and travel accordingly in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhruva; and as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air, which is called Pravaha, is so termed because it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.[6]

शिशुमारस्तु यः प्रोक्तः स ध्रुवो यत्र तिष्ठति ।
सन्निवेशञ्च तस्यापि श्रृणुष्व मुनिसत्तम ॥२९॥
यदह्ना कुरुते पापं तं दृष्ट्वा निशि मुच्यते ।
यावत्यश्चैव तारास्ताः शिशुमाराश्रिता दिवि ।
तावन्त्येव तु वर्षाणि जीवत्यभ्यधिकानि च ॥३०॥

The celestial porpoise, in which Dhruva is fixed, has been mentioned, but you shall hear its constituent parts in more detail, as it is of great efficacy ; for the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttánapáda is

taking up, on these occasions, the circular shadow of the earth: उद्धृत्य पार्थिवीं छायां निर्म्मितां मण्डलाकृतिं ।

6 The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind ; but the Kūrma and Linga enumerate seven principal winds which perform this function of which the Pravaha is one.

उत्तानपादस्तस्याथ विज्ञेयोह्युत्तरो हनुः ।
यज्ञोऽधरश्च विज्ञेयो धर्म्मो मूर्द्धानमाश्रितः ॥३१॥
हृदि नारायणश्चास्ते अश्विनौ पूर्व्वपादयोः ।
वरुणश्चार्य्यमा चैव पश्चिमे तस्य सक्थिनी ॥३२॥
शिश्नः संवत्सरस्तस्य मित्रोऽपानं समाश्रितः ।
पुच्छेऽग्निश्च महेन्द्रश्च कश्यपोऽथ ततो ध्रुवः ।
तारकाशिशुमारस्य नास्तमेति चतुष्टयम् ॥३३॥

to be considered as its upper jaw ; Sacrifice as its lower. Dharma is situated on its brow ; Náráyaṇa in its heart. The Āsvins are its two fore feet ; and Varuṇa and Āryamat its two hinder legs. Samvatsara is its sexual organ ; Mitra its organ of excretion. Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail ; which four stars in this constellation never set.[7]

इत्येष सन्निवेशोऽयं पृथिव्या ज्योतिषां तथा ।
द्वीपानामुदधीनाञ्च पर्व्वतानाञ्च कीर्त्तितः ॥३४॥
वर्षाणाञ्च नदीनाञ्च ये च तेषु वसन्ति वै ।
तेषां स्वरूपमाख्यातं संक्षेपः श्रूयतां पुनः ॥३५॥

I have now described to you the disposition of the earth and of the stars ; of the insular zones, with their oceans and mountains, their Varshas or regions, and their inhabitants: their nature has also beer explained, but it may be briefly recapitulated.

7 The four last are therefore stars in the circle of perpetual apparition. One of these is the pole-star ; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumára, or porpoise, is rather a singular symbol for the celestial sphere ; but it is not more preposterous than many of the constellations of classical fiction. The component parts of it are much more fully detailed in the Bhágavata, whence it has been translated by Jones. *As. Res.* II. 402 The Bhágavata, however, mystifies the description, and says it is nothing more than the Dháraṇá, or symbol, by which Vishṇu, identified with the starry firmament, is to be impressed upon the mind in meditation. The account of the planetary system is, as usual, fullest in the Váyu, with which the Linga and Matsya nearly agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Bráhma, Garuḍa, and Vámana descriptions occur which enter into less detail than the Vishṇu, and often use its words, or passages found in other Puráṇas. Many intimations of a similar system occur in the Vedas, but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

यदम्बु वैष्णवः कायस्ततो विप्र ! वसुन्धरा ।
पद्माकारा समुद्भूता पर्व्वताब्ध्यादिसंयुता ॥३६॥
ज्योतींषि विष्णुर्भुवनानि विष्णुर्वनानि विष्णुर्गिरयो दिशश्च ।
नद्यः समुद्राश्च स एव सर्व्वं यदस्ति यन्नास्ति च विप्रवर्य्य ॥३७॥
ज्ञानस्वरूपो भगवान् यतोऽसावशेषमूर्त्तिर्न च वस्तुभूतः ।
ततो हि शैलाब्धिधरादिभेदान्जानीहि विज्ञानविजृम्भितानि ॥३८॥
यदा तु शुद्धं निजरूपि सर्व्वं कर्म्मक्षये ज्ञानमपास्तदोषम् ।
तदा हि संकल्पतरोः फलानि भवन्ति नो वस्तुषु वस्तुभेदाः ॥३९॥
वस्त्वस्ति किं कुत्रचिदादिमध्य पर्य्यन्तहीनं सततैकरूपम् ।
यच्चान्यथात्वं द्विज ! याति भूयो न तत्तथा कुत्र कुतो हि तत्त्वम् ॥४०॥
मही घटत्वं घटतः कपालिका कपालिका चूर्ण-रजस्ततोऽणुः ।
जनैः स्वकर्म्मस्तिमितात्मनिश्चयै रालक्ष्यते ब्रूहि किमत्र वस्तु ॥४१॥
तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचिद् द्विज ! वस्तुजातम् ।
विज्ञानमेकं निजकर्म्मभेद विभिन्नचित्तैर्बहुधाऽभ्युपेतम् ॥४२॥
ज्ञानं विशुद्धं विमलं विशोकमशेषशोकादिनिरस्तसङ्गम् ।
एवं सदैकं परमः परेशः स वासुदेवो न यतोऽन्यदस्ति ॥४३॥

From the waters, which are the body of Vishṇu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Vishṇu; the worlds are Vishṇu ; forests, mountains, regions, rivers, oceans are Vishṇu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance. You must conceive therefore mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter. For what is substance? Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and reassumes no more its original character? Earth is fabricated into a jar ; the jar is divided into two halves ; the halves are broken to pieces; the pieces become dust ; the dust becomes atoms. Say, is this reality? though it be so understood by man, whose self-knowledge is impeded by his own acts. Hence, Brahman, except discriminative knowledge, there is nothing anywhere, or at any time, that is real. Such knowledge is but one, although it appears manifold, as diversified by the various consequences of our own acts. Knowledge perfect, pure, free from pain, and detaching the affections from all that causes affliction ; knowledge single and eternal—is the supreme Vásudeva, besides whom there is nothing. The truth has been thus

सद्भाव एषो भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत् ।
एतत्तु यत् संव्यवहारभूतं तत्रापि चोक्तं भुवनाश्रितं ते ॥४४॥
यज्ञः पशुर्वह्निरशेष ऋत्विक् सोमः सुराः स्वर्गमयश्च कामः ।
इत्यादिकर्म्माश्रितमार्गदृष्टं भूरादिभोगाश्च फलानि तेषाम् ॥४५॥
यच्चैतद्भुवनगतं मया तवोक्तं सर्व्वत्र व्रजति हि तत्र कर्म्मवश्यः ।
ज्ञात्वैवं ध्रुवमचलं सदैकरूपं तत् कुर्य्याद्विशति हि येन वासुदेवम् ॥४६॥

communicated to you by me ; that knowledge which is truth ; from which all that differs is false. That information, however, which is of a temporal and worldly nature has also been imparted to you ; the sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In that universe which I have described, he for ever migrates who is subject to the influence of works ; but he who knows Vásudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them,[8] as thereby he enters into the deity.

CHAPTER XIII

श्रीमैत्रेय उवाच ।
भगवन् ! सम्यगाख्यातं यत् पृष्टोऽसि मयाखिलम् ।
भूसमुद्रादिसरितां संस्थानं ग्रहसंस्थितिम् ॥१॥
विष्ण्वाधारं तथा चैतत् त्रैलोक्यं समवस्थितम् ।
परमार्थस्तु तेनोक्तो यथाज्ञानं प्रधानतः ॥२॥
यत्त्वेतद्भगवानाह भरतस्य महीपतेः ।
कथयिष्यामि चरितं तन्ममाख्यातुमर्हसि ॥३॥

Maitreya.—Reverend sir,[1] all that I asked of you has been thoroughly explained ; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies ; the system of the three worlds, of which Vishṇu is the stay. The great end of life has also been expounded by you, and the pre-eminence of holy knowledge. It now remains that you fulfil the promise you made some time since,[2] of relating to me the story of king Bharata, and how it happened that a monarch

8 Only, however, as far as they are intended to propitiate Vishṇu, and not for any other purpose.

1 One copy addresses Paráśara, Bhagavan sarvabhutesa, 'Sacred sovereign, lord of all creatures ;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyagákhyátam. 'All has been thoroughly explained.'

2 See Bk. II. Ch. 1.

भरतः स महीपालः शालग्रामेऽवसत् किल
योगयुक्तः समाधाय वासुदेवे सदा मनः ॥४॥
पुण्यदेशप्रभावेण ध्यायतश्च सदा हरिम् ।
कथन्तु नाभवन्मुक्तिर्यदभूत् स द्विजः पुनः ॥५॥
विप्रत्वे च कृतं तेन यद्भूयः सुमहात्मना ।
भरतेन मुनिश्रेष्ठ ! तत् सर्व्वं वक्तुमर्हसि ॥६॥

like him, residing constantly at the sacred place Sálagráma, and engaged in devotion, with his mind ever applied to Vásudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation ; how it was that he was born again as a Brahman ; and what was done by the magnanimous Bharata in that capacity : all this it is fit that you inform me.

पराशर उवाच ।

शालग्रामे महाभागो भगवन्न्यस्तमानसः ।
स उवास चिरं कालं मैत्रेय ! पृथिवीपतिः ॥७॥
अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः ।
अवाप परमां काष्ठां मनसश्चापि संयमे ॥८॥
यज्ञेशाच्युत गोविन्द माधवानन्त केशव !
कृष्ण विष्णो हृषीकेशेत्याह राजा स केवलम् ॥९॥
नान्यज्जगाद मैत्रेय ! किञ्चित् स्वप्नान्तरेऽपि च ।
एतत्परं तदर्थञ्च विना नान्यदचिन्तयत् ॥१०॥
समित्-पुष्प-कुशादानं चक्रे देवक्रियाकृते ।
नान्यानि चक्रे कर्म्माणि निःसङ्गो योगतापसः ॥११

Paráśara.—The illustrious monarch of the earth resided, Maitreya, for a considerable period at Sálagráma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind. The Rájá was ever repeating the names, Yajneśa, Achyuta, Govinda, Mádhava, Ananta, Keśava, Kṛshṇa, Vishṇu Hṛshikeśa; nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

जगाम सोऽभिषेकार्थमेकदा तु महानदीम् ।

On one occasion he went to the Mahánadí,[3] for the purpose of

3 The Mahánadí is properly a river in Orissa, but the name is applicable to any great stream, and its connexion with Sálagráma Tirtha

सस्नौ तत्र तदा चक्रे स्नानस्यानन्तरक्रियाः ॥१२॥
अथाजगाम तत्तीर्थं जलं पातुं पिपासिता ।
आसन्नप्रसवा ब्रह्मन्नेकैव हरिणी वनात् ॥१३॥
ततः समभवत्तत्र पीतप्राये जले तया ।
सिंहस्य नादः सुमहान् सर्व्वप्राणिभयङ्करः ॥१४॥
ततः सा सहसा त्रासादाप्लुता निम्नगातटम् ।
अत्युच्चारोहणेनास्या नद्यां गर्भः पपात सः ॥१५॥
तमुह्यमानं वेगेन वीचिमालापरिप्लुतम् ।
जग्राह स नृपो गर्भात् पतितं मृगपोतकम् ॥१६॥
गर्भप्रच्युतिदोषेण प्रोत्तुङ्गाक्रमणेन च ।
मैत्रेय ! सापि हरिणी पपात च ममार च ॥१७॥
हरिणीं तां विलोक्याथ विपन्नां नृपतापसः ।
मृगपोतं समादाय निजमाश्रममागतः ॥१८॥
चकारानुदिनञ्चासौ मृगपोतस्य वै नृपः ।
पोषणं पुष्यमाणश्च स तेन ववृधे मुने ॥१९॥
चचाराश्रमपर्य्यन्तं तृणानि गहनेषु सः ।
दूरं गत्वा च शार्द्दूलत्रासादभ्याययौ पुनः ॥२०॥

ablution: he bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard on a sudden the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal, and she lay down, and died; which being observed by the royal ascetic, he took the fawn in his arms, and returned with it to his hermitage: there he fed it and tended it every day, and it throve and grew up under his care. It frolicked about the cell, and grazed upod the grass in its vicinity; and whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied

makes it probable that it is intended for the Gandaki or Gaṇdaka, in which the Śálagram or Ammonite is most abundantly found. It may be here noticed that Śálagráma is named amongst the Tírthas in the Mahábhárata: see Bk. II. Ch. I. n. 6.

प्रातर्गत्वातिदूरञ्च सायमायाद् यथाश्रमम् ।
पुनश्च भरतस्याभूदाश्रमस्योटजाजिरे ॥२१॥

forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

तस्य तस्मिन्मृगे दूर-समीपपरिवर्त्तिनि ।
आसीच्चेतः समायुक्तं न ययावन्यतो द्विज ॥२२॥
विमुक्तराज्यतनयः प्रोज्झिताशेषबान्धवः ।
ममत्वं स चकारोच्चैस्तस्मिन् हरिणबालके ॥२३
किं वृकैर्भक्षितो व्याघ्रैः किं सिंहेन निपातितः ।
चिरायमाणे निष्क्रान्ते तस्यासीदिति मानसम् ।२४
एषा वसुमती तस्य खुराग्रक्षतकर्वुरा ।
प्रीतये मम जातोऽसौ क्व ममैणकबालकः ॥२५॥
विषाणाग्रेण मद्बाहुकण्डूयनपरो हि सः ।
क्षेमेणाभ्यागतोऽरण्यादपि मां सुखयिष्यति ॥२६
एते लूनशिखास्तस्य दशनैरचिरोद्गतैः ।
कुशाः काशा विराजन्ते वटवः सामगा इव ॥२७
इत्थं चिरगते तस्मिन् स चक्रे मानसं मुनिः ।
प्रीतिप्रसन्नवदनः पार्श्वस्थे चाभवन्मृगे ॥२८॥

Whilst the deer was thus the inmate of his hermitage, the mind of the king was ever anxious about the animal, now, wandering away, and now returning to his side, and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda."[4] Thus the Muni meditated whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure as he stood by his side. His

4 The applicability of this simile is not explained by the commentator: it refers possibly to the cropped or shaven heads of the religious students.

समाधिभङ्गस्तस्यासीत् तन्ममत्वाद्धृतात्मनः ।
सन्त्यक्तराज्यभोगर्द्धिस्वजनस्यापि भूपतेः ॥२९॥
चपलं चपले तस्मिन् दूरगं दूरगामिनि ।
मृगपोतेऽभवच्चित्तं स्थैर्य्यवत्तस्य भूपतेः ॥३०॥
कालेन गच्छता सोऽथ कालञ्चक्रे महीपतिः ।
पितेव सास्रं पुत्रेण मृगपोतेन वीक्षितः ॥३१॥
मृगमेव तदाद्राक्षीत् त्यजन् प्राणानसावपि ।
तन्मयत्वेन मैत्रेय ! नान्यत् किञ्चिदचिन्तयत् ॥३२॥

abstraction was interrupted, the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer. In the course of time the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

ततश्च तत्कालकृतां भावनां प्राप्य तादृशीम् ।
जम्बूमार्गे महारण्ये जातो जातिस्मरो मृगः ॥३३॥
जातिस्मरत्वादुद्विग्नः संसारस्य द्विजोत्तम !
विहाय मातरं भूयः शालग्राममुपाययौ ॥३४॥
शुष्कैस्तृणैस्तथा पर्णैः स कुर्व्वन्नात्मपोषणम् ।
मृगत्वहेतुभूतस्य कर्म्मणो निष्कृतिं ययौ ॥३५॥
तत्र चोत्सृष्टदेहोऽसौ जज्ञे जातिस्मरो द्विजः ।
सदाचारवतां शुद्धे योगिनां प्रवरे कुले ॥३६॥
सर्व्वविज्ञानसम्पन्नः सर्व्वशास्त्रार्थतत्त्ववित् ।
अपश्यत् स च मैत्रेय ! आत्मानं प्रकृतेः परम् ॥३७॥

In consequence of this predominant feeling at such a season, he was born again, in the Jambumárga forest,[5] as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to the holy place Śálagráma. Subsisting there upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and upon his death he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Pos-

5 According to the Bhágavata, Jambumárga is the Kálanjara mountain or Kalanjar in Bundelkhand.

आत्मनोऽधिगतज्ञानो देवादीनि महामुने !
सर्व्वभूतान्यभेदेन स ददर्श महामतिः ॥३८॥
न पपाठ गुरुप्रोक्तं कृतोपनयनः श्रुतिम् ।
न ददर्श च कर्माणि शास्त्राणि जगृहे न च ॥३९॥
उक्तोऽपि बहुशः किञ्चिज्जड़वाक्यमभाषत ।
तदप्यसंस्कारगुणं ग्राम्यवाक्योक्तिसंश्रितम् ॥४०॥
अपध्वंस्तवपुः सोऽपि मलिनाम्बरधृग् द्विजः ।
क्लिन्नदन्तान्तरः सर्वैः परिभूतः स नागरैः ॥४१॥
सम्मानना परां हानिं योगर्द्धेः कुरुते यतः ।
जनेनावमतो योगी योगसिद्धिञ्च विन्दति ॥४२॥
तस्माच्चरेत वै योगी सतां मार्गमदूषयन् ।
जना यथावमन्येरन् गच्छेयुर्नैव सङ्गतिम् ॥४३॥
हिरण्यगर्भवचनं विचिन्त्येत्थं महामतिः ।
आत्मानं दर्शयामास जडोन्मत्ताकृतिं जने ॥४४॥
भुङ्क्ते कुल्माषव्रीह्यादिशाकं वन्यं फलं कणान् ।
यद् यदाप्नोति सुबहु तदत्ते कालसंयमम् ॥४५॥

sessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakṛti). Imbued with knowledge of self, he beheld the gods and all other beings as in reality the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently and in ungrammatical and unpolished speech. His person was unclean, and he was clad in dirty garments. Saliva dribbled from his mouth, and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the sucess of devotion. The ascetic who is despised of men attains the end of the abstractions. Let therefore a holy man pursue the path of the righteous, without murmuring; and though men contemn him, avoid association with mankind. This, the counsel of Hiraṇyagarbha,[6] did the Brahman call to mind, and hence assumed the appearance of a crazy idiot in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary, but temporary

6 Hiraṇyagarbha or Brahmá is named here instead of the Yoga doctine, which is sometimes ascribed to him as its author.

पितर्युपरते सोऽथ भ्रातृ-भ्रातृव्य-बान्धवैः ।
कारितः क्षेत्रकर्मादि कदन्नाहारपोषितः ॥४६॥
स तूक्षपीनावयवो जड़कारी च कर्मणि ।
सर्वलोकोपकरणं बभूवाहारवेतनः ॥४७॥

infliction.[7] Upon his father's death he was set to work in the fields by his brothers and his nephews, and fed by them with vile food; and as he was firm and stout of make, and a simpleton in outward act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.

[तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम् ।
क्षत्ता पृषतराजस्य काल्यै पशुमकल्पयत् ॥४८॥
रात्रौ तं समलङ्कृत्य वैशसस्य विधानतः ।
अधिष्ठितं महाकाली ज्ञात्वा योगेश्वरं तथा ॥४९॥
ततः खड्गं समादाय निशितं निशि सा तथा ।
क्षत्तारं क्रूरकर्माणमच्छिनत् कण्ठमूलतः ।
स्वपार्षदयुता देवी पपौ रुधिरमुल्वणम् ॥५०॥
ततः सौवीरराजस्य प्रयातस्य महात्मनः ।
विष्टिकर्ताथ मन्येत विष्टियोग्योऽयमित्यपि ॥५१॥
तं तादृशं महात्मानं भस्मच्छन्नमिवानलम् ।]*

* [ ] एतदाकारबन्धनीद्वयान्तर्गतभागः सर्वत्र पुस्तके न दृश्यते । श्रीधरेणाप्यस्य व्याख्या न कृता, अतः सर्वसम्मतिशून्यत्वादयं भागो बन्धनीद्वयगर्भे स्थापितः ।]

तं तादृशमसंस्कारं विप्राकृतिविचेष्टितम् ।
क्षत्ता सौवीरराजस्य विष्टियोग्यममन्यत ॥५२॥

The head servant of the king of Sauvíra, looking upon him as an indoltnt, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service to assist in carrying the palankin).

स राजा शिविकारूढो गन्तुं कृतमतिर्द्विज !
बभूवेक्षुमतीतीरे कपिलर्षेर्वराश्रमम् ॥५३॥

The king having ascended his litter, on one occasion, was proceeding

7 * As a Kála sanyama (कालसंयमः), a state of suffering or mortification lasting only for a season ; or, in other words, bodily existence ; the body being contemplated as a sore, for which food is the unguent ; drink, the lotion ; and dress, the bandage.

श्रेयः किमत्र संसारे दुःखप्राये नृणामिति ।
प्रष्टुं तं मोक्षधर्मज्ञं कपिलाख्यं महामुनिम् ॥५४
उवाह शिविकां तस्य क्षत्तर्वचनचोदितः ।
नृणां विष्टिगृहीतानामन्येषां सोऽपि मध्यगः ॥५५॥
गृहीतो विष्टिना विप्रः सर्वज्ञानैकभाजनम् ।
जातिस्मरोऽसौ पापस्य क्षयकाम उवाह ताम् ॥५६॥
ययौ जड़गतिः सोऽथ युगमात्रावलोकनः ।
कुर्वन् मतिमतां श्रेष्ठस्तदन्ये त्वरितं ययुः ॥५७॥
विलोक्य नृपतिः सोऽथ विषमां शिबिकागतिम् ।
किमेतदित्याह समं गम्यतां शिबिकावहाः ॥५८॥
पुनस्तथैव शिबिकां विलोक्य विषमां हि सः ।
नृपः किमेतदित्याह भवद्भिर्गम्यतेऽन्यथा ॥५९॥
भूपतेर्वदतस्तस्य श्रुत्वेत्थं बहुशो वचः ।
शिबिकावाहकाः प्रोचुरयं यातीत्यसत्वरम् ॥६०॥
किं श्रान्तोऽस्यल्पमध्वानं त्वयोढा शिबिका मम ।
किमायाससहो न त्वं पीवानसि निरीक्ष्यसे ॥६१॥

to the hermiage of Kapila, on the banks of the Ikshumatí river,[8] to consult the sage, to whom the virtues leading to liberation were known, what was most desirable in a world abounding with care and sorrow. Amongst those who by order of his head servant had been compelled gratuitously to carry the litter was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burden as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out, "Ho bearers! what is this? Keep equal pace together." Still it proceeded unsteadily, and the Rájá again exclaimed, "What is this? how irregularly are you going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king, "It is this man, who lags in his pace." "How is this?" said the prince to the Brahman, "are you weary? You have carried your burden but a little way; are you unable to bear fatigue? and yet you look robust."

8 A river in the north of India.

नाहं पीवान्न चैवोढा शिविका भवतो मया ।
न श्रान्तोऽस्मि न चायासः सोढव्योऽस्ति महीपते ॥६२॥
प्रत्यक्षं दृश्यसे पीवानद्यापि शिबिका त्वयि ।
श्रमश्च भारोद्वहने भवत्येव हि देहिनाम् ॥६३॥
प्रत्यक्ष भवता भूप ! यद् दृष्ट मम तद्वद ।
बलवानबलश्चेति वाच्यं पश्चाद् विशेषणम् ॥६४॥
त्वयोढ़ा शिबिका चेति त्वय्यद्यापि च संस्थिता ।
मिथ्यैतदत्र तु भवाञ्छृणोतु वचनं मम ॥६५॥
भूमौ पादयुगस्यास्था जङ्घे पादद्वये स्थिते ।
ऊरू जङ्घाद्वयावस्थौ तदाधारं तथोदरम् ॥६६॥
वक्षःस्थलं तथा बाहू स्कन्धौ चोदरसंस्थितौ ।
स्कन्धाश्रितेयं शिबिका मम भारोऽत्र किङ्कृतः ॥६७।
शिबिकायां स्थितं चेदं वपुस्त्वदुपलक्षितम् ।
तत्र त्वमहमप्यत्र प्रोच्यते चेदमन्यथा ॥६८॥
अहं त्वञ्च तथान्ये च भूतैरुह्याम पार्थिव ।
गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥६९॥

The Brahman answered and said, "It is not *I* who am robust, nor is it by me that your palankin is carried. *I* am not wearied, prince, nor am *I* incapable of fatigue." The king replied, "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burden is wearisome to all persons." "First tell me," said the Brahman, "what it is of me that you have clearly seen[9], and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders, and how can it be considered as my burden? This body which is seated in the palankin is defined as Thou; thence what is elsewhere called This, is here distinguished as I and Thou I and thou and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest, are dependant

9 That is, What have you discerned of me, my body, life, or soul ?

कर्मवश्या गुणाश्चैते सत्त्वाद्याः पृथिवीपते !
अविद्यासञ्चितं कर्म्म तच्चाशेषेषु जन्तुषु ॥७०॥
आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः ।
प्रवृद्धयपचयौ नास्य एकस्याखिलजन्तुषु ॥७१॥
यदा नोपचयस्तस्य न चैवापचयो नृप !
तदा पीवानसीतीत्थं कया युक्त्या त्वयेरितम् ॥७२॥
भू-पाद-जङ्घा-कट्यू रु-जठरादिषु संस्थिते ।
शिबिकेयं यथा स्कन्धे तथा भारः समस्त्वया ॥७३॥
तदान्यैर्जन्तुभिर्भूप ! शिबिकोढा न केवलम् ।
ैल-द्रुम-गृहोत्थोऽपि पृथिवीसम्भवोऽपि वा ॥७४॥
यदा पुंसः पृथग्भावः प्राकृतैः कारणैर्नृप !
सोढव्यस्तु तदायासः कथं वा नृपते ! मया ॥७५॥
यद्द्रव्या शिबिका चेयं तद्द्रव्यो भूतसंग्रहः ।
भवतो मेऽखिलस्यास्य ममत्वेनोपबृंहितः ॥७६॥

upon acts; and acts, accumulated in ignorance, influence the condition of all beings[10]. The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one, without increase or diminution, in all bodies. But if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that thou art robust?' If the palankin rests on the shoulders, and they on the body; the body on the feet, and the feet on the earth; then is the burden borne as much by you as by me[11]. When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you and me and all others, being an aggregate of elements, aggregated by individuality."

एवमुक्त्वाभवन्मौनी स वहञ्छिबिकां द्विज !
सोऽपि राजावतीर्य्योर्व्यां तत्पादौ जगृहे त्वरन् ॥७७

Having thus spoken, the Brahman was silent, and went on bearing the palankin; but the king leaped out of it, and hastened to prostrate

10 The condition—that is, the personal individuality—of any one is the consequence of his acts; but the same living principle animates him which is common to all living things.

11 The body is not the individual; therefore it is not the individual, but the body, or eventually the earth, which bears the burden.

भो भो विसृज्य शिबिकां प्रसादं कुरु मे द्विज !
कथ्यतां को भवानत्र जाल्मरूपधरः स्थितः ॥७८॥
यो भवान् यन्निमित्तं वा यदागमनकारणम् ।
तत्सर्वं कथ्यतां विद्वन् ! मह्यं शुश्रूषवे त्वया ॥७९॥
श्रूयतां कोऽहमित्येतद्वक्तुं भूप ! न शक्यते ।
उपभोगनिमित्तञ्च सर्वत्र गमनक्रिया ॥८०॥
सुखदुःखोपभोगौ तु तौ देहाद्युपपादकौ ।
धर्माधर्मोद्भवौ भोक्तुं जन्तुर्देहादिमृच्छति ॥८१॥
सर्वस्यैव हि भूपाल ! जन्तोः सर्वत्र कारणम् ।
धर्माधर्मौ यतः कस्मात् कारणं पृच्छयते त्वया ॥८२
धर्माधर्मौ न सन्देहः सर्वकार्य्येषु कारणम् ।
उपभोगनिमित्तञ्च देहाद्देहान्तरागमः ॥८३॥
यत्त्वेतद् भवता प्रोक्त कोऽहमित्येतदात्मनः ।
वक्तुं न शक्यते श्रोतुं तन्ममेच्छा प्रवर्त्तते ॥८४॥
योऽस्ति सोऽहमिति ब्रह्मन् ! कथं वक्तुं न शक्यते ।
आत्मन्येष न दोषाय शब्दोऽहमिति यो द्विज ॥८५॥
शब्दोऽहमिति दोषाय आत्मन्येष तथैव तत् ।
अनात्मन्यात्मविज्ञानं शब्दो वा भ्रान्तिलक्षणः ॥८६॥

himself at his feet; saying, "Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool." The Brahman answered and said, "Hear me. Rájá. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice: why therefore inquire the cause (of my being the person I appear)." The king said, "Undoubtedly virtue and vice are the causes of all existent effects, and migration into several bodies is for the purpose of receiving their consequences; but with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one's-self from applying to it the word *I*." The Brahman said, "It is true that there is no wrong done to that which is one's-self by the application to it of the word *I*; but the term is characteristic of error of conceiving that to be the self (or soul) which

जिह्वा ब्रवीत्यहमिति दन्तोष्ठौ तालुकं नृप !
एते नाहं यतः सर्वे वाङ्निष्पादनहेतवः ॥८७॥
किं हेतुभिर्वदत्येषा वागेवाहमिति स्वयम् ।
तथापि वाग् नाहमेतद् वक्तुमित्थं न युज्यते ॥८८
पिण्डः पृथग् यतः पुंसः शिरःपाण्यादिलक्षणः ।
ततोऽहमिति कुत्रैतां संज्ञां राजन् ! करोम्यहम् ॥८९।
यद्यन्योऽस्ति परः कोऽपि मत्तः पार्थिवसत्तम !
तदैषोऽहमयञ्चान्यो वक्तुमेवमपीष्यते ॥९०॥
यदा समस्तदेहेषु पुमानेको व्यवस्थितः ।
तदा हि को भवान् कोऽहमित्येतद् विफलं वचः ॥९१
त्वं राजा शिबिका चेयमिमे वाहाः पुरःसराः ।
अयञ्च भवतो लोको न सदेतन्नृपोच्यते ॥९२॥
वृक्षाद् दारु ततश्चेयं शिबिका त्वदधिष्ठिता ।
किं वृक्षसंज्ञा वास्याः स्याद्दारुसंज्ञाथवा नृप ॥९३॥
वृक्षारूढो महाराजो नायं वदति ते जनः ।
न च दारुणि सर्वस्त्वां ब्रवीति शिबिकागतम् ॥९४॥
शिबिका दारुसङ्घातो रचनास्थितिसंस्थितः ।

is not self or soul. The congue articulates the word *I*, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If by these instruments speech is able to utter the word *I*, it is nevertheless improper to assert that speech itself is *I*.[12] The body of a man, characterized by hands, feet, and the like, is made up of various parts; to which of these can I properly apply the denomination *I*? If another being is different specifically from me, most excellent monarch, then it may be said that *this* is I; *that* is the other: but when one only soul is dispersed in all bodies, it is then idle to say, Who are you? who am I? Thou art a king; this is a palankin; these are the bearers; these the running footmen; this is thy retinue: yet it is unture that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What then? is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces

12 That is, speech, or any or all of the faculties or senses, is not soul.

आन्वष्यतां नृपश्रेष्ठ ! तद्भेदे शिबिका त्वया ॥९५॥
एवं छत्रशलाकानां पृथग्भागे विमृश्यताम् ।
क्व यातं छत्रमित्येष न्यायस्त्वयि तथा मयि ॥९६॥
पुमान् स्त्री गौरजो वाजी कुञ्जरो विहगस्तरुः ।
देहेषु लोकसंज्ञेयं विज्ञेया कर्म्महेतुषु ॥९७॥
पुमान्न देवो न नरो न पशुर्न च पादपः ।
शरीराकृतिभेदास्तु भूपैते कर्म्मयोनयः ॥९८॥
वस्तु राजेति यल्लोके यच्च राजभटात्मकम्
तथान्यच्च नृपेत्थं तन्न सत्सङ्कल्पनामयम् ॥९९॥
यत्तु कालान्तरेणापि नान्यां संज्ञामुपैति वै ।
परिणामादिसम्भूतां तद्वस्तु नृप ! तच्च किम् ॥१००॥
त्वं राजा सर्व्वलोकस्य पितुः पुत्रो रिपो रिपुः ।
पत्न्याः पतिः पिता सूनोः किं त्वां भूप ! वदाम्यहम् ॥१०१॥

of timber, artificially joined together: judge, prince, for yourself in what the palankin differs really from the wood. Again; contemplate the sticks of the umbrella, in their separate state. Where then is the umbrella? Apply this reasoning to thee and to me.[13] A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man[14] is neither a god, nor a man, nor a brute, nor a tree; these are mere varieties of shape, the effects of acts. The thing which in the world is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there in the world. that is subject to vicissitude, that does not in the course of time go by different names. Thou art called the monarch of the world; the son of thy father; the enemy of thy foes; the husband of thy wife; the father of thy children. What shall I denominate thee?

13 The aggregate limbs and senses no more constitute the individual, than the accidental combination of certain pieces of wood makes the fabric anything else than wood : in like manner as the machine is still timber, so the body is still mere elementary matter. Again ; the senses and limbs, considered separately, no more constitute the man, than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter ; and as matter does not make up man, they do not constitute an individual.

14 The term in this and the preceding clause is Pumán ; here used generically, there specifically.

त्वं किमेतच्छिरः किं नु ग्रीवा तव तथोदरम् ।
किमु पादादिकं त्वं वा तवैतत् किं महीपते ॥१०२॥
समस्तावयवेभ्यस्त्वं पृथग् भूप ! व्यवस्थितः ।
कोऽहमित्यत्र निपुणो भूत्वा चिन्तय पार्थिव ॥१०३॥
एवं व्यवस्थिते तत्त्वे मयाहमिति भाषितुम् ।
पृथक् करणनिष्पाद्यं शक्यते नृपते ! कथम् ॥१०४॥

How art thou situated? Art thou the head or the belly? or are they thine? Art thou the feet? or do they belong to thee? Thou art, oh king, distinct in thy nature from all thy members! Now then, rightly understanding the question, think who I am; and how it is possible for me, after the truth is ascertained (of the identity of all), to recognise any distinction, or to speak of my own individuality by the expression *I*."

CHAPTER XIV

पराशर उवाच

निशम्य तस्येति वचः परमार्थसमन्वितम् ।
प्रश्रयावनतो भूत्वा तमाह नृपतिर्द्विजम् ॥१॥
भगवन् ! यत्त्वया प्रोक्तं परमार्थमयं वचः ।
श्रुते तस्मिन् भ्रमन्तीव मनसो मम वृत्तयः ॥२॥
एतद्विवेकविज्ञानं यदशेषेषु जन्तुषु ।
भवता दर्शितं विप्र ! तत्परं प्रकृतेर्महत् ॥३॥
नाहं वहामि शिबिकां शिबिका न मयि स्थिता ।
शरीरमन्यदस्मत्तो येनेयं शिबिका धृता ॥४॥
गुणप्रवृत्त्या भूतानां प्रवृत्तिः कर्म्मचोदिता ।
प्रवर्त्तन्ते गुणा ह्येते किं ममेति त्वयोदितम् ॥५॥

Paraśara.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: "What you have said is no doubt the truth; but in listening to it my mind is much disturbed. You have shown *that* to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature; but the assertions—'I do not bear the palankin—the palankin does not rest upon me—the body, by which the vehicle is conveyed, is different from me—the conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action;'—what sort of positions are these? Upon these

एतस्मिन् परमार्थज्ञ ! मम श्रोत्रपथं गते ।
मनो विह्वलतामेति परमार्थार्थितां गतम् ॥६॥
पूर्वमेव महाभागं कपिलर्षिमहं द्विज !
प्रष्टुमभ्युद्यतो गत्वा श्रेयः किं त्वत्र शंस मे ॥७॥
तदन्तरे च भवता तदेतद्वाक्यमीरितम् ।
तेनैव परमार्थार्थं त्वयि चेतः प्रधावति ॥८॥
कपिलर्षिर्भगवतः सर्व्वभूतस्य वै द्विज !
विष्णोरंशो जगन्मोहनाशायोर्वीमुपागतः ॥९॥
स एव भगवान् नूनमस्माकं हितकाम्यया ।
प्रत्यक्षतामत्र गतो यथैतद् भवतोच्यते ॥१०॥
तन्मह्यं प्रणताय त्वं यच्छ्रेयः परमं द्विज !
तद्वदाखिलविज्ञानजलवीच्युदधिर्भवान् ॥११॥
भूप ! पृच्छसि किं श्रेयः परमार्थं नु पृच्छसि ।
श्रेयांसि परमार्थानि अशेषाणि च भूपते ॥१२॥
देवताराधनं कृत्वा धनसम्पदमिच्छति ।
पुत्रानिच्छति राज्यञ्च श्रेयस्तस्यैव तन्नृप ॥१३॥

doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Ṛshi, to inquire of him what in this life was the most desirable object: but now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Ṛshi Kapila is a portion of the mighty and universal Vishṇu, who has come down upon the earth to dissipate delusion ; and surely it is he who, in kindness to me, has thus manifested himself to me in all that you have said. To me, thus suppliant, then, explain what is the best of all things; for thou art an ocean overflowing with the waters of divine wisdom." The Brahman replied to the king, "You, again, ask me what is the best of all things, not what is the great end of life ;[1] but there are many things which are considered best, as well as those which are the great ends (or truths) of life. To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is respecti-

1 You ask what is Śreyas (श्रेयस्), not what is Paramártha (परमार्थः): the first means literally 'best,' 'most excellent,' and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c. ; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

कर्म्म यज्ञात्मकं श्रेयः स्वर्लोकफलदायि च ।
श्रेयः प्रधानञ्च फले तदेवानभिसंहिते ॥१४॥
आत्मा ध्येयः सदा भूप ! योगयुक्तैस्तथापरम् ।
श्रेयस्तस्यैव संयोगः श्रेयो यः परमात्मना ॥१५॥
श्रेयांस्येवमनेकानि शतशोऽथ सहस्रशः ।
सन्त्यत्र परमार्थस्तु तत्त्वतः श्रूयतां च मे ॥१६॥
धर्म्माय त्यज्यते किन्नु परमार्थो धनं यदि ।
व्ययश्च क्रियते कस्मात् कामप्राप्त्युपलक्षणः ॥१७॥
पुत्रश्चेत् परमार्थः स्यात् सोऽप्यन्यस्य नरेश्वर !
परमार्थभूतः सोऽन्यस्य परमार्थो हि तत्पिता ॥१८॥
एवं न परमार्थोऽस्ति जगत्यस्मिंश्चराचरे ।
परमार्थो हि कार्य्याणि कारणानामशेषतः ॥१९॥
राज्यादिप्राप्तिरत्रोक्ता परमार्थतया यदि ।
परमार्था भवन्त्यत्र न भवन्ति च वै ततः ॥२०॥
ऋग्-यजुः-सामनिष्पाद्यं यज्ञकर्म्म मतं तव ।
परमार्थभूतं तत्रापि श्रूयतां गदतो मम ॥२१॥
यत्तु निष्पाद्यते कार्य्यं मृदा कारणभूतया ।
तत् कारणानुगमनाज्जायते नृप ! मृन्मयम् ॥२२॥

vely best. Best is the rite or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is to them the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life, for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire. If a son were final truth, that would be equally applicable to a different source; for the son that is to one the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world, as in all these cases those objects which are so denominated are the effects of causes, and consequently are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sáma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and con-

एवं विनाशिभिर्द्रव्यैः समिदाज्य-कुशादिभिः ।
निष्पाद्यते क्रिया या तु सा भवित्री विनाशिनी ॥२३॥
अनाशी परमार्थस्तु प्राज्ञैरभ्युपगम्यते ।
तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम् ॥२४॥
तदेवाफलदं कर्म्म परमार्थो मतस्तव ।
मुक्तिसाधनभूतत्वात् परमार्थो न साधनम् ॥२५॥
ध्यानं चैवात्मनो भूप ! परमार्थार्थशब्दितम् ।
भेदकारि परेभ्यस्तु परमार्थो न भेदवान् ॥२६॥
परमात्मात्मनोर्योगः परमार्थ इतीर्य्यते ।
मिथ्यैतदन्यद् द्रव्यं हि नैति तद्द्रव्यतां यतः ।२७।
तस्माच्छ्रेयांस्यशेषाणि नृपैतानि न संशयः ।
परमार्थस्तु भूपाल ! सङ्क्षेपाच्छ्रूयतां मम ॥२८॥
एको व्यापी समः शुद्धो निर्गुणः प्रकृतेः परः ।
जन्मवृद्ध्यादिरहित आत्मा सर्व्वगतोऽव्ययः ॥२९॥

sists itself of clay; so any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must itself be of but temporary efficacy. The great end of life (or truth) is considered by the wise to be eternal ; but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so; for such acts are the means of obtaining liberation, and truth is (the end), not the means. Meditation on self, again, is said to be for the sake of supreme truth ; but the object of this is to establish distinctions (between soul and body), and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all; but this is false ; for one substance cannot become substantially another.[2] Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul: one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth,

2 But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jívátmá) and the supreme spirit (Paramátmá), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul ; for if they are distinct essentially, they cannot combine , if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.

परज्ञानमयोऽसद्भिर्नामजात्यादिभिर्विभुः ।
न योगवान्न युक्तोऽभून्नैव पार्थिव ! योज्यते ॥३०
तस्यात्मपरदेहेषु सतोऽप्येकमयं हि यत् ।
विज्ञानं परमार्थोऽसौ द्वैतिनोऽतत्त्वदर्शिनः ॥३१
वेणुरन्ध्रप्रभेदेन भेदः षड्जादिसंज्ञितः ।
अभेदव्यापिनो वायोस्तथा तस्य महात्मनः ॥३२
एकत्वं रूपभेदश्च बाह्यकर्म्मप्रवृत्तिजः ।
देवादिभेदेऽपध्वस्ते नास्त्येवावरणे हि सः ॥३३॥

and decay, omnipresent, undecaying, made up of true knowledge, independent, and unconnected with unrealities, with name, species, and the rest, in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Sharga and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction."

CHAPTER XV

पराशर उवाच ।
इत्युक्ते मौनिनं भूयश्चिन्तयानं महीपतिम् ।
प्रत्युवाचाथ विप्रोऽसावद्वैतान्तर्गतां कथाम् ॥१।
श्रूयतां नृपशार्दूल ! यद्गीतमृभुणा पुरा ।
अवबोधं जनयता निदाघस्य महात्मनः ॥२॥
ऋभुर्नामाभवत् पुत्रो ब्रह्मणः परमेष्ठिनः ।
विज्ञाततत्त्वसद्भावो निसर्गादेव भूपते ॥३॥
तस्य शिष्यो निदाघोऽभूत् पुलस्त्यतनयः पुरा ।
प्रादादशेषविज्ञानं स तस्मै परया मुदा ॥४॥

Paráśara continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince," he proceeded, "to what was formerly uttered by Ribhu, imparting holy knowledge to the Brahman Nidágha. Ribhu was a son of the supreme Brahmá, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidágha, the son of Pulastya, was his disciple; and to him

अवाप्तज्ञानतत्त्वस्य न तस्याद्वैतवासनाम् ।
स ऋभुस्तर्कयामास निदाघस्य नरेश्वर ॥५॥

Ribhu communicated willingly perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.

देविकायास्तटे वीरनगरं नाम वै पुरम् ।
समृद्धमतिरम्यं च पुलस्त्येन निवेशितम् ॥६॥
रम्योपवनपर्य्यन्ते स तस्मिन् पार्थिवोत्तम !
निदाघो नाम योगज्ञ ऋभुशिष्योऽवसत् पुरा ॥७
दिव्ये वर्षसहस्रे तु समतीतेऽस्य तत्पुरम् ।
जगाम स ऋभुः शिष्यं निदाघमवलोकक: ॥८॥
स तस्य वैश्वदेवान्ते द्वारालोकनगोचरे ।
स्थितस्तेन गृहीतार्घ्यो निजवेश्म प्रवेशितः ॥९॥
प्रक्षालिताङ्घ्रिपाणिं च कृतासनपरिग्रहम् ।
उवाच स द्विजश्रेष्ठो भुज्यतामिति सादरम् ॥१०

"The residence of Pulastya was at Víranagara, a large handsome city on the banks of the Devíká river. In a beautiful grove adjoining to the stream the pupil of Ribhu, Nidágha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ribhu went to the city of Pulastya, to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśvadevas, he was seen by his scholar, who hastened to present him the usual offering, or Arghya, and conducted him into the house; and when his hands and feet were washed, and he was seated, Nidágha invited him respectfully to eat (when the following dialogue ensued):

ऋभुरुवाच ।

भो विप्रवर्य्य ! भोक्तव्यं यदन्नं भवतो गृहे ।
तत् कथ्यतां कदन्नेषु न प्रीतिः सततं मम ॥११॥

"*Ribhu.* 'Tell me, illustrious Brahman, what food there is in your house: for I am not fond of indifferent viands.'

निदाघ उवाच ।

भक्त-यावक-वाट्यानामपूपानाञ्च मे गृहे ।
यद् रोचते द्विजश्रेष्ठ ! तत् त्वं भुङ्क्ष्व यथेच्छया ॥१२

"*Nidāgha.* 'There are cakes of meal, rice, barley, and pulse in the house; partake, venerable sir, of whichever best pleases you.'

ऋभुरुवाच ।

कदन्नानि द्विजैतानि मृष्टमन्नं प्रयच्छ मे ।

संयाव-पायसादीनि द्रप्स्यफाणितवन्ति च ॥१३॥

"*Ribbu.* 'None of these do I like; give me rice boiled with sugar, wheaten cakes, and milk with curds and molasses.'

निदाघ उवाच ।

हे हे शालिनि मद्‌गेहे यत् किञ्चिदतिशोभनम् ।
भक्ष्योपसाधनं मृष्टं तेनास्यान्नं प्रसाधय ॥१४॥

"*Nidāgha.* 'Ho dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.'

ब्राह्मण उवाच ।

इत्युक्ता तेन सा पत्नी मृष्टमन्नं द्विजस्य यत् ।
प्रसाधितवती तद् वै भर्त्तुर्वचनगौरवात् ॥१५॥
तं भुक्तवन्तमिच्छातो मृष्टमन्नं महामुनिम् ।
निदाघः प्राह भूपाल ! प्रश्रयावनतः स्थितः ॥१६॥

"Having thus spoken, the wife of Nidágha, in obedience to her husband's commands, prepared sweet and savoury food, and set it before the Brahman ; and Nidágha, having stood before him until he had eaten of the meal which he had desired, thus reverentially addressed him:

निदाघ उवाच ।

अपि ते परमा तृप्तिरुत्पन्ना तुष्टिरेव च ।
अपि ते मानसं स्वस्थमाहारेण कृतं द्विज ॥१७॥
क्व निवासो भवान् विप्र ! क्व च गन्तुं समुद्यतः ।
आगम्यते च भवता यतस्तच्च द्विजोच्यताम् ॥१८॥

"*Nidagha.* 'Have you eaten sufficiently, and with pleasure, great Brahman? and has your mind received contentment from your food? Where is your present residence? whither do you purpose going? and whence, holy sir, have you now come?

ऋभुरुवाच ।

क्षुद् यस्य तस्य भुक्तेऽन्ने तृप्तिर्ब्राह्मण ! जायते ।
न मे क्षुन्नाभवत् तृप्तिः कस्मान्मां परिपृच्छसि ॥१९
वह्निना पार्थिवे धातौ क्षयिते क्षुत्समुद्भवः ।
भवत्यम्भसि च क्षीणे नृणां तृड़पि जायते ॥२०॥

"*Ribbu,* 'A hungry man, Brahman, must needs be satisfied when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered ; and thirst is produced when the moisture of

क्षुत्तृषौ देहधर्म्माख्ये न ममेते यतो द्विज !
ततः क्षुत्सम्भवाभावात् तृप्तिरस्त्येव मे सदा ॥२१॥
मनसः स्वस्थता तुष्टिश्चित्तधर्म्माविमौ द्विज !
चेतसो यस्य तत् पृच्छ पुमानेभिर्न युज्यते ॥२२॥
क्व निवासस्तवेत्युक्तं क्व गन्तासि स यत् त्वया ।
कुतश्चागम्यते तत्र त्रितयेऽपि निबोध मे ॥२३॥
पुमान् सर्व्वगतो व्यापी आकाशवदयं यतः ।
कुतः कुत्र क्व गन्तासीत्येतदप्यर्थवत् कथम् ॥२४॥
नाहं गन्ता न चागन्ता नैकदेशनिकेतनः ।
त्वं चान्ये च न च त्वं त्वं नान्ये नैवाहमप्यहम् ॥२५॥
मृष्टं न मृष्टमप्येषा जिज्ञासा मे कृता तव ।
किं वक्ष्यसीति तत्रापि श्रूयतां द्विजसत्तम ॥२६॥
किमस्वाद्वथवा मृष्टं भुञ्जतोऽन्नं द्विजोत्तम !
मृष्टमेव यदामृष्टं तदेवोद्वेगकारकम् ॥२७॥
अमृष्टं जायते मृष्टं मृष्टादुद्विजते जनः ।
आदिमध्यावसानेषु किमन्नं रुचिकारकम् ॥२८॥
मृन्मयं हि गृहं यद्वन्मृदा लिप्तं स्थिरं भवेत् ।
पार्थिवोऽयं तथा देहः पार्थिवैः परमाणुभिः ॥२९॥

the body has been absorbed (by internal or digestive heat). Hunger and thirst are the functions of the body, and satisfaction must always be afforded me by that by which they are removed ; for when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect: ask their condition of the mind then, for man is not affected by them. For your three other questions, Where I dwell? Whither I go? and Whence I come? hear this reply. Man (the soul of man) goes every where, and penetrates every where, like the ether ; and is it rational to inquire where it is? or whence or whither thou goest. I neither am going nor coming, nor is my dwelling in any one place ; nor art thou, thou ; nor are others, others ; nor am I, I. If you wonder what reply I should make to your inquiry why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is really sweet or not sweet, to one eating a meal? That which is sweet, is no longer so when it occasions the sense of repletion ; and that which is not sweet, becomes sweet when a man (being very hungry) fancies that it is so. What food is there that first, middle, and last is equally grateful. As a house built of clay is stregthened by fresh plaster, so is this

यव-गोधूम-मुद्गादि घृतं तैलं पयो दधि ।
गुडं फलादीनि तथा पार्थिवाः परमाणवः ॥३०॥
तदेतद् भवता ज्ञात्वा मृष्टामृष्टविचारि यत् ।
तन्मनः समतालम्बि कार्य्यं साम्यं हि मुक्तये ॥३१॥

earthly body supported by earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like, are composed of atoms of earth. This therefore is to be understood by you, that the mind which properly judges of what is or is not sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.'

इत्याकर्ण्य वचस्तस्य परमार्थाश्रितं नृप !
प्रणिपत्य महाभागो निदाघो वाक्यमब्रवीत् ॥३२॥
प्रसीद मद्धितार्थाय कथ्यतां यस्त्वमागतः ।
नष्टो मोहस्तवाकर्ण्य वचांस्येतानि मे द्विज ॥३३॥
ऋभुरस्मि तवाचार्य्यः प्रज्ञादानाय ते द्विज !
इहागतोऽहं यास्यामि परमार्थस्तवोदितः ॥३४॥
एवमेकमिदं विद्धि न भेदि सकलं जगत् ।
वासुदेवाभिधेयस्य स्वरूपं परमात्मनः ॥३५॥
तथेत्युक्त्वा निदाघेन प्रणिपातपुरःसरम् ।
पूजितः परया भक्त्या इच्छातः प्रययावृभुः ॥३६॥

"Having heard these words, conveying the substance of ultimate truth, Nidágha fell at the feet of his visitor, and said, 'Show favour unto me, illustrious Brahman, and tell me who it is that for my good has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ribhu answered, 'I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vásudeva.' Thus having spoken, and receiving the prostrate homage of Nidágha, rendered with fervent faith, Ribhu went his way."

CHAPTER XVI

ऋभुर्वर्षसहस्रे तु समतीते नरेश्वर !
निदाघज्ञानदानाय तदेव नगरं ययौ ॥१॥

"After the expiration of another thousand years, Ribhu again repaired to the city where Nidágha dwelt, to instruct him farther in true wisdom. When he arrived near the town, he beheld a prince

नगरस्य बहिः सोऽथ निदाघं ददृशे मुनिः ।
महाबलपरीवारे पुरं विशति पार्थिवे ॥२॥
दूरे स्थितं महाभागं जनसम्मर्द्दवर्ज्जकम् ।
क्षुत्क्षामकण्ठमायान्तमरण्यात् ससमित्कुशम् ॥३॥
दृष्ट्वा निदाघं स ऋभुरुपगम्याभिवाद्य च ।
उवाच कस्माद्वेकान्ते स्थीयते भवता द्विज ॥४॥
भो विप्र ! जनसम्मर्द्दो महानेष जनेश्वरे ।
प्रविविक्षौ पुरं रम्यं तेनात्र स्थीयते मया ॥५॥
नराधिपोऽत्र कतमः कतमश्चेतरो जनः ।
कथ्यतां मे द्विजश्रेष्ठ ! त्वमभिज्ञो मतो मम ॥६॥
योऽयं गजेन्द्रमुन्मत्तमद्रिशृङ्गसमुच्छ्रितम् ।
अधिरूढो नरेन्द्रोऽयं परलोकस्तथेतरः ॥७॥
एतौ हि गज-राजानौ युगपद् दर्शितौ मम ।
भवता न विशेषेण पृथक्चिह्नोपलक्षणौ ॥८॥
तत् कथ्यतां महाभाग ! विशेषो भवतानयोः ।
ज्ञातुमिच्छाम्यहं कोऽत्र गजः को वा नराधिपः ॥९॥
गजो योऽयमधो ब्रह्मन् ! उपर्य्यस्यैष भूपतिः ।
वाह्य-वाहकसम्बन्धं को न जानाति वै द्विज ॥१०॥

entering into it, with a splendid retinue; and his pupil Nidágha standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ribhu approached him, and saluting him reverentially (as if he was a stranger) demanded why he was standing in such a retired spot. Nidágha replied, 'There is a great crowd of people attending the entrance of the king into the town, and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Ribhu, 'for I believe that thou art wise, which is here the king, and which is any other man.' 'The king,' answered Nidágha, 'is he who is seated on the fierce and stately elephant, vast as a mountain peak; the others are his attendants.' 'You have shown me,' observed Ribhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? for I am desirous to know which is here the elephant, which is the king.' 'The elephant,' answered Nidágha, 'is underneath; the king is above him. Who is not aware, Brahman, of the relation between that which bears and that which is borne?' To this Ribhu

जानाम्यहं यथा ब्रह्मं स्तथा मामवबोधय ।
अधःशब्दनिगद्यं किं किञ्चोर्द्ध्वमभिधीयते ॥१२॥
इत्युक्तः सहसारुह्य निदाघः प्राह त ऋभुम् ।
श्रूयतां कथयाम्येष यन्मां त्वं परिपृच्छसि ॥१२॥

उपर्य्यहं यथा राजा त्वमधः कुञ्जरो यथा ।
अवबोधाय. ते ब्रह्मन् ! दृष्टान्तो दर्शितो मया ॥१३॥

त्व राजेव द्विजश्रेष्ठ ! स्थितोऽहं गजवद् यदि ।
तदेतत् त्वं समाचक्ष्व कतमस्त्वमहं तथा ॥१४॥

rejoined, 'Still explain to me, according to what I know of it, this matter: what is it that is meant by the word *underneath*, and what is it that is termed *above*?' As soon as he had uttered this, Nidágha jumped upon Ribhu, and said, 'Here is my answer to the question you have asked: I am above, like the Rájá; you are underneath, like the elephant. This example, Brahman, is intended for your information.' 'Very well,' said Ribhu, 'you, it seems, are as it were the Rájá, and I am like the elephant; but come now do you tell me which of us two is *you*; which is *I*.'

इत्युक्तः सत्वरं तस्य प्रगृह्य चरणावुभौ ।
निदाघः प्राह भगवानाचार्य्यस्त्वमृभुर्ध्रुवम् ॥१५॥

नान्यस्याद्वैतसंस्कारसंस्कृतं मानसं तथा ।
यथाचार्य्यस्य तन त्वां मन्ये प्राप्तमहं गुरुम् ॥१६॥
तवोपदेशदानाय पूर्व्वशुश्रूषणादृतः ।

गुरुस्तेऽहमृभुर्नाम्ना निदाघ ! समुपागतः ॥१७॥

तदेतदुपदिष्टं ते सङ्क्षेपेण महामते !

परमार्थसारभूतं यदद्वैतमशेषतः ॥१८॥
एवमुक्त्वा ययौ विद्वान् निदाघं स ऋभुर्गुरुः ।

"When Nidágha heard these words, he immediately fell at the feet of the stranger, and said, 'Of a surety thou art my saintly preceptor Ribhu ; the mind of no other person is so fully imbued with the doctrines of unity as that of my teacher, and hence I know that thou art he.' To this Ribhu repled, 'I am your preceptor, by name Ribhu, who. pleased with the dutiful attention he has received, has come to Nidágha to give him instruction: for this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.' Having thus spoken to Nidágha, the Brahman Ribhu

निदाघोऽप्युपदेशेन तेनाद्वैतपरोऽभवत् ॥१९॥
सर्व्वभूतान्यभेदेन ददृशे स तदात्मनः ।
यथा ब्रह्मपरो मुक्तिमवाप परमां द्विज ॥२०॥

went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity. He beheld all beings thenceforth as the same with himself, and, perfect in holy knowledge, obtained final liberation.

तथा त्वमपि धर्म्मज्ञ ! तुल्यात्मरिपुबान्धवः ।
भव सर्व्वगतं जानन्नात्मानमवनीपते ॥२१॥
सितनीलादिभेदेन यथैकः दृश्यते नभः ।
भ्रान्तिदृष्टिभिरात्मापि तथैकः सन् पृथक् पृथक् ॥२२॥

एकः समस्तं यदिहास्ति किञ्चित्
तदच्युतो नास्ति परं ततोऽन्यत् ।
सोऽहं स च त्वं स च सर्व्वमेत-
दात्मस्वरूपं त्यज भेदमोहम् ॥२३॥

"In like manner do thou, oh king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world. Even as the same sky is apparently diversified as white or blue, so Soul, which is in truth but one, appears to erroneous vision distinct in different persons. That One, which here is all things, is Achyuta (Vishṇu) ; than whom there is none other. He is I ; he is thou ; he is all : this universe is his form. Abandon the error of distinction."

पराशर उवाच ।
इतीरितस्तेन स राजवर्य्य-
स्तत्याज भेदं परमार्थदृष्टिः ।
स चापि जातिस्मरणाप्तबोध-
स्तत्रैव जन्मन्यपवर्गमाप ॥२४॥

Parāśara resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence : whilst the Brahman, who, through the recollection of his former lives, had

इति भरत-नरेन्द्रसारवृत्तं
कथयति यश्च शृणोति भक्तियुक्तः ।
स विमलमतिरेति नात्ममोहं
भवति न संसरणेषु मुक्तियोग्यः ॥२५॥

acquired perfect knowledge, obtained now exemption from future birth. Whoever narrates or listens to the lessons inculcated in the dialogue between Bharata and the king, has his mind enlightened, mistakes not the nature of individnality, and the course of his migrations becomes fitted for ultimate emancipation.[1]

॥ द्वितीयांशः सम्पूर्णः ॥

1 This legend is a good specimen of a sectarial graft upon a Paurāṇik stem. It is in a great measure peculiar to the Vishṇu P., as although it occurs also in the Bhágavata, it is narrated there in a much more concise manner, and in a strain that looks like an abridgment of our text.

BOOK III

CHAPTER I

मैत्रेय उवाच ।

कथिता गुरुणा सम्यग् भूसमुद्रादिसंस्थितिः !
सूर्यादीनाञ्च सस्थानं ज्योतिषामपि विस्तरात् ॥१॥
देवादीनां तथा सृष्टिर्ऋषीणामपि वर्णिता ।
चातुर्वर्ण्यस्य चोत्पत्तिस्तिर्य्यग्योनिगतस्य च ॥२॥
ध्रुवप्रह्लादचरितं विस्तराच्च त्वयोदितम् ।
मन्वन्तराण्यशेषाणि श्रोतुमिच्छाम्यनुक्रमात् ॥३॥
मन्वन्तराधिपांश्चैव शक्रदेवपुरोगमान् ।
भवता कथितानेतान् श्रोतुमिच्छाम्यहं गुरो ॥४॥

Maitreya.—The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Ṛshis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahláda, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manvantaras, as well as an account of those who preside over the respective periods, with Śakra, the king of the gods, at their head.

पराशर उवाच ।

अतीतानागतानीह यानि मन्वन्तराणि वै ।
तान्यहं भवते सम्यक् कथयामि यथाक्रमम् ॥५॥

Parāśarā.—I will repeat to you, Maitreya, in their order, the different Manvantaras ; those which are past, and those which are to come.

स्वायम्भुवो मनुः पूर्वो मनुः स्वारोचिषस्तथा ।
उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा ॥६॥
षडेते मनवोऽतीताः साम्प्रतन्तु रवेः सुतः ।
वैवस्वतोऽयं यस्यैतत् सप्तमं वर्ततेऽन्तरम् ॥७॥

The first Manu was Śváyambhuva, then came Svárochisha, then Auttami, then Támasa, then Raivata, then Chákshusha: these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun.

स्वायम्भुवन्तु कथितं कल्पादावन्तरं मया ।
देवाः सप्तर्षयश्चैव यथावत् कथिता मया ॥८॥
अत ऊर्द्ध्वं प्रवक्ष्यामि मनोः स्वारोचिषस्य तु ।
मन्वन्तराधिपान् सम्यग् देवर्षींस्तत्सुतांस्तथा ॥९॥
पारावताः सतुषिता देवाः स्वारोचिषेऽन्तरे ।
विपश्चिच्चैव देवेन्द्रो मैत्रेयासीन्महाबलः ॥१०॥
ऊर्ज्जः स्तम्बस्तथा प्राणो दत्तोलिऋ्र्षभस्तथा
निश्चरश्चोर्वरीवांश्च तत्र सप्तर्षयोऽभवन् ॥११॥

The period of Sváyambhuva Manu, in the beginning of the Kalpa, has already been described by me, together with the gods, Ṛshis, and other personages, who then flourished.[1] I will now, therefore, enumerate the presiding gods, Ṛshis, and sons of the Manu, in the Manvantara of Svárochisha.[2] The deities of this period (or the second Manvantara) were the classes called Párávatas and Tushitas[3]; and the king of the gods was the mighty Vipaśchit. The seven Ṛshis[4] were Ūrja, Stambha, Práṇa. Dattoli. Rishabha, Niśchara, and

1 The gods were said to be the Yámas (Bk. I. Ch. VII.) ; the Ṛshis were Maríchi, Angiras, &c. (Bk. I. Ch. VII. n. 2) ; and the sons were Priyavrata and Uttánapáda (Bk. I. Ch. VII.). The Váyu adds to the Yamas, the Ajitas, who share with the former, it observes, sacrifical offerings. The Matsya, Padma, Bráhma P. and Hari Vaṃsa substitute for the sons, the grandsons of Sváyambhuva, Agnídhra and the rest (Bk. II. Ch. I).

2 This Manu, according to the legend of his birth in the Márkaṇḍeya P., was the son of Svarochish so named from the splendour of his appearance when born, and who was the son of the nymph Varuthiní by the Gandharba Kali. The text, in another place, makes him a son of Priyavrata.

3 The Váyu gives the names of the individuals of these two classes, consisting each of twelve. It furnishes also the nomenclature of all the classes of divinities, and of the sons of the Manus in each Manvantara According to the same authority, the Tushitas were the sons of Kratu : the Bhágavata calls them the sons of Tushitá by Vedaśiras. The divinities of each period are according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

4 The Váyu describes the Ṛshis of each Manvantara as the sons, or in some cases the descendants in a direct line, of the seven sages, Atri, Angiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya, and Vaśishṭha ; with some inconsistency, for Kaśyapa, at least, did not appear himself until the seventh Manvantara. In the present series Ūrja is the son of Vaśishṭha. Stambha springs from Kaśyapa, Práṇa from Bhṛgu, Dattoli is the son of Pulastya, Rishabha descends from Angiras, Niśchara from Atri, and Arvarívat is the son of Pulaha. The Bráhma P. and Hari

चैत्र-किम्पुरुषाद्याश्च सुताः स्वारोचिषस्य तु ।
द्वितीयमेतत् कथितमन्तरं शृणु चोत्तमम् ॥१२॥

Arvarívat ; and Chaitra, Kimpurusha, and others, were the Manu's sons.[5]

तृतीये त्वन्तरे ब्रह्मन् ! औत्तमिर्नाम यो मनुः ।
सुशान्तिर्नाम देवेन्द्रो मैत्रेयासीत् सुरेश्वर ॥१३॥

In the third period, or Manvantara of Auttami,[6] Suśánti was the Indra, the king of the gods ; the orders of whom were the Sudhámas.

Vaṃsa have a rather different list, or Aurva, Stambha, Kaśyapa, Práṇa, Vṛhaspati, Chyavana, and Dattoli ; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Puráṇa ; the two first, Aurva and Stambha, being specified as the son of Vaśishṭha and the descendant of Kaśyapa, and then the parentage of the rest being omitted : to complete the seven, therefore, Kaśyapa becomes one of them. Some other errors of this nature occur in these two works, and from the same cause, blundering citation of the Váyu, which is named as their authority (एते महर्षयस्तात वायुप्रोक्ता महाव्रताः) A curious peculiarity also occurs in these mistakes. They are confined to the first eight Manvantaras. The Bráhma P. omits all details of the last six, and the Hari Vaṃsa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vaṃsa had followed the Bráhma, as far as it went, right or wrong ; but had had recourse to the original Váyu P, when the Bráhma failed him. Dattoli is sometimes written Dattoni and Dattotri ; and the latter appears to have been the case with the copy of the Hari Vaṃsa employed by M. Langlois, who makes one of the Ṛshis of this Manvantara, "le penitent Atri." He is not without countenance in some such reading, for the Padma P. changes the name to Dattátreya, no doubt suggested by Datta-atri. Dattátreya, however, is the son of Atri ; whilst the Váyu calls the person of the text the son of Pulastya. There can be no doubt therefore of the correct reading, for the son of Pulastya is Dattoli. (Bk. I. Ch. X.)

5 The Váyu agrees with the text in these names, adding seven others. The Bhágavata has a different series. The Padma has four other names, Nabha, Nabhasya, Prasriti, Bhavana, The Bráhma has ten names, including two of these, and several of the names of the Ṛshis of the tenth Manvantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havíndhra, Sukṛta, Mūrtti, Apas, Jyotir, Aya, Smrita (the names of the Bráhma), as the seven Prajápatis of this period, and sons of Vaśishṭha. The sons of Vaśishṭha, however, belong to the third Manvantara, and bear different appellations. There is, no doubt, some blundering here in all the books except the Váyu, and those which agree with it.

6 The name occurs Auttamí, Auttama, and Uttama. The Bhágavata and Váyu agree with our text (Bk. III. Ch. I) in making him a descendant from Priyavrata. The Márkaṇḍeya calls him the son of Uttama, the son of Uttánapáda : and this appears to be the correct genealogy, both from our text and the Bhágavata.

सुधामानस्तथा सत्याः शिवाश्चासन् प्रतर्दनाः ।
वशवर्तिनश्च पञ्चैते गणा द्वादशकाः स्मृताः ॥१४॥
वसिष्ठतनयास्तत्र सप्त सप्तर्षयोऽभवन् ।
अजः परशुदिव्याद्यास्तस्योत्तमिमनोः सुताः ॥१५॥

Satyas, Sivas, Pradarśanas, and Vasavartis[7]; each of the five orders consisting of twelve divinities. The seven sons of Vaśishṭha were the seven Ṛshis[8]; and Aja, Paraśu, Divya, and others, were the sons of the Manu.[9]

तामसस्यान्तरे देवाः सुरूपा हरयस्तथा ।
सत्याश्च सुधियश्चैव सप्तविंशतिका गणाः ॥१६॥
शिबिरिन्द्रस्तथा चासीच्छतयज्ञोपलक्षणः ।
सप्तर्षयश्च ये तेषां तत्र नामानि मे शृणु ॥१७

The Surūpas, Haris, Satyas, and Sudhis[10] were the classes of gods, each comprising twenty-seven, in the period of Támasa, the fourth Manu.[11] Sivi was the Indra, also designated by his performance of a

7 The Bráhma and Hari Vaṃsa have, in place of these, the Bhánus; but the Váyu and Márkaṇḍeya concur with the text.

8 All the authorities agree in this; but the Bráhma and Hari Vaṃsa appear to furnish a different series also ; or even a third, according to the French translation : 'Dans le troisiéme Manvantara parurent comme Saptarchis les fils de Vasichtha, de son nom appelés Vásichthas, les fils de Hiranyagarbha et les illustres enfans d'Ourdja.' The text is,

वशिष्ठपुत्राः सप्तासन् वाशिष्ठा इति विश्रुताः । हिरण्यगर्भस्य सुता ऊर्ज्जनामसुतेजसः ॥

&c. The meaning of which is, 'There were (in the first Manvantara) seven celebrated sons of Vaśishtha, who (in the third Manvantara) were sons of Brahmá (i. e. Ṛshis), the illustrious posterity of Urjjá. We have already seen that Urjjá was the wife of Vaśishṭha, by whom she had seven sons, Rajas,' &c. (see Bk. I. Ch. X.), in the Sváyambhuva Manvantara ; and these were born again as the Ṛshis of the third period. The name of these persons, according to the Matsya and Padma, are however very different from those of the sons of Vaśishṭha, given Bk. I. Ch. X. or Kaukundihi, Kurundi, Dalaya, Śankha, Praváhita, Mita, and Sammita.

9 The Váyu adds ten other names to those of the text. The Bráhma gives ten altogether different. The Bhágavata and Padma have each a separate nomenclature.

10 Of these, the Bráhma and Hari V. notice only the Satyas : the Matsya and Padma have only Sádhyas. The Váyu, Bhágavata, Kūrma, and Márkṇḍeya agree with the text.

11 He is the son of Priyavrata, according to the text, the Váyu, &c. The Márkaṇḍeya has a legend of his birth by a doe ; and from his being begotten in dark, tempestuous weather (तमस), he derives his name.

ज्योतिर्धामा पृथुः काव्यश्चैत्रोऽग्निर्वनकस्तथा ।
पीवरश्चर्षयो ह्येते सप्त तत्रापि चान्तरे ॥१८॥
नरः ख्यातिः शान्तहयो जानुजङ्घादयस्तथा ।
पुत्रास्तु तामसस्यासन् राजानः सुमहाबलाः ॥१९॥

hundred sacrifices (or named Śatakratu). The seven Ṛshis were Jyotirdhámá, Prithu, Kávya, Chaitra, Agni, Vanaka, and Pívara.[12] The sons of Támasa were the mighty kings Nara, Khyáti, Śántahaya, Jánujangha, and others.[13]

पञ्चमे चापि मैत्रेय ! रैवतो नाम नामतः ।
मनुर्विभुश्च तत्रेन्द्रो देवांश्चैवान्तरे शृणु ॥२०॥
अमिताभा भूतरजोवैकुण्ठाः ससुमेधसः ।
एते देवगणास्तत्र चदुर्दश चतुर्दश ॥२१॥

In the fifth interval the Manu was Raivata[14]: the Indra was Vibhu: the classes of gods, consisting of fourteen each, were the Amitábhas, Abhūtarajasas, Vaikunthas, and Sumedhasas[15]: the

12 Severally, according to the Váyu, the progeny of Bhṛgu, Kaśyapa, Angiras, Pulastya, Atri, Vaśishṭha, and Pulaha. There is considerable variety in some of the names. Thus the Matsya has Kavi, Prithu, Agni, Salpa, Dhímat, Kapi, Akapi. The Hari Vaṃsa has Kávya, Prithu, Agni, Jahnu, Dhátri, Kapivat, Akapivat. For the two last the Váyu reads Gátra and Vanapítha. The son of Pulaha is in his place (Bk I. Ch. X. n. 6), Arvarivat or Vanakapívat. Gátra is amongst the sons of Vaśishṭha (Bk. I Ch. X). The Váyu is therefore probably most correct, although our text, in regard to these two denominations, admits of no doubt; अग्निर्वनकस्तथा । पीवरश्च ।

13 The Váyu, &c. agree with the text; the Váyu naming eleven, The Bràhma, Matsya, and Padma have a series of ten names, Sutapas, Tapomūla, &c.; of which seven are the Ṛshis of the twelfth Manvantara.

14 Raivata, as well as his three predecessors, is regarded usually as a descendant of Priyavrata. The Márkaṇḍeya has a long legend of his birth, as the son of king Durgama by the nymph Revatí, sprung from the constellation Revati, whom Ritavák, a Muni, caused to fall from heaven. Her radiance became a lake on mount Kumuda, thence called Raivataka; and from it appeared the damsel, who was brought up by Pramucha Muni. Upon the marriage of Revatí, the Muni, at her request, restored the asterism to its place in the skies.

15 The Bráhma inserts of these only the Abhūtarajasas, with the remark, that 'they were of like nature (with their name) देवाश्चाभूतरजसस्तथा प्रकृतयः स्मृताः । i. e. they were exempt from the quality of passion. M. Langlois, in rendering the parallel passage of the Hari Vaṃsa, has confounded the epithet and the subject: 'dont les dieux furent les Pracritis.

हिरण्यरोमा वेदश्रीरूर्द्ध्वबाहुस्तथापरः ।
वेदबाहुः सुधामा च पर्जन्यश्च महामुनिः ।
एते सप्तर्षयो विप्र ! तत्रासन् रैवतेऽन्तरे ॥२२॥
बलबन्धुः सुसम्भाव्यः सत्यकाद्याश्च तत्सुताः ।
नरेन्द्राः सुमहावीर्य्या बभूवुर्मुनिसत्तम ॥२३॥

seven Rishis were Hiranyaromá, Vedasrí, Urddhabáhu, Vedabāhu, Sudháman, Parjanya, and Mahámuni[16]: the sons of Raivata were Balabandhu, Susambhávya, Satyaka, and other valiant kings.

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।
प्रियव्रतान्वया ह्येते चत्वारो मनवस्तथा ॥२४॥
विष्णुमाराध्य तपसा स राजर्षिः प्रियव्रतः ।
मन्वन्तराधिपानेतान् लब्धवानात्मवंशजान् ॥२५॥

These four Manus, Svárochisha, Auttamí, Támasa, and Raivata, were all descended from Priyavrata, who, in consequence of propitiating Vishnu by his devotions, obtained these rulers of the Manvantaras for his posterity.

षष्ठे मन्वन्तरे चासीच्चाक्षुषाख्यस्तथा मनुः ।
मनोजवस्तथैवेन्द्रो देवानपि निबोध मे ॥२६॥

Chákshusha was the Manu of the sixth period[17]: in which the Indra was Manojava: the five classes of gods were the Ādyas,

dépourvu de colere et de passion.' He is also at a loss what to do with the terms Páriplava and Raibhya, in the following passage; पारिप्लवश्चरैभ्यश्च । asking, 'qu'est ce que Pāriplava ? qu'est ce que Rebhya?' If he had had the commentary at hand, these questions would have been unnecessary: they are there said to be two classes of divinities : पारिप्लवोरैभ्यश्च देवतागणविशेषौ ।

16 There is less variety in these names than usual. Vedabáhu is read Devabāhu ; Sudháman, Satyanetra ; and Mahámuni, Muni, Yajur, Vaśishtha, and Yadudhra. According to the Váyu, those of the text are respectively of the lineage of Angiras, Bhrgu, Vaśishtha, Pulastya, Atri, Pulaha, and Kaśyapa. There is considerable variety in the names of the Manu's sons.

17 Chákshusha, according to the best authorities, descended from Dhruva (see Bk. I. Ch. XIII.) ; but the Mákandeya has a legend of his birth as the son of a Kshatriya, named Anamitra; of his being exchanged at his birth for the son of Viśránta Rájá, and being brought up by the prince as his own ; of his revealing the business when a man, and propitiating Brahmá by his devotions ; in consequence of which he became a Manu. In his former birth he was born from the eye of Brahmá : whence his name, from Chakshush, 'the eye.'

आद्याः प्रसूता भव्याश्च पृथुगाश्च दिवौकसः ।
महानुभावा लेखाश्च पञ्चैतेऽप्यष्टका गणाः ॥२७॥
सुमेधा विरजाश्चैव हविष्मानुत्तमो मधुः ।
अतिनामा सहिष्णुश्च सप्तासन्निति चर्षयः ॥२८॥
ऊरुः पुरुः शतद्युम्नप्रमुखाः सुमहाबलाः ।
चाक्षुषस्य मनोः पुत्राः पृथिवीपतयोऽभवन् ॥२९॥

Prastūtas, Bhavyas, Prithugas, and the magnanimous Lekhas, eight of each[18]: Sumedhas, Virajas, Havishmat, Uttama, Madhu, Abhináman, and Sahishṇu were the seven sages[19]: the kings of the earth, the sons of Chákshusha, were the powerful Uru, Puru, Śatadyumna, and others.

विवस्वतः सुतो विप्र ! श्राद्धदेवो महाद्युतिः ।
मनुः संवर्त्तते धीमान् साम्प्रत सप्तमेऽन्तरे ॥३०॥
आदित्य-वसु-रुद्राद्या देवाश्चात्र महामुने !
पुरन्दरस्तथैवात्र मैत्रेय ! त्रिदशेश्वरः ॥३१॥
वशिष्ठः काश्यपोऽथात्रिर्जमदग्निः सगौतमः ।
विश्वामित्रो भरद्वाजः सप्त सप्तर्षयोऽभवन् ॥३२॥
इक्ष्वाकुश्चैव नाभागो धृष्टः शर्यातिरेव च ।
नरिष्यन्तश्च विख्यातो नाभ उद्दिष्ट एव च ॥३३॥

The Manu of the present period is the wise lord of obsequies, the illustrious offspring of the sun: the deities are the Ādityas, Vasus, and Rudras; their sovereign is Purandara: Vaśishṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvámitra, and Bharadvája are the seven Ṛshis: and the nine pious sons of Vaivasvata Manu are the kings

18 The authorities agree as to the number, but differ as to the names: reading for Ādyas, Āryás and Āpyas; for Prastūtas, Prabhūtas, and Prasūtas; for Prithugas, Prithukas and Prithusas; and, which is a more wide deviation, Ribhus for Bhavyas. M. Langlois omits the Prasūtas, and inserts Divaukasas; but the latter, meaning 'divinities,' is only an epithet. The Hari Vaṃsa has, आद्याः प्रसूता ऋभवः पृथुगाश्चदिवौकसः । लेखाश्च—. The comment adds, दिवौकस इति सर्व्वेषां विशेषणं ।

19 The Váyu reads Sudháman for the first name; Unnata for Uttama; and Abhimána for Abhináman. The latter occurs also Abhinámin (Matsya) and Atináman (Hari V.). The latter reads, no doubt incorrectly, Bhṛgu, Nabha, and Vivasvat for Uttama, Madhu, and Havishmat. The sons of Chákshusha are enumerated, Bk. I. Ch. XIII.

करूषश्च पृषध्रश्च वसुमान् लोकविश्रुतः ।
मनोर्वैवस्वतस्यैते नव पुत्राश्च धार्मिकाः ॥३४॥

Ikshváku, Nabhaga, Dhṛshṭa, Sanyáti, Narishyanta, Nábhanidishṭa, Karusha, Prishadhra, and the celebrated Vasumat.[20]

विष्णुशक्तिरनौपम्या सत्त्वोद्रिक्ता स्थितौ स्थिता ।
मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति ॥३५॥
अंशेन तस्य जज्ञेऽसौ यज्ञः स्वायम्भुवेऽन्तरे ।
आकूत्यां मानसो देव उत्पन्नः प्रथमेऽन्तरे ॥३६॥
ततः पुनः स वै देवः प्राप्ते स्वारोचिषेऽन्तरे ।
तुषितायां समुत्पन्नो ह्यजितस्तुषितैः सह ॥३७॥

The unequalled energy of Vishṇu combining with the quality of goodness, and effecting the preservation of created things, presides over all the Manvantaras in the form of a divinity. Of a portion of that divinity Yajna was born in the Sváyambhuva Manvantara, the will-begotten progeny of Ākūtí.[21] When the Svárochisha Manvantara had arrived, that divine Yajna was born as Ajita, along with the Tushita gods, the sons of Tushitá. In the third Manvantara, Tushita

20 There is no great variety of nomenclature in this Manvantara. The Váyu adds to the deities the Sádhyas, Viśvas, Maruts, and gods sprung from Bhṛgu and Angiras. The Bhágavata adds the Ribhus : and most include the two Āsvins as a class. Of the Maruts, however, the Hari Vaṃsa remarks that they are born in every Manvantara, seven times seven (or forty-nine) ; that in each Manvantara four times seven, or twentyeight, obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages मन्वन्तरेषु सर्व्वेषु प्राग्दिशः सप्त सप्तकाः and मन्वन्तरे व्यतिक्रान्ते चत्वारः सप्तकाः गणाः &c. सप्तसप्तका एकोनपंचाशत् मरुतो देवाः प्रतिमन्वन्तरे भवन्ति । Comment. तेषां मध्ये चत्वारः सप्तका अष्टाविंशतिमरुतः । Comment. It may be suspected, however, that these passages have been derived from the simple statement of the Matsya, that in all the Manvantara classes of Ṛshis appear by seven and seven, and having established a code of law and morality, depart to felicity : मन्वन्तरेषु सर्व्वेषु सप्त सप्त महर्षयः । कृत्वा धर्म्मव्यवस्थानं प्रयान्ति परमं पदं । The Váyu has a rather different list of the seven Ṛshis ; or Vasumat, the son of Vaśishṭha ; Vatsára, descended from Kaśyapa ; Viśvámitra, the son of Gádhi, and of the Kuśika race ; Jamadagni, son of Kuru, of the race of Bhṛgu ; Bharadvája, son of Vrihaspati ; Śaradvat, son of Gautama, of the family of Utatthya ; and Brahmakosha or Atri, descended from Brahmá. All the other authorities agree with our text.

21 The nominal father being the patriarch Ruchi. (See Bk. I. Ch. VII.)

औत्तमे त्वन्तरे चैव तुषितस्तु पुनः स वै ।
सत्यायामभवत् सत्यः सत्यैः सह सुरोत्तमैः ॥३८॥
तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि ।
हर्य्यायां हरिभिः सार्धं हरिरेव बभूव ह ॥३९॥
रैवतेऽप्यन्तरे देवः सम्भूत्यां मानसोऽभवत् ।
सम्भूतो रैवतैः सार्द्धं देवैर्देववरो हरिः ॥४०॥
चाक्षुषे चान्तरे देवो वैकुण्ठः पुरुषोत्तमः !
विकुण्ठायामसौ जज्ञे वैकुण्ठैर्दैवतैः सह ॥४१॥
मन्वन्तरे तु सम्प्राप्ते तथा वैवस्वते द्विज !
वामनः कश्यपाद् विष्णुरदित्यां सम्बभूव ह ॥४२॥
त्रिभिः क्रमैरिमाँल्लोकाञ्जित्वा येन महात्मना ।
पुरन्दराय त्रैलोक्यं दत्तं निहतकण्टकम् ॥४३॥
इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै ।
सप्ताथवाभवन् विप्र ! याभिः संवर्द्धिताः प्रजाः ॥४४

was again born of Satya, as Satya, along with the class of deities so denominated. In the next period, Satya became Hari, along with the Haris, the children of Harí. The excellent Hari was again born in the Raivata Manvantara, of Sambhūti, as Mánasa, along with the gods called Abhūtarajasas. In the next period, Vishṇu was born of Vikunthi, as Vaikuntha. In the present Manvantara, Vishṇu was again born as Vámana, the son of Kaśyapa by Aditi. With three paces he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.[22] These are the seven persons by whom, in the several Manvantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he

22 There is no further account of this incarnation in the Vishṇu Puráṇa. Fuller details occur in the Bhágavata, Kūrma, Matsya, and Vámana Puráṇas. The first of these (b. VIII. c. 15—23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Vishṇu, at the request of the deities, was born as a dwarf, Vámana, the son of Aditi by Kaśyapa ; who, applying to Bali for alms, was promised by the prince whatever he might demand, notwithstanding Śukra, the preceptor of the Daityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps ; and upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped however by Bali and his ancestor Prahláda, he conceded to them the sovereignty of Pátala.

यस्माद् विश्वमिदं सर्वं तस्य शक्त्या महात्मनः ।
तस्मात् स प्रोच्यते विष्णुर्विशेर्धातोः प्रवेशनात् ॥४५
सर्वे च देवा मनवः समस्ताः सप्तर्षयो ये मनुसूनवश्च ।
इन्द्रश्च योऽयं त्रिदशेशभूतो विष्णोरशेषास्तु विभूतयस्ताः ॥४६॥

is entitled Vishṇu, from the root Viś, 'to enter' or 'pervade'; for all the gods, the Manus, the seven Ṛshis, the sons of the Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishṇu.[23]

CHAPTER II

मैत्रेय उवाच ।
प्रोक्तान्येतानि भवता सप्तमन्वन्तराणि वै ।
भविष्याण्यपि विप्रर्षे ! ममाख्यातुं त्वमर्हसि ॥१॥

Maitreya.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manvantaras; now give me some account of those which are to come.

पराशर उवाच ।
सूर्यस्य पत्नी संज्ञाभूत्तनया विश्वकर्मणः
मनुर्यमो यमी चैव तदपत्यानि वै मुने ॥२॥
असहन्ती तु सा भर्तुस्तेजश्छायां युयोज वै ।
भर्त्तुः शुश्रूषणेऽरण्यं स्वय च तपसे ययौ ॥३॥
संज्ञेयमित्यथार्कश्च छायायामात्मजत्रयम् ।
शनैश्चरं मनुश्चान्यं तपतीश्चाप्यजीजनत् ॥४॥

Paraśara—Sanjná, the daughter of Viśvakarman, was the wife of the sun, and bore him three children, the Manu (Vaivasvata), Yama, and the goddess Yamí (or the Yamuná river). Unable to endure the fervours of her lord, Sanjná gave him Chháyá[1] as his handmaid, and repaired to the forests to practise devout exercises. The sun, supposing Chháyá to be his wife Sanjná, begot by her three other children, Śanaiśchara (Saturn), another Manu (Sávarṇi), and a

23 See the same etymology, Bk. I. ch. I. n. 7.

1 That is, her shadow or image. It also means 'shade.' The Bhágavata, however, makes both Sanjná and Chháyá daughters of Viśvakarman. According to the Matsya, Vivasvat, the son of Kaśyapa and Aditi, had three wives, Rájní, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabhata; and by Sanjná, the daughter of Tvashṭri, the Manu and Yama and Yamuná. The story then proceeds much as in the text.

छायासंज्ञा ददौ शापं यमाय कुपिता यदा ।
तदान्येयमसौ बुद्धिरित्यासीद् यम-सूर्ययोः ॥५॥
ततो बिवस्वानाख्याते तयैवारण्यसंस्थिताम् ।
समाधिदृष्ट्या ददृशे तामश्वां तपसि स्थिताम् ॥६॥
वाजिरूपधरः सोऽथ तस्यां देवावथाश्विनौ ।
जनयामास रेवन्तं रेतसोऽन्ते च भास्करः ॥७॥
आनिन्ये च पुनः संज्ञां स्वस्थानं भगवान् रविः ।
तेजसः शमनञ्चास्य विश्वकर्मा चकार ह ॥८॥
भ्रमिमारोप्य सूर्यन्तु तस्य तेजोविशातनम् ।
कृतवानष्टमं भागं न व्यशातयताव्ययम् ॥९॥
यत् सूर्याद् वैष्णवं तेजः शातितं विश्वकर्मणा ।
जाज्वल्यमानमपतत्तद्भूमौ मुनिसत्तम ॥१०॥
त्वष्टैव तेजसा तेन विष्णोश्चक्रमकल्पयत् ।
त्रिशूलञ्चैव रुद्रस्य शिविकां धनदस्य च ॥११॥

daughter Tapatí (the Tapti river). Chháyá, upon one occasion, being offended with Yama,[2] the son of Sanjná, denounced an imprecation upon him, and thereby revealed to Yama and to the sun that she was not in truth Sanjná, the mother of the former. Being further informed by Chháyá that his wife had gone to the wilderness, the sun beheld her by the eye of meditation engaged in austerities, in the figure of a mare (in the region of Uttara Kuru). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children, the two Asvins and Revanta, and then brought Sanjná back to his own dwelling. To diminish his intensity, Viśvakarman placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth, for more than that was inseparable.[3] The parts of the divine Vaishṇava splendour, residing in the sun, that were filed off by Viśvakarman, fell blazing down upon the earth, and the artist constructed of them the discus of Vishṇu, the trident of Śiva, the weapon[4] of the god of wealth, the lance of Kártikeya, and the

2 Yama, provoked at her partiality for her own children, abused Chháyá, and lifted up his foot to kick her. She cursed him to have his leg affected with sores and worms; but his father bestowed upon him a cock, to eat the worms, and remove the discharge; and Yama, afterwards propitiating Mahádeva, obtained the rank of Lokapála, and sovereign of Tartarus.

3 The Matsya says he trimmed the sun every where except in the feet, the extent of which he could not discern. Consequently in pictures or images the feet of the sun must never be delineated, under pain of leprosy, &c.

4 The term is Śiviká, which properly means 'a litter.' The commentator calls it Astra, 'a weapon.'

शक्ति गुहस्य देवानामन्येषाञ्च यदायुधम् ।
तत्सर्वं तेजसा तेन विश्वकर्मा व्यवर्द्धयत् ॥१२॥

weapons of the other gods: all these Viśvakarman fabricated from the superfluous rays of the sun.[5]

छायासंज्ञासुतो योऽसौ द्वितीयः कथितो मनुः ।
पूर्वजस्य सवर्णोऽसौ सावर्णिस्तेन चोच्यते ॥१३॥
तस्य मन्वन्तरं ह्य तत् सावर्णिकमथाष्टमम् ।
तच्छृणुष्व महाभाग ! भविष्यं कथयामि ते ॥१४॥
सावर्णिस्तु मनुर्योऽसौ मैत्रेय ! भविता ततः ।
सुतपाश्चामिताभाश्च मुख्याश्चापि तदा सुराः ॥१५॥
तेषां गणस्तु देवानामेकैको विंशकः स्मृतः ।
सप्तर्षीनपि वक्ष्यामि भविष्यान् मुनिसत्तम ॥१६॥
दीप्तिमान् गालवो रामः कृपो द्रौणिस्तथा परः ।
मत्पुत्रस्तु तथा व्यास ऋष्यशृङ्गश्च सप्तमः ॥१७॥
विष्णुप्रसादादनघः पातालान्तरगोचरः ।
विरोचनसुतस्तेषां बलिरिन्द्रो भविष्यति ॥१८॥

The son of Chháyá, who was called also a Manu, was denominated Sávarni,[6] from being of the same caste (Savarṇa) as his elder brother, the Manu Vaivasvata. He presides over the ensuing or eighth Manvantara; the particulars of which, and the following, I will now relate. In the period in which Sávarṇi shall be the Manu, the classes of the gods will be Sutapas, Amitábhas, and Mukhyas; twenty-one of each. The seven Ṛshis will be Díptimat, Gálava, Ráma, Kripa, Drauṇi; my son Vyása will be the sixth, and the seventh will be Rishyasringa.[7] The Indra will be Bali, the sinless son of Virochana,

5 This legend is told, with some variations of no great importance, in the Matsya, Márkaṇḍeya, and Padma P. (Svarga Khaṇḍa), in the Bhágavata, and Hari Vaṃsa, &c.

6 The Márkaṇḍeya, whilst it admits Sávarṇi to be the son of the sun, has a legend of his former birth, in the Swárochisa Manvantara, as Suratha Rájá, who became a Manu by having then propitiated Deví. It was to him that the Durgá Máhátmya or Chaṇḍí, the popular narrative of Durgá's triumphs over various demons, was narrated.

7 The Váyu has Jámadagnya or Parasuráma, of the Kuśika race; Gálava, of that of Bhṛgu; Dvaipáyana (or Vyása), of the family of Vaśishṭha; Kṛpa, the son Śaradvat; Díptimat, descended from Atri; Rishyasringa, from Kaśyapa; and Asvatthámán, the son of Droṇa, of the Bháradvája family. The Matsya and Padma have Satánanda in place of Diptimat.

विरजाश्चार्वरीवांश्च निर्मोहाद्यास्तथापरे ।
सावर्णेस्तु मनोः पुत्रा भविष्यन्ति नरेश्वराः ॥१९॥

who through the favour of Vishṇu is actually sovereign of part of Pátála. The royal progeny of Sávarṇi will be Virajas, Arvarívas, Nirmoha, and others.

नवमो दक्षसावर्णो मैत्रेय ! भविता मनुः ।
पारा मरीचिगर्भाश्च सुधर्माणस्तथा त्रिधा ॥२०॥
भविष्यन्ति तदा देवा एकैको द्वादशो गणः ।
तेषामिन्द्रो महावीर्यो भविष्यत्यद्भुतो द्विज ॥२१॥
सबलो द्युतिमान् भव्यो वसुर्मेधा धृतिस्तथा ।
ज्योतिष्मान् सप्तमः सत्यस्तत्रैते च महर्षयः ॥२२॥
धृतकेतुर्दीप्तिकेतुः पञ्चहस्तो निरामयः ।
पृथुश्रवाद्याश्च तथा दक्षसावर्णिकात्मजाः ॥२३॥

The ninth Manu will be Daksha-sávarṇi.[8] The Páras, Maríchi-garbhas, and Sudharmas will be the three classes of divinities, each consisting of twelve ; their powerful chief will be the Indra Adbhuta. Savana, Dyutimat, Bhavya, Vasu, Medhatithi, Jyotishmán, and Satya will be the seven Ṛshis. Dhṛtaketu, Dṛptiketu, Panchahasta, Nirámaya, Prithuśrava, and others, will be the sons of the Manu.

दशमो ब्रह्मसावर्णिर्भविष्यति मुने ! मनुः ।
सुधामानो विशुद्धाश्च शतसङ्ख्यास्तथा सुराः ॥२४॥

In the tenth Manvantara the Manu will be Brahmá-sávarṇi: the gods will be the Sudhámas, Viruddhas. and Śatasankhyas: the Indra

8 The four following Sávarṇis are described in the Váyu as the mind-engendered, sons of a daughter of Daksha, named either Suvratá (Vāyu) or Priyá (Bráhma) by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on mount Meru ; whence they are called also Meru-sávarṇis. They are termed Sávarṇis from their being of one family or caste : यस्मात्सवर्णास्त्वेषां वै ब्रह्मादीनां कुमारकाः । सवर्णा मनवस्तेषां सवर्णत्वं च तेषु तत् । According to the same authority, followed by the Hari Vaṃsa, it appears that this Manu is also called Rohita. Most of the details of this and the following Manvantaras are omitted in the Matsya, Brahmá, Padma, and Márkaṇḍeya Puráṇas. The Bhágavata and Kūrma give the same as our text ; and the Váyu, which agrees very nearly with it, is followed in most respects by the Hari Vaṃsa. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves, calling the 9th Rauchya, 10th Bhautya, 11th Merusavárṇi, son of Brahmá, 12th Ritu, 13th Ritadháman, and 14th Visvaksena. The Bhágavata calls the two last Manus, Deva-śavarṇi and Indra-sávarṇi.

तेषामिन्द्रश्च भविता शान्तिर्नाम महाबलः ।
सप्तर्षयो भविष्यन्ति ये तदा तान् शृणुष्व च ॥२५॥
हविष्मान् सुकृतः सत्यो ह्यपांमूर्तिस्तथापरः ।
नाभागोऽप्रतिमौजाश्च सत्यकेतुस्तथैव च ॥२६॥
सुक्षेत्रश्चोत्तमौजाश्च हरिसेनादयो दश ।
ब्रह्मसावर्णपुत्रास्तु रक्षिष्यन्ति वसुन्धराम् ॥२७॥

will be the mighty Śánti: the Ṛshis will be Havishmán, Sukṛti, Satya, Apámmūrtti, Nábhága, Apratīmaujas, and Satyaketu: and the ten sons of the Manu will be Sukshetra, Uttamaujas, Harisheṇa, and others.

एकादशश्च भविता धर्मसावर्णिको मनुः ।
विहङ्गमाः कामगमा निर्वाणरतयस्तथा ॥२८॥
गणास्त्वेते तदा मुख्या देवानाञ्च भविष्यताम् ।
एकैकस्त्रिंशकस्तेषां गणश्चेन्द्रश्च वै वृषः ॥२९॥
निश्चरश्चाग्नितेजाश्च वपुष्मान् विष्णुरारुणिः ।
हविष्माननघश्चैते भाव्याः सप्तर्षयस्तथा ॥३०॥
सर्वगः सर्वधर्मा च देवानीकादयस्तथा ।
भविष्यन्ति मनोस्तस्य तनयाः पृथिवीश्वराः ॥३१

In the eleventh Manvantara the Manu will be Dharma-savarṇi: the principal classes of gods will be the Vihangamas, Kámagamas, and Nirmánaratis, each thirty in number[9]; of whom Vṛsha will be the Indra: the Ṛshis will be Niśchara, Agnitejas, Vapushmán, Vishṇu, Āruni, Havishmán, and Anagha: the kings of the earth, and sons of the Manu, will be Savarga, Sarvadharma, Devánīka, and others.

रुद्रपुत्रस्तु सावर्णो भविता द्वादशो मनुः ।
ऋतधामा च तत्रेन्द्रो भविता शृणु मे सुरान् ॥३२॥
हरिता रोहिता देवास्तथा सुमनसो द्विज !
सुकर्माणश्च ताराश्च दशकाः पञ्च वै गणाः ॥३३॥

In the twelfth Manvantara the son of Rudra-savarni, will be the Manu: Ritudhámá will be the Indra: and the Haritas, Lohitas, Sumanasas, and Sukarmas will be the classes of gods, each comprising fifteen. Tapasví, Sutapas, Taponūrtti, Taporati, Tapodhṛti, Tapo-

9 Hence the Váyu identifies the first with days, the second with nights, and the third with hours.

तपस्वी सुतपाश्चैव तपोमूर्तिस्तपोरतिः ।
तपोधृतिद्यु तिश्चान्यः सप्तमस्तु तपोधनः ॥३४॥
देववानुपदेवश्च देवश्रेष्ठादयस्तथा ।
मनोस्तस्य महावीर्या भविष्यन्ति सुता नृपाः ॥३५

dyuti, and Tapodhana will be the Ṛshis: and Devaván, Upadeva, Devaśreshṭa, and others, will be the Manu's sons, and mighty monarchs on the earth.

त्रयोदशो रौच्यनामा भविष्यति मुने ! मनुः ।
सुत्रामाणः सुधर्माणः सुकर्माणस्तथापराः ॥३६॥
त्रयस्त्रिंशद्विभेदास्ते देवानां ये तु वै गणाः ।
दिवस्पतिर्महावीर्यस्तेषामिन्द्रो भविष्यति ॥३७॥
निर्मोहस्तत्त्वदर्शी च निष्प्रकम्प्यो निरुत्सुकः ।
धृतिमानव्ययश्चान्यः सप्तमः सुतपा मुनिः ॥३८॥
सप्तर्षयस्त्विमे तस्य पुत्रानपि निबोध मे ।
चित्रसेनविचित्राद्या भविष्यन्ति महीक्षितः ॥३९॥

In the thirteenth Manvantara the Manu will be Rauchya[10]: the classes of gods, thirty-three in each, will be the Sudhámans, Sudharmans, and Sukarmans; their Indra will be Divaspati: the Ṛshis will be Nirmoha, Tatvadarśin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrasena, Vichitra, and others, will be the kings.

भौत्यश्चतुर्दशश्चात्र मैत्रेय ! भविता मनुः ।
शुचिरिन्द्रः सुरगणास्तत्र पञ्च शृणुष्व तान् ॥४०॥
चाक्षुषाश्च पवित्राश्च कनिष्ठा भ्राजिकास्तथा ।
वचोवृद्धाश्च वै देवाः सप्तर्षीनपि मे शृणु ॥४१॥

In the fourteenth Manvantara, Bhautya will be the Manu[11]; Suchi, the Indra: the five classes of gods will be the Chákshushas, the Pavitras, Kanishṭhas, Bhrájiras, and Vávriddhās: the seven Ṛshis

10 The son of the Prajápati Ruchi (Váyu, &c.), by the nymph Máninị, the daughter of the Apsaras Pramlochá (Márkaṇḍeya).

11 Son of Kavi, by the goddess Bhūtí, according to the Váyu; but the Márkaṇḍeya makes Bhūti the son of Angiras, whose pupil Śánti, having suffered the holy fire to go out in his master's absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Śánti to demand a further boon. Śánti accordingly solicited a son for his Guru; which son was Bhūti, the father of the Manu Bhautya.

अग्निबाहुः शुचिः शुक्रो मागधोऽग्निध्र एव च ।
युक्तस्तथाऽजितश्चान्यो मनुपुत्रानतः शृणु ॥४२॥
ऊरुर्गभीरब्रध्नाद्या मनोस्तस्य सुता नृपाः ।
कथिता मुनिशार्दूल ! पालयिष्यन्ति ये महीम् ॥४३

will be Agnibáhu, Suchi, Sukra, Mágadha, Gṛdhra, Yukta, and Ajita: and the sons of the Manu will be Uru, Gabhíra, Bradhna, and others, who will be kings, and will rule over the earth.[12]

चतुर्युगान्ते वेदानां जायते किल विप्लवः ।
प्रवर्तयन्ति तानेत्य भुवि सप्तर्षयो दिवः ॥४४॥
कृते कृते स्मृतेर्विप्र ! प्रणेता जायते मनुः ।
देवा यज्ञभुजस्ते तु यावन्मन्वन्तरन्तु तत् ॥४५॥
भवन्ति ये मनोः पुत्रा यावन्मन्वन्तरन्तु तैः ।
तदन्वयोद्भवैश्चैव तावद्भूः परिपाल्यते ॥४६॥
मनुः सप्तर्षयो देवा भूपालाश्च मनोः सुताः ।
मन्वन्तरे भवन्त्येते शक्रश्चैवाधिकारिणः ॥४७॥

At the end of every four ages there is a disappearance of the Vedas, and it is the province of the seven Ṛshis to come down upon earth from heaven to give them currency again. In every Kṛta age the Manu (of the period) is the legislator or author of the body of law, the Smrití: the deities of the different classes receive the sacrifices during the Manvantaras to which they severally belong: and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Ṛshis, the gods, the sons of the Manu, who are the kings, and Indra, are the beings who preside over the world during each Manvantara.

12 Although the Puráṇas which give an account of the Manvantaras agree in some of the principal details, yet in the minor ones they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishṇu, Váyu, Kūrma, Bhágavata, and Márkaṇḍeya; and the other the Matsya, Padma, Bráhma, and Hari Vaṃsa. The Márkaṇḍeya, although it agrees precisely with the Vishṇu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are evidently of comparatively recent invention, and several of which have been no doubt suggested by the etymology of the names of the Manus.

चतुर्दशभिरेतैस्तु गतैर्मन्वन्तरैर्द्विज !
सहस्रयुगपर्यन्तः कल्पो निःशेष उच्यते ॥४८॥
तावत्प्रमाणा च निशा ततो भवति सत्तम !
ब्रह्मरूपधरः शेते शेषाहावम्बुसम्प्लवे ॥४९॥
त्रैलोक्यमखिलं ग्रस्त्वा भगवानादिकृद् विभुः ।
स्वमायासंस्थितो विप्र ! सर्वभूतो जनार्दनः ॥५०॥
ततः प्रबुद्धो भगवान् यथा पूर्वं तथा पुनः ।
सृष्टिं करोत्यव्ययात्मा कल्पे कल्पे रजोगुणः ॥५१
मनवो भूभुजः सेन्द्रा देवाः सप्तर्षयस्तथा ।
सात्त्विकोऽशः स्थितिकरो जगतो द्विजसत्तम ॥५२॥
चतुर्युगेऽप्यसौ विष्णुः स्थितिव्यापारलक्षणः ।
युगव्यवस्थां कुरुते यथा मैत्रेय ! तच्छृणु ॥५३॥

An entire Kalpa, oh Brahman, is said to comprise a thousand ages, or fourteen Manvantaras;[13] and it is succeeded by a night of similar duration; during which, he who wears the form of Brahmá, Janárddana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Śesha, amidst the ocean.[14] Being after that awake, he, who is the universal soul, again creates all things as they were before, in combination with the property of foulness (or activity): and in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Ṛshis, is the preserver of the world. In what manner Vishṇu, who is characterised by the attribute of providence during the four ages, effected their preservation, I will next, Maitreya, explain.

13 A thousand ages of the gods and fourteen Manvantaras are not precisely the same thing, as has been already explained. (See Bk. I. Ch. III, n. 6.)

14 The order of the text would imply, that as Brahmá he sleeps upon Śesha; but if this be intended, it is at variance with the usual legend, that it is as Vishṇu or Náráyaṇa that the deity sleeps in the intervals of dissolution. The commentator accordingly qualifies the phrase Brahmarupadhara (ब्रह्मरूपधर) by the term Divá (दिवा): 'Vishṇu wears the form of Brahmá by day; by night he sleeps on Śesha, in the person of Náráyaṇa: रात्रौ श्रीनारायणरूपेण शेषाहौ शेते। This however may be suspected to be an innovation upon an older system; for in speaking of the alternations of creation and dissolution, they are always considered as consentaneous with the day and night of Brahmá alone.

कृते युगे परं ज्ञानं कपिलादिस्वरूपधृक् ।
ददाति सर्वभूतानां सर्वभूतहिते रतः ॥५४॥
चक्रवर्त्तिस्वरूपेण त्रेतायामपि स प्रभुः ।
दुष्टानां निग्रहं कुर्वन् परिपाति जगत्त्रयम् ॥५५॥
वेदमेकं चतुर्भेदं कृत्वा शाखाशतैर्विभुः ।
करोति बहुलं भूयो वेदव्यासस्वरूपधृक् ॥५६॥
वेदांस्तु द्वापरे व्यस्य कलेरन्ते पुनर्हरिः ।
कल्किस्वरूपी दुर्वृत्तान् मार्गे स्थापयति प्रभुः ॥५७॥
एवमेष जगत् सर्वं परिपाति करोति च ।
हन्ति चान्तेष्वनन्तात्मा नास्त्यस्माद् व्यतिरेकि यत् ॥५८॥

In the Kṛta age, Vishṇu, in the form of Kapila and other inspired teachers, assiduous for the benefit of all creatures, imparts to them true wisdom. In the Treta age he restrains the wicked, in the form of a universal monarch, and protects the three worlds.[15] In the Dvápara age, in the person of Veda-vyása, he divides the one Veda into four, and distributes it into innumerable branches: and at the end of the Kali or fourth age he appears as Kalki, and reestablishes the iniquitous in the paths of rectitude. In this manner the universal spirit preserves. creates, and at last destroys, all the world.

भूतं भव्यं भविष्यञ्च सर्वभूतान्महात्मनः ।
तदत्रान्यत्र वा विप्र ! सद्भावः कथितस्तव ॥५९॥
मन्वन्तराण्यशेषाणि कथितानि मया तव ।
मन्वन्तराधिपाश्चैव किमन्यत् कथयामि ते ॥६०॥

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have also enumerated to you the Manvantaras, and those who preside over them. What else do you wish to hear?

15 As a Chakravarttin.

CHAPTER III

मैत्रेय उवाच ।
ज्ञातमेतन्मया त्वत्तो यथापूर्वमिदं जगत् ।
विष्णुर्विष्णौ विष्णुतश्च न परं विद्यते ततः ॥१॥
एतत्तु श्रोतुमिच्छामि व्यस्ता वेदा महात्मना ।
वेदव्यासस्य रूपेण यथा तेन युगे युगे ॥२॥
यस्मिन् यस्मिन् युगे व्यासो यो य आसीन्महामुने !
तं तमाचक्ष्व भगवन् ! शाखाभेदांश्च मे वद ॥३॥

Maitreya—I have learnt from you, in due order, how this world is Vishṇu; how it is in Vishṇu; how it is from Vishṇu: nothing further is to be known: but I should desire to hear how the Vedas were divided, in different ages, by that great being, in the form of Veda-vyása? and what were the branches into which the Vedas were distributed?

पराशर उवाच ।
वेदद्रुमस्य मैत्रेय ! शाखाभेदैः सहस्रशः ।
न शक्यो विस्तरो वक्तुं संक्षेपेण शृणुष्व तत् ॥४॥

Paráśara.—The branches of the great tree of the Vedas are so numerous, Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

द्वापरे द्वापरे विष्णुर्व्यासरूपी महामुने !
वेदमेकं स बहुधा कुरुते जगतो हितः ॥५॥
वीर्यं तेजो बलञ्चाल्पं मनुष्याणामवेक्ष्य वै ।
हिताय सर्वभूतानां वेदभेदान् करोति सः ॥६॥
यथासौ कुरुते तन्वा वेदमेकं पृथक् प्रभुः ।
वेदव्यासाभिधाना तु सा मूर्तिर्मधुविद्विषः ॥७॥

In every Dvápara (or third) age, Vishṇu, in the person of Vyása, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions: observing the limited perseverance, energy, and application of mortals, he makes the Veda four-fold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyása.

यस्मिन् मन्वन्तरे ये ये व्यासा तांस्तान्निबोध मे ।
यथा च भेदः शाखानां व्यासेन क्रियते मुने ॥८॥

Of the different Vyásas in the present Manvantara,[1] and the branches which they have taught, you shall have an account.

अष्टाविंशतिकृत्वो वै वेदा व्यस्ता महर्षिभिः ।
वैवस्वतेऽन्तरे ह्यस्मिन् द्वापरेषु पुनः पुनः ॥९॥
वेदव्यासा व्यतीता ये अष्टाविंशति सत्तम !
चतुर्द्धा यैः कृतो वेदो द्वापरेषु पुनः पुनः ॥१०॥
द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयम्भुवा ।
द्वितीये द्वापरे चैव वेदव्यासः प्रजापतिः ॥११॥
तृतीये चोशना व्यासश्चतुर्थे च बृहस्पतिः ।
सविता पञ्चमे व्यासो मृत्युः षष्ठे स्मृतः प्रभुः ॥१२॥
सप्तमे च तथैवेन्द्रो वसिष्ठश्चाष्टमे स्मृतः
सारस्वतश्च नवमे त्रिधामा दशमे स्मृतः ॥१३॥
एकादशे तु त्रिवृषा भरद्वाजस्ततः परम् ।
एकादशे चान्तरीक्षो वप्री चापि चतुर्दशे ॥१४॥
त्र्य्यारुणः पञ्चदशे षोड़शे तु धनञ्जयः ।

Twenty-eight times have the Vedas been arranged by the great Ṛshis in the Vaivasvata Manvantara in the Dvápara age, and consequently eight and twenty Vyásas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dvápara age the distribution was made by Svayambhu (Brahmá) himself; in the second, the arranger of the Veda (Vedavyása) was Prajápati (or Manu); in the third, Uśanas; in the fourth, Vṛhaspati; in the fifth, Savitri; in the sixth, Mrityu (Death, or Yama); in the seventh, Indra; in the eighth, Vaśishtha; in the ninth, Sárasvata; in the tenth, Tridháman; in the eleventh, Trivrishan; in the twelfth, Bharadvája; in the thirteenth, Antaríksha; in the fourteenth, Vapra; in the fifteenth, Trayyáruṇa[2]; in the sixteenth,

1 The text has. 'Hear from me an account of the Vyásas of the different Manvantaras' (यस्मिन् मन्वन्तरे ये ये व्यासाः) ; but this is inconsistent with what follows, in which the enumeration is confined to the Vaivasvata Manvantara.

2 This name occurs as that of one of the kings of the solar dynasty, and is included by Colebroke amongst the persons of royal descent, who are mentioned as authors of hymns in the Rigveda. *As. Res.* VIII. 383.

क्रतुञ्जयः सप्तदशे ऋणज्योऽष्टादशे स्मृतः ॥१५॥
ततो व्यासो भरद्वाजो भरद्वाजात् तु गौतमः ।
गौतमादुत्तमो व्यासो हर्यात्मा योऽभिधीयते ॥१६॥
अथ हर्यात्मनो वेणः स्मृतो वाजश्रवान्वयः ।
सोमशुष्मायनस्तस्मात् तृणबिन्दुरिति स्मृतः ॥१७॥
ऋक्षोऽभूद्भार्गवस्तस्माद् वाल्मीकिर्योऽभिधीयते ।
तस्मादस्मात्पिता शक्तिर्व्यासस्तस्मादहं मुने ॥१८॥
जातूकर्णोऽभवन्मत्तः कृष्णद्वैपायनस्ततः ।
अष्टाविंशतिरित्येते वेदव्यासाः पुरातनाः ॥१९॥
एको वेदश्चतुर्धा तु यैः कृतो द्वापरादिषु ।
भविष्ये द्वापरे चापि द्रौणिर्व्यासो भविष्यति ।
व्यतीते मम पुत्रेऽस्मिन् कृष्णद्वैपायने मुनौ ॥२०॥

Dhananjaya; in the seventeenth, Kritanjaya; in the eighteenth, Ṛṇa; in the nineteenth, Bharadvája; in the twentieth, Gotama; in the twenty-first, Uttama, also called Haryátmá; in the twenty-second, Veṇa, who is likewise named Rájaśravas; in the twenty-third, Somaśushmápaṇa, also Triṇavindu; in the twenty-fourth, Riksha, the descendant of Bhṛgu, who is known also by the name Válmíki; in the twenty-fifth, my father Śakti was the Vyása; I was the Vyása of the twenty-sixth Dvápara, and was succeeded by Jaratkáru; the Vyása of the twenty-eighth, who followed him, was Kṛshṇa Dvaipáyana. These are the twenty-eight elder Vyásas, by whom, in the preceding Dvápara ages, the Veda has been divided into four. In the next Dvápara, Drauṇi (the son of Droṇa) will be the Vyása, when my son, the Muni Kṛshṇa Dvaipáyana, who is the actual Vyása, shall cease to be (in that character).[3]

ध्रुवमेकाक्षरं ब्रह्म ओमित्येवं व्यवस्थितम् ।
बृहत्त्वाद् बृंहणत्वाच्च तद्ब्रह्मेत्यभिधीयते ॥२१॥

The syllable Om is defined to be the eternal monosyllabic Brahma[4]. The word Brahma is derived from the root Vriha (to

3 A similar list of Vyásas is given in the Kūrma and Váyu Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas ; and it is very possible that the greater portion, if not all of them, had a real existence, being the framers or teachers of the religion of the Hindus before a complete ritual was compiled.

4 We have already had occasion to explain the sancity of this monosyllable (see Bk. I. Ch. I n. 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So in the Bhagavad-

प्रणवावस्थितं नित्यं भूर्भुवःस्वरितीर्य्यते ।
ऋग्यजुःसामाथर्वाणां यत् तस्मै ब्रह्मणे नमः ॥२२॥
जगतः प्रलयोत्पत्त्योर्यत्तत् कारणसंज्ञितम् ।
महतः परमं गुह्यं तस्मै सुब्रह्मणे नमः ॥२३॥
अगाधापारमक्षय्यं जगत् सम्मोहनालयम् ।
सम्प्रकाशप्रवृत्तिभ्यां पुरुषार्थप्रयोजनम् ॥२४॥
सांख्यज्ञानवतां निष्ठा गतिः शमदमात्मनाम् ।
यत्तदव्यक्तममृतं प्रवृत्तं ब्रह्म शाश्वतम् ॥२५॥
प्रधानमात्मयोनिश्च गुहासत्त्वञ्च शस्यते ।
अविभागं तथा शुक्लमक्षरं बहुधात्मकम् ॥२६॥

increase), because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed. Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe[5], and who is one with the four Vedas. Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat) ; who is without limit in time or space, and exempt from diminution or decay ; in whom (as connected with the property of darkness) originates worldly illusion ; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness). He is the refuge of

gita : ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् । 'Repeating Om, the monosyllable, which is Brahma, and calling me to mind :' which is not exactly the same idea that is conveyed by Schlegel's version ; 'Monosyllabum mysticum Om pronuntiando, numen adorans, mei memor ;' where 'numen adorans,' although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has evidently been afraid of desecrating this sacred monosyllable, and has therefore altered the text, writing it ध्रुवमेकाक्षरं ब्रह्म द्वापराद्दे व्यवस्थितं instead of ध्रुवमेकाक्षरं ओमित्येवं व्यवस्थितं ।

5 The daily prayers of the Brahman commence with the formula, Om bhūh, bhuvah, svar: Om earth, sky, heaven: these are the three mystical terms called Vyáhṛtis, and are scarcely of less sanctity than the Praṇava itself. Their efficacy, and the order of their repetition preceding the Gáyatrí, are fully detailed in Manu, II. 76—81. In the Mitákshara they are directed to be twice repeated mentally, with Om prefixed to each ; Om bhūh, Om bhuvah, Om svar ; the breath being suppressed by closing the lips and nostrils : ओं भूः ओं भुवः ओम् स्वरितित्रीन् वारान् मुखनासिकासंचारिणं वायुन्निरुन्धन् मनसा जपेत् ।

परमब्रह्मणे तस्मै नित्यमेव नमो नमः ।
यद्रूपं वासुदेवस्य परमात्मस्वरूपिणः ॥२७॥

those who are versed in the Sáṃkhya philosophy ; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma ; varying in form, invariable in substance ; the chief principle, self-engendered ; who is said to illuminate the caverns of the heart ; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be for ever adoration.

एतद् ब्रह्म त्रिधाभेदमभेदमपि स प्रभुः ।
सर्वभूतेष्वभेदोऽसौ भिद्यते भिन्नबुद्धिभिः ॥२८॥
स ऋङ्मयः साममयः स चात्मा स यजुर्मयः ।
ऋग्यजुःसामसारात्मा स एवात्मा शरीरिणाम् ॥२९॥
स भिद्यते वेदमयः स वेदं करोति भेदैर्बहुभिः सशाखम् ।
शाखाप्रणेता स समस्तशाखाज्ञानस्वरूपो भगवाननन्तः ॥३०

That form of Vásudeva, who is the same with supreme spirit, which is Brahma, and which, although diversified as threefold, is identical, is the lord, who is conceived by those that contemplate variety in creation to be distinct in all creatures. He, composed of the Rik, Sáma, and Yajur Vedas, is at the same time their essence, as he is the soul of all embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them by many subdivisions into branches: he is the author of those branches: he is those aggregated branches ; for he, the eternal lord, is the essence of true knowledge[6].

CHAPTER IV

पराशर उवाच ।
आद्यो वेदश्चतुष्पादः शतसाहस्रसम्मितः ।
ततो दशगुणः कृत्स्नो यज्ञोऽयं सर्वकामधुक् ॥१॥

Paráśara.—The original Veda, in four parts, consisted of one hundred thousand stanzas ; and from it sacrifice of ten kinds[1], the

6 The form or sensible type of Vásudeva is here considered to be the monosyllable Om, and which is one with the three mystical, words, Bhūh, Bhuvar, Svar, and with the Vedas: consequently the Vyáhṛtis and the Vedas are also forms of Vásudeva, diversified as to their typical character, but essentially one and the same.

1 According to the Grihya portion of the Sáma-veda, there are five great sacrificial ceremonies ; I. Agnihotra, burnt-offerings, or libations

ततोऽत्र मत्सुतो व्यासो ह्यष्टाविंशतिमेऽन्तरे ।
वेदमेकं चतुष्पादं चतुर्धा व्यभजत् प्रभुः ॥२॥
यथा तु तेन वै व्यस्ता वेदव्यासेन धीमता ।
वेदास्तथा समस्तैस्तैर्व्यस्ता व्यासैस्तथा मया ॥३॥
तदनेनैव वेदानां शाखाभेदान् द्विजोत्तम !
चतुर्युगेष्वारचितान् समस्तेष्ववधारय ॥४॥
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
कोऽन्यो हि भुवि मैत्रेय ! महाभारतकृद् भवेत् ॥५॥
तेन व्यस्ता यथा वेदा मत्पुत्रेण महात्मना ।
द्वापरे ह्यत्र मैत्रेय ! तस्मिन् शृणु यथार्थतः ॥६॥

accomplisher of all desires, proceeded. In the twenty-eighth Dvápara age my son Vyása separated the four portions of the Veda into four Vedas. In the same manner as the Vedas were arranged by him, as Vedavyása, so were they divided in former periods by all the preceding Vyásas, and by myself: and the branches into which they were subdivided by him were the same into which they had been distributed in every aggregate of the four ages. Know, Maitreya, the Vyása called Krishṇa Dvaipáyana to be the deity Náráyaṇa ; for who else on this earth could have composed the Mahábhárata[2]? Into what portions the Vedas were arranged by my magnanimous son, in the Dvápara age, you shall hear.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे ।
अथ शिष्यान् स जग्राह चतुरो वेदपारगान् ॥७॥
ऋग्वेदश्रावकं पैलं जग्राह स महामुनिः ।
वैशम्पायननामानं यजुर्वेदस्य चाग्रहीत् ॥८॥

When Vyása was enjoined by Brahmá to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Rik[3]; Vaiśampáyana of

of clarified butter on sacred fire ; 2. Darśapaurṇamása, sacrifices at new and full moon ; 3. Cháturmasya, sacrifices every four months ; 4. Paśu-yajna or Aśvamedha, sacrifice of a horse or animal ; and 5. Soma-yajna, offerings and libations of the juice of the acid asclepias. These, again, are either Prákṛta, 'simple,' or Vaikṛta, 'modified ;' and being thus doubled, constitute ten.

2 The composition of the Mahábhárata is always ascribed to the Vyása named Krishṇa Dvaipáyana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishṇu Puráṇa.

3 Or rather, 'he took Paila as teacher.' The expression is, Rigveda śrávakam Pailam jagráha (ऋग्वेदश्रावकं पैलं जग्राह). Śrávaka means pro-

जैमिनिं सामवेदस्य तथैवाथर्ववेदवित् ।
सुमन्तुस्तस्य शिष्योऽभूद् वेदव्यासस्य धीमतः ॥९॥
रोमहर्षणनामानं महाबुद्धिं महामुनिः ।
सूतं जग्राह शिष्यं स इतिहास-पुराणयोः ॥१०॥

the Yajush; and Jaimini of the Sáma-veda: and Sumantu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyása. He also took Súta who was named Lomaharshaṇa, as his pupil in historical and legendary traditions[4].

एक आसीद् यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।
चातुर्होत्रमभूद् यस्मिस्तेन यज्ञमथाकरोत् ॥११॥
आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः ।
औद्गात्रं सामभिश्चक्रे ब्रह्मत्वं चाप्यथर्वभिः ॥१२॥

There was but one Yajur-veda; but dividing this into four parts, Vyása instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhvaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri, to repeat the hymns (Richas); of the Udgátri, to chant other hymns (Sáma); and of the Brahman, to pronounce the formulæ called Atharva. Then the

perly 'he who causes to hear,' 'a lecturer,' 'a preacher;' although, as in the case of its applicability to the laity of the Buddists and Jaiñas, it denotes a disciple. The commentator however observes, that the text is sometimes read ऋग्वेदपारग' । 'one who had gone through the Rig-veda.' So in the preceding verse it is said, 'he took four persons, well read in the Vedas, as his disciples:' अथ शिष्यान् स जग्राह चतुरो वेदपारगान् । and again it is said, 'Sumantu, conversant with the Atharva-veda, was his disciple:' तथैवाथर्ववेदवित् । सुमन्तुस्तस्य शिष्योऽभूत् ॥ It is clear, therefore, that the Vedas were known, as distinct works, before Kṛshṇa Dvaipáyana; and it is difficult to understand how he earned his title of arranger, or Vyása; at any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it seems probable that the first establishment of a school, of which the Vyása was the head, and the other persons named were the teachers.

4 The Itihása and Puráṇas; understanding by the former, legendary and traditional narratives. It is usually supposed that by the Itihása the Mahábhárata is especially meant; but although this poem is ascribed to Kṛshṇa Dvaipáyana, the recitation of it is not attributed to his pupil, Roma or Loma-harshaṇa: it was first narrated by Vaiśampáyana, and after him by Sauti, the son of Lomaharshaṇa.

ततः स ऋचमुद्धृत्य ऋग्वेदं कृतवान् मुनिः ।
यजूंषि च यजुर्वेदं सामवेदञ्च सामभिः ॥१३॥
राज्ञस्त्वथर्ववेदेन सर्वकर्माणि च प्रभुः ।
कारयामास मैत्रेय ! ब्रह्मत्वञ्च यथास्थिति ॥१४॥

Muni, having collected together the hymns called Richas, compiled the Rigveda ; with the prayers and directions termed Yajushas he formed the Yajur-veda ; with those called Sama, Sáma-veda ; and with the Atharvas he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice[5].

सोऽयमेको महावेदस्तरुस्तेन पृथक्कृतः ।
चतुर्धा तु ततो जातं वेदपादपकाननम् ॥१५॥
बिभेद प्रथमं विप्र ! पैल ऋग्वेदपादपम् ।
इन्द्रप्रमितये प्रादाद् बास्कलाय च संहिते ॥१६॥
चतुर्धा स बिभेदाथ बास्कलिर्द्विज ! संहिताम् ।

This vast original tree of the Vedas, having been divided by him into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Rig-veda, and gave the two Saṃhitás (or collections of hymns) to Indrapramati and to Báshkali. Báshkali[6] subdivided his Samhitá into four, which he gave to his

5 From this account, which is repeated in the Váyu P., it appears that the original Veda was the Yajush, or in other words was a miscellaneous body of precepts, formulæ, prayers, and hymns, for sacrificial ceremonies ; Yajush being derived by the grammarians from Yaj (यज), 'to worship.' The derivation of the Váyu Puráṇa, however, is from Yuj, 'to join,' 'to employ ;' the formulæ being those especially applied to sacrificial rites, or set apart for that purpose from the general collection : यच्छिष्टं च यजुर्वेदे तेन यज्ञमथायुजत् । युंजानः सयजुर्वेद इति शास्त्रविनिश्चयः ॥ again, प्रयुज्यते ह्यश्वमेधस्तेन वा युज्यते तु सः । The commentator on the text however, citing the former of these passages from the Váyu, reads it, याजनाद्धि यजुर्वेद इति शास्त्रस्य निश्चयः । confining the derivation to Yaj, 'to worship.' The concluding passage, relating to the Atharvan, refers in regard to regal ceremonies, to those of expiation, Śánti, &c. The function of the Brahman (ब्रह्मत्वं यथास्थिति) is not explained ; but from the preceding specification of the four orders of priests who repeat at sarifice portions of the several Vedas, it relates to the office of the one that is termed specifically the Brahman: so the Váyu has ब्रह्मत्वमकरोद्यज्ञे वेदेनाथर्वणेन तु । 'He constituted the function of the Brahman at sacrifices with the Atharva-veda.

6 Both in our text and in that of the Váyu this name occurs both **Báshkala** and Báshkali. Colebrooke writes it **Báhkala** and **Báhkati**. ***As. Res,*** VIII. 374.

बौध्यादिभ्यो ददौ तास्तु शिष्येभ्यः स महामुनिः ।१७
बौध्याग्निमाठरौ तद्वद् याज्ञवल्क्यपराशरौ ।
प्रतिशाखास्तु शाखायास्तस्यास्तं जगृहुर्मुने ॥१८॥
इन्द्रप्रमतिरेकान्तु संहितां स्वसुतं ततः ।
माण्डूकेयं महात्मानं मैत्रेयाध्यापयत् तदा ॥१९॥
तस्य शिष्यप्रशिष्येभ्यः पुत्रशिष्यान् क्रमाद् ययौ ।
वेदमित्रस्तु शाकल्यः संहितां तामधीतवान ॥२०॥
चकार संहिताः पञ्च शिष्येभ्यः प्रददौ च ताः ।
तस्य शिष्यास्तु ये पञ्च तेषां नामानि मे शृणु ॥२१।
मुद्गलो गोमुखश्चैव वात्स्यः शालीय एव च ।
शिशिरः पञ्चमश्चासीन्मैत्रेय ! सुमहामुनिः ॥२२।

disciples Baudhya, Agnimáthara, Yajnavalkya, and Paráśara; and they taught these secondary shoots from the primitive branch, Indrapramati imparted his Saṃhitá to his son Maṇḍukeya, and it thence descended through successive generations, as well as disciples[7]. Vedamitra, called also Śákalya, studied the same Saṃhitá, but he divided it into five Saṃhitás, which he distributed amongst as many disciples, named severally Mudgala, Goswalu, Vátsya, Śálíya and Śiśira[8], Śákapūrṇi made a different division of the original Saṃhitá into three portions, and added a glossary (Nirukta), constituting a fourth[9]. The three

7 The Váyu supplies the detail. Maṇḍukeya, or, as one copy writes, Márkaṇḍeya, taught the Saṃhitá to his son Satyaśravas; he to his son Satyahita; and he to his son Satyaśrí. The latter had three pupils, Śákalya, also called Devamitra (sic in MS.). Rathántara, and another Báshkali, called also Bharadvája. The Váyu has a legend of Śákalya's death, in consequence of his being defeated by Yájnavalkya in a disputation at a sacrifice celebrated by Janaka.

8 These names in the Váyu are Mudgala, Golaka, Kháliya, Mátsya, Śaiśireya.

9 The commentator, who is here followed by Colebrooke. states that he was a pupil of Indrapramati; but from the Váyu it appears that Śákapūrṇi was another name of Rathántara, the pupil of Satyaśrí, the author of three Saṃhitás and a Nirukta, or glossary; whence Colebrooke supposes him the same with Yáska. *As. Res.* VIII, 375. It is highly probable that the text of the Váyu may be made to correct that of the Vishṇu in this place, which is inaccurate, notwithstanding the copies agree: they read, संहितात्रितयं चक्रे शाकपूर्णिरथेतरं निरुक्तमकरोत्तद्वच्चतुर्थं मुनिसत्तम । Here Śákapūrṇir-atha-itaram is the necessary construction; but quere if it should not be Śákapūrṇi Rathántara The parallel passage in the Váyu is, प्रोवाच संहितास्तिस्रः शाकपूर्णि रथान्तरः ।

संहितात्रितयं चक्रे शाकपूर्णिरथंतरम् ।
निरुक्तमकरोत् तद्वच्चतुर्थं मुनिसत्तम ॥२३॥
क्रौञ्चो वैतालिकस्तद्वद् बलाकश्च महामतिः ।
निरुक्तकृच्चतुर्थोऽभूद् वेदवेदाङ्गपारगः ॥२४॥
इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम !
बास्कलिश्चापरास्तिस्रः संहिताः कृतवान् द्विज ॥२५॥
शिष्यः कालायनिर्गार्ग्यस्तृतीयश्च कथाजवः ।

Samhitás were given to his three pupils, Krauncha, Vaitálaki, and Valáka; and a fourth, (thence named) Niruktakṛt, had the glossary[10]. In this way branch sprang from branch. Another Báshkali[11] composed three other Samhitás, which he taught to his disciples Káláyani, Gārgya, and Katházjava[12]. These are they by whom the principal

निरुक्तं च पुनश्चक्रे चतुर्थं द्विजसत्तमाः ॥ Now in describing the pupils of Satyaśrí, Rathántara was named clearly enough: शाकल्यः प्रथमस्तेषां तस्माद-न्योरथान्तरः। बाष्कलिश्च भरद्वाज इति शाखाप्रवर्त्तकः । In another passage it would seem to be implied that this Báshkali was the author of the Samhitás, and Rathántara of the Nirukta only : बाष्कलिश्च भरद्वाजस्तिस्रः प्रोवाच संहिताः । रथान्तरो निरुक्तं च पुनश्चक्रे चतुर्थकं ॥ However this may be, his being the author of the Nirukta identifies him with Śákapūrṇi, and makes it likely that the two names should come in juxtaposition in our text, as well as in the Váyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Váyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara we have seen (Bk. I. Ch. V.) ; but as far as is yet known, the name is confined to different prayers or hymns of the Uhya Gána of the Sáma-veda. The text of the Vishṇu also admits of a different explanation regarding the work of Śákapūrṇi, and instead of a threefold division of the original, the passage may mean that he composed a third Samhitá. So Colebrooke says "the Vishṇu P. omits the Śákhás of Aśvaláyana and Sánkhyáyana, and intimates that Śákapūrṇi gave the third varied edition from that of Indrapramati." The Váyu, however, is clear in ascribing three Samhitás or Śákhás to Śákapūrṇi.

10 In the Váyu the four pupils of Śákapūrṇi are called Kenava Dálaki, Śatavaláka, and Naigama.

11 This Báshkali may either be, according to the commentator, the pupil of Paila, who, in addition to the four Samhitas previously noticed, compliled three others ; or he may be another Báshkali, a fellow-pupil of Śákapūrṇi. The Váyu makes him a disciple of Satyaśrí, the fellow-pupil of Sákalya and Rathantara, and adds the name or title Bháradvája.

12 In the Váyu they are called Nandáyaníya, Pannagári, and Ārjiava.

इत्येते बहुधा प्रोक्ताः संहिता यैः प्रवर्तिताः ॥२६॥

divisions of the Rik have been promulgated[13].

CHAPTER V

पराशर उवाच ।

यजुर्वेदतरोः शाखाः सप्तविंशन्महामतिः ।
वैशम्पायननामासौ व्यासशिष्यश्चकार वै ॥१॥
शिष्येभ्यः प्रददौ ताश्च जगृहुस्तेऽप्यनुक्रमात् ।
याज्ञवल्क्यस्तु तत्राभूद् ब्रह्मरातसुतो द्विजः ॥२॥
शिष्यः परमधर्मज्ञो गुरुवृत्तिपरः सदा ।
ऋषिर्योऽद्य महामेरौः समाजे नागमिष्यति ॥३॥
तस्य वै सप्तरात्रात्तु ब्रह्महत्या भविष्यति ।
पूर्वमेवं मुनिगणैः समयोऽभूत् कृतो द्विज ॥४॥

Paráśara:—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaiśampáyana, the pupil of Vyása, compiled, and taught to as many disciples.[1] Amongst these, Yájnavalkya, the son of Brahmaráta, was distinguished for piety and obedience to his preceptor.

It had been formerly agreed by the Munis, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman, within a period of seven nights.[2] Vaiśampáyana alone failed to keep the appointment, and

13 Both the Vishṇu and Váyu Puraṇas omit two other principal divisions of the Rik, those of Aśvaláyana and Sánkhyáyana or the Kauśítakí. *As. Res.* VIII. 375. There is no specification of the aggregate number of Saṃhitás of the Rik in our text, or in the Váyu ; but they describe eighteen, including the Nirukta ; or as Colebrooke states, sixteen (*As. Res.* VIII. 374) ; that is, omitting the two portions of the original, as divided by Paila. The Kūrma Puráṇa states the number at twenty-one ; but treatises on the study of the Vedas reduce the Śákhás of the Rik to five.

1 The Váyu divides these into three classes, containting each nine, and discriminated as northern, middle, and eastern : उदीच्या मध्यदेशाश्च प्राच्याश्चैव पृथग्विधाः । Of these, the chiefs were severally Śyámáyani, Āruṇi, and Ānalavi, or Ālambi. With some inconsistency, however, the same authority states that Vaiśmpáyana composed and gave to his disciples eighty-six Saṃhitás.

2 The paralled passage in the Váyu rather implies that the agreement was to meet within seven nights : ततस्ते सगणा सर्व्वे वैशम्पायनवर्जिताः प्रयपुः सप्तरात्रेण यत्र सन्धिः कृतोऽभवत् ॥

वैशम्पायन एकस्तु तं व्यतिक्रान्तवांस्तदा ।
स्वस्रीयं बालकं सोऽथ पदास्पृष्टमघातयत् ॥५॥
शिष्यानाह स भोः शिष्या ! ब्रह्महत्यापहं व्रतम् ।
चरध्वं मत्कृते सर्वे न विचार्यमिदं तथा ॥६॥
अथाह याज्ञवल्क्यस्तु किमेभिर्भगवन् ! द्विजैः ।
क्लेशितैरल्पतेजोभिश्चरिष्येऽहमिदं व्रतम् ॥७॥
ततः क्रुद्धो गुरुः प्राह याज्ञवल्क्यं महामतिः ।
मुच्यतां यत् त्वयाधीत मत्तो विप्रावमानक ॥८॥
निस्तेजसो वदस्येनान् यस्त्वं ब्राह्मणपुङ्गवान् ।
तेन शिष्येण नार्थोऽस्ति ममाज्ञाभङ्गकारिणा ॥९॥
याज्ञवल्क्यस्ततः प्राह भक्त्यैतत्ते मयोदितम् ।
ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥१०॥
इत्युक्तो रुधिराक्तानि सरूपाणि यजूंषि सः ।
छर्दयित्वा ददौ तस्मै ययौ स स्वेच्छया मुनिः ॥११॥
यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज !
जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः ॥१२॥

consequently killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide on his behalf. Without any hesitation Yájnavalkya refused, and said, "How shall I engage in penance with these miserable and inefficient Brahmans ?" On which his Guru, being incensed, commanded him to relinquish all that he had learnt from him. "You speak contemptuously," he observed, "of these young Brahmans, but of what use is a disciple who disobeys my commands ?" "I spoke," replied Yájnavalkya, "in perfect faith ; but as to what I have read from you, I have had enough: it is no more than this—" (acting as if he would eject it from his stomach) ; when he brought up the texts of the Yajush in substance stained with blood. He then departed. The other scholars of Vaiśampáyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which from that circumstance were called Taittiríya ;[3] and the disciples were called

3 Also called the black Yajush. No notice of this legend, as Colebrooke observes (*As. Res.* VIII. 376), occurs in the Veda itself ; and the term Taittiríya is more rationally accounted for in the Anukramaṇí or index of the black Yajush. It is there said that Vaiśampáyana taught it to Yaska, who taught it to Tittiri, who also became a teacher ; whence the term Taittiríya, for a grammatical rule explains it to mean, 'The Taittiríyas are those who read what was said or repeated

ब्रह्महत्याव्रतं चीर्णं गुरुणा चोदितैस्तु यैः ।
चरकाध्वर्यवस्ते तु चरणान्मुनिसत्तम ॥१३॥

the Charaka professors the Yajush, from Charaṇa, 'going through' or 'performing' the expiatory rites enjoined by their master.[4]

याज्ञवल्क्योऽपि मैत्रेय ! प्राणायामपरायणः ।
तुष्टाव प्रयतः सूर्यं यजूंष्यभिलषंस्ततः ॥१४॥
नमः सवित्रे द्वाराय विमुक्तेः सिततेजसे ।
ऋग्यजुःसामभूताय त्रयीधामवते नमः ॥१५॥
नमोऽग्नीषोमभूताय जगतः कारणात्मने ।
भास्कराय परं तेजः सौषुम्नमुरु बिभ्रते ॥१६॥

Yájnavalkya, who was perfect in ascetic practices, addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajush. "Glory to the sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rik, the Yajur, and the Sáma Vedas. Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumna ray (by which the moon is fed with light): to him who is one with

by Tittiri :' तित्तिरिणा प्रोक्तमधीयते । तैत्तिरीयाः ॥ Páṇini, 4. 3. 102. The legend, then, appears to be nothing more than a Pauráṇik invention, suggested by the equivocal sense of Tittiri, a proper name or a partridge. Much of the mythos of the Hindus, and obviously of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies ; "Telle ou telle expression cessa d'etre comprise, et l'on inventa des mythes pour eclaircir ces malentendus ;" but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected in the present instance that the legend is posterior, not only to the Veda, but to the grammatical rule, or it would have furnished Páṇini with a different etymology.

4 This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Śákhá, so denominated from its teacher Charaka. (*As. Res.* VIII. 377.) So, again, Páṇini, 4. 3. 107 : 'The readers of that which is said by Charaka are Charakas :' चरकेन प्रोक्तं चरकाः । Charaka has no necessary connexion with Chara, 'to go.' The Váyu states they were also called Chaṭakas, from Chat (चट), 'to divide,' because they shared amongst them their master's guilt. 'Those pupils of Vaiśampáyana were called Chaṭakas by whom the crime of Brahmanicide was shared ; and Charakas from its departure :' वैशम्पायनशिष्यास्ते चरका समुदाहृताः ब्रह्महत्यातु यैश्चीर्णा चरणाच्च चरकाः स्मृताः ।

कलाकाष्ठानिमेषादिकालज्ञानात्मने नमः ।
ध्येयाय विष्णुरूपाय परमाक्षररूपिणे ॥१७॥
बिभर्त्ति यः सुरगणानाप्याय्येन्दुं स्वरश्मिभिः ।
सुधामृतेन च पितृंस्तस्मै तृप्तात्मने नमः ॥१८॥
हिमाम्बुघर्मवृष्टीनां कर्ता हर्ता च यः प्रभुः ।
तस्मै त्रिकालरूपाय नमः सूर्य्याय वेधसे ॥१९॥
यो हन्ति तिमिराण्येको जगतोऽस्य जगत्पतिः ।
सत्त्वधामधरो देवो नमस्तस्मै विवस्वते ॥२०॥
सत्कर्मयोग्यो न जनो नैवापः शौचकारणम् ।
यस्मिन्ननुदिते तस्मै नमो देवाय वेधसे ॥२१॥
स्पृष्टो यदंशुभिर्लोकः क्रियायोग्योऽभिजायते ।
पवित्रताकारणाय तस्मै शुद्धात्मने नमः ॥२२॥
नमः सवित्रे सूर्याय भास्कराय विवस्वते ।
आदित्यायादिभूताय देवादीनां नमो नमः ॥२३॥
हिरण्मयं रथं यस्य केतवोऽमृतधायिनः ।
वहन्ति भुवनालोकिचक्षुषं तं नमाम्यहम् ॥२४॥

the notion of time, and all its divisions of hours, minutes, and seconds: to him who is to be meditated upon as the visible form of Vishṇu, as the impersonation of the mystic Om: to him who nourishes the troops of the gods, having filled the moon with his rays; who feeds the Pitṛs with nectar and ambrosia, and who nourishes mankind with rain; who pours down or absorbs the waters in the time of the rains, of cold, and of heat. Glory be to Brahmá, the sun, in the form of the three seasons: he who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord: to the god who is clad in the raiment of purity be adoration. Glory to the sun, until whose rising man is incapable of devout acts, and water does not purify, and touched by whose rays the world is fitted for religious rites: to him who is the centre and source of purification. Glory to Savitri, to Sūrya, to Bháskara, to Vivasvat, to Āditya, to the first-born of gods or demons. I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia."

इत्येवमादिभिस्तेन स्तूयमानः स्तवै रविः ।
वाजिरूपधरः प्राह व्रियतामिति वाञ्छितम् ॥२५॥

Thus eulogized by Yájnavalkya, the sun, in the form of a horse, appeared to him, and said, "Demand what you desire." To which

याज्ञवल्क्यस्तदा प्राह प्रणिपत्य दिवाकरम् ।
यजूंषि तानि मे देहि यानि सन्ति न मे गुरौ ॥२६॥
एवमुक्तो ददौ तस्मै यजूंषि भगवान् रविः ।
अयातयामसंज्ञानि यानि वेत्ति न तद्गुरुः ॥२७॥
यजूंषि यैरधीतानि तानि विप्रैर्द्विजोत्तम !
वाजिनस्ते समाख्याताः सूर्याश्वः सोऽभवद् यतः ॥२८
शाखाभेदास्तु तेषां वै दश पञ्च च वाजिनाम् ।
काण्वाद्यास्तु महाभाग ! याज्ञवल्क्या-प्रवर्तिताः ॥२९

the sage, having prostrated himself before the lord of day, replied, "Give me a knowledge of those texts of the Yajush with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajush called Ayátayáma (unstudied), which were unknown to Vaiśampáyana: and because these were revealed by the sun in the form of a horse, the Brahmans who study this portion of the Yajush are called Vájis (horses). Fifteen branches of this school sprang from Kaṇva and other pupils of Yájnavalkya.[5]

CHAPTER VI

सामवेदतरोः शाखा व्यासशिष्यः स जैमिनिः ।
क्रमेण येन मैत्रेय ! बिभेद शृणु तन्मम ॥१॥
सुमन्तुस्तस्य पुत्रोऽभूत् सुकर्मास्याप्यभूत् सुतः ।
अधीतवन्तावेकैकां संहितां तौ महामुनी ॥२॥
साहस्त्रं संहिताभेदं सुकर्मा तत्सुतस्ततः ।
चकार तञ्च तच्छिष्यौ जगृहाते महामती ॥३॥

You shall now hear, Maitreya, how Jaimini, the pupil of Vyása, divided the branches of the Sáma-veda. The son of Jaimini was Sumantu, and his son was Sukarman, who both studied the same Samhitá under Jaimini.[1] The latter composed the Sáhasra Samhitá (or

5 The Váyu names the fifteen teachers of these schools, Kaṇva, Vaidheya, Śálin, Madhyandina, Sapeyin, Vidagdha, Uddálin, Támráyani, Vátsya, Gálava, Śaiśiri, Āṭavya, Parṇa, Vírana, and Sampárayana, who were the founders of no fewer than 101 branches of the Vájasaneyi, or white Yajush. Celebroke specifiies several of these, as the Jábálas, Baudháyanas, Tápaníyas, &c. *As. Res,* VIII. 376.

1 The Váyu makes Sukarman the grandson of Sumantu, his son being called Sunvat.

हिरण्यनाभः कौशल्यः पौष्पिञ्जिश्च द्विजोत्तम !
उदीच्यसामगाः शिष्यास्तेभ्यः पञ्चदश स्मृताः ॥४॥
हिरण्यनाभात् तावत्यः संहिता यैर्द्विजोत्तमैः ।
गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगाः ॥५॥
लोकाक्षिः कुथमिश्चैव कुसीदिर्लाङ्गलिस्तथा ।
पौष्पिञ्जिशिष्यास्तद्भेदैः संहिता बहूलीकृताः ॥६॥
हिरण्यनाभशिष्यश्च चतुर्विशंतिसंहिताः ।
प्रोवाच कृतिनामासौ शिष्येभ्यः स महामतिः ॥७॥

compilation of a thousand hymns, &c.), which he taught to two disciples, Hiraṇyanábha, also named Kauśalya (or of Kośala), and Paushyinji.[2] Fifteen disciples of the latter were the authors of as many Saṃhitás: they were called the northern chanters of the Sáman. As many more, also the disciples Hiraṇyanábha, were termed the eastern chanters of the Sáman, founding an equal number of schools. Lokákshi, Kuthumi, Kushídí, and Lángali were the pupils of Paushyinji; and by them and their disciples many other branches were formed. Whilst another scholar of Hiraṇyanábha, named Kṛti, taught twenty-four Saṃhitás to as many pupils; and by them, again, was the Sáma-veda divided into numerous branches.[3]

तैश्चापि सामवेदोऽसौ शाखाभिर्बहुलीकृतः ।
अथर्वणामथो वक्ष्ये संहितानां समुच्चयम् ॥८॥
शिष्यमध्यापयामास कबन्धं सोऽपि तं द्विधा ।
कृत्वा तु देवदर्शाय तथा पथ्याय दत्तवान् ॥९॥

I will now give you an account of the Saṃhitás of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa and to Pathva. The disciples of Devadarśa were

2 Some copies read Paushpinji. The Váyu agrees with our text, but alludes to a legend of Sukarman having first taught a thousand disciples, but they were all killed by Indra, for reading on an unlawful day, or one when sacred study is prohibited.

3 The Váyu specifies many more names than the Vishṇu, but the list is rather confused. Amongst the descendants of those named in the text, Ráyánaníya (or Ráṇáyaníya), the son of Lokákshi, is the author of a Saṃhitá still extant: Saumitri his son was the author of three Saṃhitas: Paráśara, the son of Kuthumi, compiled and taught six Saṃhitás: and Śáligotra, a son of Lángali, established also six schools. Kṛti was of royal descent: हिरण्यनाभस्य कृतिः शिष्य नृपात्मजः । he and Paushyinji were the two most eminent teachers of the Sáma-veda.

अथर्ववेदं स मुनिः सुमन्तुरमितद्युतिः ।
देवदर्शस्य शिष्यास्तु मौद्‌गो ब्रह्मबलिस्तथा ।
शौल्कायनिः पिप्पलादस्तथान्यो मुनिसत्तम ॥१०॥
पथ्यस्यापि त्रयः शिष्याः कृता यैर्द्विज ! संहिताः ।
जाजालिः कुमुदादिश्च तृतीयः शौनको द्विज ॥११॥
शौनकस्तु द्विधा कृत्वा ददावेकन्तु बभ्रवे ।
द्वितीयां संहितां प्रादात् सैन्धवायनसंज्ञिने ॥१२॥
सैन्धवा मुञ्जिकेशाश्च द्विधा भिन्नास्त्रिधा पुनः ।
नक्षत्रकल्पो वेदानां संहितानां तथैव च ॥१३॥
चतुर्थः स्यादाङ्गिरसः शान्तिकल्पश्च पञ्चमः ।
श्रेष्ठास्त्वथर्वणामेते संहितानां विकल्पकाः ॥१४॥

Maudga, Brahmabali, Śaulkáyani, and Pippaláda. Pathya had three pupils, Jájali, Kumudádi, and Śaunaka ; and by all these were separate branches instituted. Saunaka having divided his Saṃhitá into two, gave one to Babhru, and the other to Saindhaváyana ; and from them sprang to schools, the Saindhavas and Munjakeśas[4]. The principal subjects of difference in the Saṃhitás of the Atharva-veda are the five Kalpas or ceremonials: the Nakshatra Kalpa, or rules for worshipping the planets ; the Vaitána Kalpa, or rules for oblations, according to the Vedas generally ; the Saṃhitá Kalpa, or rules for sacrifices, according to different schools ; the Āngirasa Kalpa, incantations and prayers for the destruction of foes and the like ; and the Sánti Kalpa, or prayers for averting evil[5].

आख्यानैश्चाप्युपाख्यानैर्गाथाभिः कल्पसिद्धिभिः ।
पुराणसंहितां चक्रे पुराणार्थविशारदः ॥१५॥

Accomplished in the purport of the Purāṇas, Vyása compiled a Pauránik Saṃhitá, consisting of historical and legendary traditions,

4 According to the commentator, Munjakeśa is another name for Babhru ; but the Váyu seems to consider him as the pupil of Saindhava, but the text is corrupt : सैन्धवो मुंजके शाश (भिन्नो चास्य द्विधा पुनः).

5 The Váyu has an enumeration of the verses contained in the different Vedas, but it is very indistinctly given in many respects, especially as regards the Yajush. The Rik is said to comprise 8600 Richas. The Yajush, as originally compiled by Vyása, 12000 : of which the Vájasaneyi contains 1900 Richas, and 7600 Brahmanas ; the Charaka portion contains 6026 stanzas : and consequently the whole exceeds 12000 verses. The stanzas of the Sáman are said to be 8014 ; and those of the Atharvan 5980. Colebrooke states the verses of the whole Yajush to be 1987 ; of the Satapatha Brahmana of the same Veda 7624 ; and of the Atharvan 6015.

प्रख्यातो व्यासशिष्योऽभूत् सूतो वै रोमहर्षणः ।
पुराणसंहितां तस्मै ददौ व्यासो महामुनिः ॥१६॥
सुमतिश्चाग्निवर्चाश्च मित्रायुः शांशपायनः ।
अकृतव्रणः सावर्णिः षट् शिष्यास्तस्य चाभवन् ॥१७॥
काश्यपः संहिताकर्ता सावर्णिः शांशपायनः ।
रोमहर्षणिका चान्या तिसृणां मूलसंहिताः ॥१८॥
चतुष्टयेनाप्येतेन संहितानामिदं मुने !
आद्यं सर्वपुराणानां पुराणं ब्राह्ममुच्यते ॥१९॥

prayers and hymns, and sacred chronology[6]. He had a distingushed disciple, Sūta, also termed Romaharshaṇa, and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivarchas, Mitrayu, Sáṃśapáyana, Akṛtavraṇa, who is also called Káśyapa, and Sávarṇī. The three last composed three fundamental Saṃhitás; and Romaharshaṇa himself compiled a fourth, called Romaharshaṇika. The substance of which four Saṃhitás is collected into this (Vishṇu) Puráṇa.

अष्टादश पुराणानि पुराणज्ञाः प्रचक्षते ।
ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथा ॥२०॥
अथान्यन्नारदीयञ्च मार्कण्डेयञ्च सप्तमम् ।
आग्नेयमष्टमञ्चैव भविष्यं नवमं तथा ॥२१॥
दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम् ।
वाराहं द्वादशञ्चैव स्कान्दञ्चात्र त्रयोदशम् ॥२२॥
चतुर्दशं वामनञ्च कौर्मं पञ्चदशं स्मृतम् ।
मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम् ॥२३॥
तथा चोपपुराणानि मुनिभिः कथितानि च ।
महापुराणान्येतानि ह्यष्टादश महामुने ॥२४॥

The first of all the Purāṇas is entitled the Bráhma. Those who are acquainted with the Purāṇas enumerate eighteen, or the Bráhma, Pádma, Vaishṇava, Śaiva, Bhágavata, Náradíya, Márkaṇḍeya, Āgenya, Bhavishyat, Brahma Vaivartta, Lainga, Váráha, Skánda, Vámana, Kaurmma, Mátsya, Gáruḍa, Brahmáṇḍa. The creation of the world, and its successive reproductions, the genealogies of the partriarchs and kings, the periods of the Manus. and the transactions of the royal

6 Or of stories (Ākhyánas) and minor stories or tales (Upákhyánas); of portions dedicated to some particular divinity, as the Śiva gītá, Bhagavad-gítá, &c.; and accounts of the periods called Kalpas, as the Bráhma Kalpa, Váráha Kalpa, &c.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितञ्च यत् ॥२५॥
यदेतत् तव मैत्रेय ! पुराणं कथ्यते मया ।
एतद् वैष्णवसंज्ञं वै पाद्मस्य समनन्तरम् ॥२६॥
सर्गे च प्रतिसर्गे च वंशमन्वन्तरादिषु ।
कथ्यते भगवान् विष्णुरशेषेष्वेव सत्तम ॥२७॥

dynasties, are narrated in all these Purāṇas. This Puráṇa which I have repeated to you, Maitreya, is called the Vaishṇava, and is next in the series to the Pádma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishṇu is declared in this Puráṇa[7].

अङ्गानि चतुरो वेदा मीमांसा न्यायविस्तरः ।
पुराणं धर्मशास्त्रञ्च विद्या ह्येताश्चतुर्दश ॥२८॥
आयुर्वेदो धनुर्वेदो गान्धर्वश्चैव ते त्रयः ।
अर्थशास्त्रं चतुर्थन्तु विद्या ह्यष्टादशैव ताः ॥२९॥

The four Vedas, the six Angas (or subsidiary portions of the Vedas, viz. Sikshá, rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyákaraṇa, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, (astronomy), with Mímàṃsá (theology), Nyáya (logic). Dharma (the institutes of law), and the Puráṇas, constitute the fourteen principal branches of knowledge: or they are considered as eighteen, with the addition of these four; the Āyur-veda, medical science (as taught by Dhanvantari); Dhanur-veda, the science of archery or arms, taught by Bhṛgu; Gándharba-veda, or the drama, and the arts of music, dancing, &c., of which the Muni Bharata, was the author; and the Artha śástram, or science of government, as laid down first by Vṛhaspati.

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः ।
राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः ॥३०॥

There are three kinds of Ṛshis, or inspired sages; royal Ṛshis, or princes who have adopted a life of devotion, as Visvamitra; divine Ṛshis, or sages who are demigods also, as Nárada; and Brahman Ṛshis, or sages who are the sons of Brahmá, or Brahmans as Vaśishṭha and others[8].

7 For remarks upon this enumeration see Introduction.

8 A similar enumeration is given in the Váyu, with some additions. Ṛshi is derived from Ṛsh, 'to go to' or 'approach.' The Brahmarshis, it is said, are descendants of the five patriarchs, who were the founders

इति शाखाः प्रसंख्याताः शाखाभेदास्तथैव च ।
कर्तारश्चैव शाखानां भेदहेतुस्तथोदितः ॥३१॥
सर्वमन्वन्तरेष्वेव शाखाभेदाः समाः स्मृताः ।
प्राजापत्या श्रुतिर्नित्या तद्विकल्पास्त्विमे द्विज ॥३२॥

I have thus described to you the branches of the Vedas, and their subdivisions ; the persons by whom they were made ; and the reason why they were made (or the limited capacities of mankind). The same branches are instituted in the different Manvantaras. The primitive Veda, that of the progenitor of all things, is eternal: these branches are but its modifications (or Vikalpas).

एतत् तवोदितं सर्वं यत् पृष्टोऽहमिह त्वया ।
मैत्रेय ! वेदसम्बद्धं किमन्यत् कथयामि ते ॥३३॥

I have thus related to you, Maitreya, the circumstances relating to the Vedas, which you desired to hear. Of what else do you wish to be informed[9]?

of races or Gotras of Brahmans, or Kaśyapa, Vaśishṭha, Angiras, Atri, and Bhṛgu. The Devarshis are Nara and Náráyaṇa, the sons of Dharma; the Bálakhilyas, who sprung from Kratu ; Kardama, the son of Pulaha ; Kuvera, the son of Pulastya ; Achala, the son of Pratyūsha ; Nárada and Parvata, the sons of Kaśyapa. Rájarshis are Ikshváku and other princes. The Brahmarshis dwell in the sphere of Brahmá ; the Devarshis in the region of the gods ; and the Rájarshis in the heaven of Indra.

9 No notice is taken here of a curious legend which is given in the Mahábhárata, in the Gadá Parvan. It is there said, that during a great drought the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Ṛshi Sárasvata alone, being fed with fish by his mother Sarasvatí, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine the Brahmans repaired to him to be taught, and sixty thousand disciples again acquired a knowledge of the Vedas from Sárasvata. This legend appears to indicate the revival, or more probably the introduction, of the Hindu ritual by the race of Brahmans, or the *people* called Sárasvata ; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Panjab. (*As. Res.* VII. 219, 338, 341.) The Sárasvata Brahmans are met with in many parts of India, and are usually fair-complexioned, tall, and handsome men. They are classed in the Játi málás, or popular lists of castes, amongst the five Gauda Brahmans, and are divided into ten tribes: they are said also to be especially the Purohitas or family priests of the Kshatriya or military castes : (see the Játi málá, printed in Price's Hindi Selections, II. 280 :) circumstances in harmony with the purport of the legend, and confirmatory of the Sárasvatas of the Panjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus, or the primary seat, perhaps, of Brahmanism, has for one of its boundaries the Sarasvatí river: see Bk. II. Ch. IV. n. 7.

CHAPTER VII

मैत्रेय उवाच ।

यथावत् कथित सर्वं यत् पृष्टोऽसि मया द्विज !
श्रोतुमिच्छाम्यहं त्वेकं तद् भवान् प्रब्रवीतु मे ॥१॥
सप्त द्वीपानि पाताल-वीथ्यश्च सुमहामुने !
सप्त लोका येऽन्तरस्था ब्रह्माण्डस्यास्य सर्वतः ॥२॥
स्थूलैः सूक्ष्मैस्तथा सूक्ष्मात् सूक्ष्मैः सूक्ष्मतरैस्तथा ।
स्थूलैः स्थूलतरैश्चैव सर्वप्राणिभिरावृतम् ॥३॥
अङ्गुलस्याष्टभागोऽपि न सोऽस्ति मुनिसत्तम !
न सन्ति प्राणिनो यत्र कर्मबन्धनिबन्धनाः ॥४॥
सर्वे चैते वशं यान्ति यमस्य भगवन् ! किल ।
आयुषोऽन्ते तथा यान्ति यातनास्तत्प्रचोदिताः ॥५
यातनाभ्यः परिभ्रष्टा देवाद्यास्वथ योनिषु ।
जन्तवः परिवर्तन्ते शास्त्राणामेष निर्णयः ॥६॥
सोऽहमिच्छामि तच्छ्रोतुं यमस्य वशवर्त्तिनः ।
न भवन्ति नरा येन तत् कर्म कथयामलम् ॥७॥

Maitereya.—You have indeed related to me, most excellent Brahman, all that I asked of you; but I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres—this whole egg of Brahmá—is every where swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now all these are captives in the chains of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like: and thus living beings, as the Śástras apprise us, perpetually revolve. Now the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama?

पराशर उवाच ।

अयमेव मुने ! प्रश्नो नकुलेन महात्मना ।

Paráśara.—This question, excellent Muni, was once asked by

पृष्टः पितामहः प्राह भीष्मो यत् तच्छृणुष्व मे ॥८

Nakula[1] of his grandfather Bhíshma ; and I will repeat to you the reply made by the latter.

भीष्म उवाच।
पुरा समागतो वत्स ! सखा कालिङ्गको द्विजः ।
स मामुवाच पृष्टो वै मया जातिस्मरो मुनिः ॥९॥
तेनाख्यातमिदञ्चेदमित्थञ्चैतद् भविष्यति ।
तथा च तदभूद् वत्स ! यथोक्तं तेन धीमता ॥१०॥
स पृष्टश्च मया भूयः श्रद्दधानवता द्विजः ।
यद् यदाह न तद् दृष्टमन्यथा हि मया क्वचित् ॥११॥

Bhíshma said to the prince, "There formerly came on a visit to me a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni, who retained the recollection of his former births, by whom what was, and what will be, was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he at last communicated it to me ; and what he related I have never met with elsewhere.

एकदा तु मया पृष्टं यदेतद् भवतोदितम् ।
प्राह कालिङ्गको विप्रः स्मृत्वा तस्य मुनेर्वचः ॥१२॥
जातिस्मरेण कथितो रहस्यः परमो मम ।
यम-किङ्करयोर्योऽभूत् संवादस्तं ब्रवीमि ते ॥१३॥

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni—the great mystery that had been revealed to him by the pious sage, who remembered his former existence—a dialogue that occurred between Yama and one of his ministers.

स्वपुरुषमभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले ।
परिहर मधुसूदनप्रपन्नान् प्रभुरहमन्यनृणां न वैष्णवानाम् ॥१४॥

"Yama beholding one of his servants with his noose in his hand, whispered to him, and said, 'Keep clear of the worshippers of Madhu-

1 Nakula is one of the Páṇḍava princes, and consequently grand-nephew, not grandson, of Bhíshma : he is great grandson of Paráśara ; and it is rather an anomaly for the latter to cite a conversation in which Nakula *formerly* bore a part.

अहममरगणार्चितेन धात्रा यम इति लोकहिताहिते नियुक्तः ।
हरिगुरुवशगोऽस्मि न स्वतन्त्रः प्रभवति संयमने ममापि विष्णुः ॥१५॥
कटकमुकुटकर्णिकादिभेदैः कनकमभेदमपीष्यते यथैकम् ।
सुरपशुमनुजादिकल्पनाभिर्हरिरखिलाभिरुदीर्य्यते तथैकः ॥१६॥
क्षितिजलपरमाणवोऽनिलान्ते पुनरपि यान्ति यथैकतां धरित्र्याः
सुरपशुमनुजादयस्तथान्ते गुणकलुषेण सनातनेन तेन ॥१७॥
हरिममरगणार्चिताङ्घ्रिपद्मं प्रणमति यः परमार्थतो हि मर्त्यः ।
तमपगतसमस्तपापबन्धं व्रज परिहृत्य यथाग्निमाज्यसिक्तम् ॥१८॥

sūdana. I am the lord of all men, the Vaishṇavas excepted. I was appointed by Brahmá, who is reverenced by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me ; for Vishṇu is of power ro govern and control me. As gold is one substance still, however diversified as bracelets, tiaras, or earrings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised by wind from the earth, sink into the earth again when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who through holy knowledge diligently adores the lotus foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin ; and you must avoid him as you would avoid fire fed with oil.'

इति यमवचनं निशम्य पाशी कथय मम विभो ! समस्तधातु
यमपुरुषस्तमुवाच धर्मराजम् । भवति हरेः खलु यादृशोऽस्य भक्तः ॥१९॥
न चलति निजवर्णधर्मतो यः सममतिरात्मसुहृद्विपक्षपक्षे
न हरति न च हन्ति किञ्चिदुच्चैः सितमनसं तमवेहि विष्णभक्तम् ॥२०॥
कलिकलुषमलेन यस्य नात्मा विमलमतेर्मलिनीकृतोऽस्तमोहे ।
मनसि कृतजनार्दनं मनुष्यं सततमवेहि हरेरतीव भक्तम् ॥२१॥

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said, 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings ?' Yama replied, 'You are to consider the worshipper of Vishṇu, him who never deviates from the duties prescribed to his caste ; who looks with equal indifference upon friend or enemy ; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishṇu. Know him to be a devout worshipper of Hari, who has placed anárddana in his pure mind, which has been freed from fascination,

कनकमपि रहस्यवेक्ष्य बुद्धया तृणमिव यः समवैति वै परस्वम् ।
भवति च भगवत्यनन्यचेताः पुरुषवरं तमवेहि विष्णुभक्तम् ॥२२॥
स्फटिकगिरिशिलामलः क्व विष्णुर्मनसि नृणां क्व च मत्सरादिदोषः ।
न हि तुहिनमयूखरश्मिपुञ्जे भवति हुताशनदीप्तिजः प्रतापः ॥२३॥
विमलमतिर्विमत्सरः प्रशान्तः शुचिचरितोऽखिलसत्त्वमित्रभूतः ।
प्रियहितवचनोऽस्तमानमायो वसति सदा हृदि तस्य वासुदेवः ॥२४॥
वसति हृदि सनातने च तस्मिन् भवति पुमान् जगतोऽस्य सौम्यरूपः ।
क्षितिरसमतिरम्यमात्मनोऽन्तः कथयति चारुतयैव शालपोतः ॥२५॥
यमनियमविधूतकल्मषाणामनुदिनमच्युतसक्तमानसानाम् ।
अपगतमद-मान-मत्सराणां त्यज भट ! दूरतरेण मानवानाम् ॥२६॥
हृदि यदि भगवाननादिरास्ते हरिरसिशङ्खगदाधरोऽव्ययात्मा ।
तदघमघविघातकर्तृ भिन्नं भवति कथं सति चान्धकारमर्के ॥२७॥

Jnd whose soul is undefiled by the soil of the Kali age. Know that axcellent man to be a worshipper of Vishṇu, who, looking upon gold en secret, holds that which is another's wealth but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal ; for how can Vishṇu abide in the hearts of men with malice and envy, and other evil passions ? the glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vásudeva ever present in his heart. As the young Sál-tree by its beauty declares the excellence of the juices which it has imbibed from the earth, so when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit,[2] whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell,

2 Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies under the first head, absence of violence or cruelty to other beings (Ahimsá), honesty (Asteya), truth (Satya), chastity (Brahmácháryya), and disinterestedness or non acceptance of gifts (Aparigraha). Under Niyama are comprehended purity (Śaucha), contentment (Santosha), devotion (Tapas), study of the Vedas (Svádhyáya), and adoration of the supreme (Íśwara-pranidhána).

हरति परधनं निहन्ति जन्तून् वदति तथानृतनिष्ठुराणि यश्च ।
अशुभजनितदुर्मदस्य पुंसः कलुषमतेर्हृदि तस्य नास्त्यनन्तः ॥२८॥
न सहति परसम्पदं विनिन्दां कलुषमतिः कुरुते सतामसाधुः ।
न यजति न ददाति यश्च सन्तं मनसि न तस्य जनार्दनोऽधमस्य ॥२९॥
परमसुहृदि बान्धवे कलत्रे सुततनयापितृमातृभृत्यवर्गे ।
शठमतिरुपयाति योऽर्थतृष्णां तमधमचेष्टमवेहि नास्य भक्तम् ॥३०॥
अशुभमतिरसत्प्रवृत्तिसक्तः सततमनार्य्यविशालसङ्गमत्तः ।
अनुदिनकृतपापबन्धयत्नः पुरुषपशुर्नहि वासुदेवभक्तः ॥३१॥
सकलमिदमहञ्च वासुदेवः परमपुमान् परमेश्वरः स एकः ।
इति मतिरचला भवत्यनन्ते हृदयगते व्रज तान् विहाय दूरात् ॥३२॥
कमलनयन वासुदेव विष्णो धरणिधराच्युत शङ्खचक्रपाणे !
भव शरणमितीरयन्ति ये वै त्यज भट दूरतरेण तानपापान् ॥३३॥
वसति मनसि यस्य सोऽव्ययात्मा पुरुषवरस्य न तस्य दृष्टिपाते ।
तव गतिरथवा ममास्ति चक्र प्रतिहतवीर्य्यबलस्य सोऽन्यलोक्यः ॥३४॥

and a mace, sin cannot remain ; for it cannot coexist with that which destroys it, as darkness cannot continue in the world when the sun is shining. The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janárddana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishṇu, who through avarice is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vásudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined ; from him whose sanctified understanding conceives the supreme male and ruler, Vásudeva, as one with his votary, and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vásudeva, Vishṇu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable soul resides, for he is defended from my power by the discus of his deity : he is designed for another world (for the heaven of Vishṇu).'

इति निजभटशासनाय देवो रवितनयः स किलाह धर्मराजः ।
मम कथितमिदञ्च तेन तुभ्यं कुरुवर ! सम्यगिदं मयापि चोक्तम् ॥३५॥

नकुलैतन्ममाख्यातं पूर्वं तेन द्विजन्मना ।
कलिङ्गदेशादभ्येत्य प्रीयता सुमहात्मना ॥३६॥
मयाप्येतद् यथान्यायं सम्यग् वत्स ! तवोदितम् ।
यथा विष्णुमृते नान्यत् त्राणं संसारसागरे ॥३७॥
किङ्करा पाशदण्डाश्च न यमो न च यातनाः ।
समर्थास्तस्य यस्यात्मा केशवालम्बनः सदा ॥३८॥

" 'Such,' said the Kalinga Brahman, 'were the instructions communicated by the deity of justice, the son of the sun, to his servants, as they were repeated to me by that holy personage, and as I have related them to you, chief of the house of Kuru' (Bhíshma). So also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came from his country of Kalinga to visit me. I have thus explained to you, as was fitting, that there is no protection in the ocean of the world except Vishṇu ; and that the servants and ministers of Yama, the king of the dead himself, and his tortures, are all unavailing against one who places his reliance on that divinity."

पराशर उवाच ।
एतन्मुने तवाख्यातं गीतं वैवस्वतेन यत् ।
तत्प्रश्नानुगतं सम्यक् किमन्यच्छ्रोतुमिच्छसि ॥३९॥

I have thus, resumed Parásara, related to you what you wished to hear, and what was said by the son of Vivasvat.[3] What else do you wish to hear ?

CHAPTER VIII

मैत्रेय उवाच ।
भगवन् भगवान् देवः संसारविजिगीषुभिः
मामाख्याहि जगन्नाथो विष्णुराराध्यते यथा ॥१॥
आराधिताच्च गोविन्दादाराधनपरैर्नरैः ।
यत् प्राप्यते फलं श्रोतुं तवेच्छामि महामुने ॥२॥

Maitreya.—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishṇu, is worshipped by those who are desirous of overcoming the world ; and what advantages are reaped by men, assiduous in his adoration, from the propitiated Govinda.

3 Or Vaivasvhta. This section is called the Yama gíta.

पराशर उवाच ।
यत् पृच्छति भवानेतत् सगरेण महात्मना !
और्वः प्राह यथा पृष्टस्तन्मे कथयतः शृणु ॥३॥

Parasara.—The question you have asked was formerly put by Sagara to Aurva.[1] I will repeat to you his reply.

सगरः प्रणिपत्येदमौर्वं पप्रच्छ भार्गवम् ।
विष्णोराराधनोपायसम्बद्धं मुनिसत्तम ॥४॥
फलश्चाराधिते विष्णौ यत् पुंसामभिजायते ।
स चाह पृष्टो यत्तेन तन्मैत्रेयाखिलं शृणु ॥५
भौमान् मनोरथान् स्वर्गान् स्वर्गिबन्धं तथास्पदम् ॥
प्राप्नोत्याराधिते विष्णौ निर्वाणमपि चोत्तमम् ॥६॥
यद् यदिच्छति यावच्च फलमाराधितेऽच्युते ।
तत् तदाप्नोति राजेन्द्र ! भूरि स्वल्पमथापि वा ॥७॥
यत्तु पृच्छसि भूपाल ! कथमाराध्यते हि सः ।
तदहं सकलं तुभ्यं कथयामि निबोध मे ॥८॥

Sagara having bowed down before Aurva, the descendant of Bhṛgu, asked him what were the best means of pleasing Vishṇu, and what would be the consequence of obtaining his favour. Aurva replied, "He who pleases Vishṇu obtains all terrestrial enjoyments ; heaven and a place in heaven ; and what is best of all, final liberation: whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that also I will, oh king, impart to you, agreeably to your desire. The supreme Vishṇu is

1 Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhṛgu. When the sons of king Kṛtavírya persecuted and slew the children of Bhṛgu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhṛgu, in order to preserve her embryo, secreted it in her thigh (Uru), whence the child on his birth was named Aurva: from his wrath proceeded a flame, that threatened to destroy the world ; but at the persuasion of his ancestors he cast it into the ocean, where it abode with the face of a horse. Aurva was afterwards religious preceptor to Sagara, and bestowed upon him the Āgneyástram, or fiery weapon, with which he conquered the tribes of barbarians, who had invaded his patrimonial possessions. Mahábh. Ādi Parvan, Dána Dharma P., Hari Vaṃsa.

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णुराराध्यते पन्था नान्यत् तत्तोषकारणम् ॥९
यजन् यज्ञान् यजत्येनं जपत्येनं जपन् नृप !
घ्नंस्तथान्यां हिनस्त्येनं सर्वभूतो यतो हरिः ॥१०
तस्मात् सदाचारवता पुरुषेण जनार्दनः ।
आराध्यते स्ववर्णोक्त-धर्मानुष्ठानकारिणा ॥११॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्च धरणीपते !
स्वधर्मतत्परो विष्णुमाराधयति नान्यथा ॥१२॥
परापवादं पैशुन्यमनृतञ्च न भाषते ।
अन्योद्वेगकरञ्चापि तोष्यते तेन केशवः ॥१३॥
परपत्नी-परद्रव्य-परहिंसासु यो मतिम् ।
न करोति पुमान् भूप ! तोष्यते तेन केशवः ॥१४॥
न ताडयति नो हन्ति प्राणिनोऽन्यांश्च देहिनः ।
यो मनुष्यो मनुष्येन्द्र ! तोष्यते तेन केशवः ॥१५॥
देव-द्विज-गुरूणां यः शुश्रूषास सदोद्यतः ।
तोष्यते तेन गोविन्दः पुरुषेण नरेश्वर ॥१६॥
यथात्मनि च पुत्रे च सर्वभूतेषु यस्तथा ।
हितकामो हरिस्तेन सर्वदा तोष्यते सुखम् ॥१७॥
यस्य रागादिदोषेण न दुष्टं नृप ! मानसम् ।
विशुद्धचेतसा विष्णुस्तोष्यते तेन सर्वदा ॥१८॥

propitiated by a man who observes the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices, sacrifices to him ; he who murmurs prayer, prays to him ; he who injures living creatures, injures him ; for Hari is all beings. Janárddana therefore is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshatriya, the Vaiśya, and the Śūdra, who attends to the rules enjoined by his caste, best worships Vishṇu. Keśava is most pleased with him who does good to others ; who never utters abuse, calumny, or untruth ; who never covets another's wife or another's wealth, and who bears ill-will towards none ; who neither beats nor slays any animate or inanimate thing ; who is ever diligent in the service of the gods, of the Brahmans, and of his spiritual preceptor ; who is always desirous of the welfare of all creatures. of his children, and of his own soul ; in whose pure

वर्णाश्रमेषु ये धर्माः शास्त्रोक्ता नृपसत्तम !
तेषु तिष्ठन् नरो विष्णुमाराधयति नान्यथा ॥१९॥

heart no pleasure is derived from the imperfections of love and hatred. The man, oh monarch, who conforms to the duties enjoined by scriptural authority for every caste and condition of life, is he who best worships Vishṇu: there is no other mode."

तदहं श्रोतुमिच्छामि वर्णधर्मानशेषतः ।
तथैवाश्रमधर्मांश्च द्विजवर्य ! ब्रवीहि तान् ॥२०॥
ब्राह्मण-क्षत्रिय-विशां शूद्राणाञ्च यथाक्रमम् ।
त्वमेकाग्रमना भूत्वा शृणु धर्मान् मयोदितान् ॥२१॥
दानं दद्याद् यजेद् देवान् यज्ञैः स्वाध्यायतत्परः ।
नित्योदकी भवेद् विप्रः कुर्याच्चाग्निपरिग्रहम् ॥२२॥
वृत्त्यर्थं याजयेच्चान्यानन्यानध्यापयेत् तथा ।
कुर्यात् प्रतिग्रहादानं गुर्वर्थं न्यायतो द्विजः ॥२३॥
सर्वभूतहितं कुर्यान्नाहितं कस्यचिद् द्विजः ।
मैत्री समस्तभूतेषु ब्राह्मणस्योत्तमं धनम् ॥२४॥

Aurva having thus spoken, Sagara said to him, "Tell me then, venerable Brahman, what are the duties of caste and condition:[2] I am desirous of knowing them." To which Aurva answered and said, "Attentively listen to the duties which I shall describe as those severally of the Brahman, the Kshatriya, the Vaiśya, and the Śūdra. The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence he may offer sacrifices on behalf of others, and may instruct them in the Śástras; and he may accept presents of a liberal description in a becoming manner (or from respectable persons, and at an appropriate season). He must ever seek to promote the good of others, and do evil unto none; for the

2 Most of the Purāṇas, especially the Kūrma, Padma, Vámana, Agni, and Garuḍa, contain chapters or sections more or less in detail upon the moral and ceremonial duties of the Hindus; and a considerable portion of the Mahábhárata, especially in the Moksha Dharma Parvan, is devoted to the same subject. No other Pauráṇik work, however, contains a series of chapters exactly analogous to those which follow, and which contain a compendious and systematic description of the Āchāras, or personal and social obligations of the Hindus. The tenor of the whole is conformable to the institutes of Manu, and many passages are the same.

ग्रावे रत्ने च पारक्ये समबुद्धिर्भवेद् द्विजः ।
ऋतावभिगमः पत्न्यां शस्यते चास्य पार्थिव ॥२५॥

best riches of a Brahman are universal benevolence. He should look upon the jewels of another person as if they were pebbles ; and should, at proper periods, procreate offspring by his wife. These are the duties of a Brahman.

दानानि दद्यादिच्छातो द्विजेभ्यः क्षत्रियोऽपि हि ।
यजेच्च विविधैर्यज्ञैरधीयीत च पार्थिव ॥२६॥
शस्त्राजीवो महीरक्षा प्रवरा तस्य जीविका ।
तस्यापि प्रथमे कल्पे पृथिवीपरिपालनम् ॥२७॥
धरित्रीपालनेनैव कृतकृत्या नराधिपाः ।
भवन्ति नृपतेरंशा यतो यज्ञादिकर्मणाम् ॥२८॥
दुष्टानां शासनाद् राजा शिष्टानां परिपालनात् ।
प्राप्नोत्यभिमतांल्लोकान् वर्णसंस्थाकरो नृपः ॥२९॥

"The man of the warrior tribe should cheerfully give presents to Brahmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms and the protection of the earth. The guardianship of the earth is indeed his especial province: by the discharge of this duty a king attains his objects, and realizes a share of the merit of all sacrificial rites. By intimidating the bad, and cherishing the good, the monarch who maintains the discipline of the different castes secures whatever region he desires.

पाशुपाल्यञ्च वाणिज्यं कृषिञ्च मनुजेश्वर !
वैश्याय जीविकां ब्रह्मा ददौ लोकपितामहः ॥३०
तस्याप्यध्ययनं यज्ञो दानं धर्मश्च शस्यते ।
नित्यनैमित्तिकादीनामनुष्ठानञ्च कर्मणाम् ॥३१॥

"Brahmá, the great parent of creation, gave to the Vaiśya the occupations of commerce and agriculture, and the feeding of flocks and herds, for his means of livelihood ; and sacred study, sacrifice, and donation are also his duties, as is the observance of fixed and occasional rites.

द्विजातिसंश्रयं कर्म तादर्थ्यं तेन पोषणम् ।
क्रयविक्रयजैर्वापि धनैः कारूद्भवेन वा ॥३२॥

बन्धनीमध्यगतः श्लोको न सार्वत्रिकः । स क्वचिद्देवोपलभ्यते । श्रीधरेणापि तस्याव्याख्यानात् सोऽयं बन्धन्यां स्थापितः ।

शूद्रस्य सन्नतिः शौचं सेवा स्वामिन्यमायया ।
अमन्त्रयज्ञो ह्यस्तेयं सत्सङ्गो विप्ररक्षणम् ॥३३॥
दानञ्च दद्याच्छूद्रोऽपि पाकयज्ञैर्यजेत च ।
पित्र्यादिकञ्च तत्सर्वं शूद्रः कुर्वीत तेन वै ॥३४॥

"Attendance upon the three regenerate castes is the province of the Śūdra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.[3]

भृत्यादिभरणार्थाय सर्वेषाञ्च परिग्रहः ।
ऋतुकालेऽभिगमनं स्वदारेषु महीपते ॥३५॥

"Besides these their respective obligations, there are duties equally

3 The Pákayajna, or sacrifice in which food is offered, implies either the worship of the Viśvadevas, the rites of hospitality, or occasional oblations, on building a house, the birth of a child, or any occasion of rejoicing. It is to be understood, however, that this injunction intends his performing these ceremonies through the agency of a Brahman, as a Śūdra cannot repeat the Mantras or prayers that accompany them; and it might be a question how far he might be present, for he ought not even to hear such prayers repeated. The performance of funeral rites involves some personal share, and the Śūdra must present the cakes, but it must be done without Mantras; as the Mitákshara; 'This rite (the presentation of cakes) must be performed by the Śūdras, without formulæ, on the twelfth day': शूद्राणामप्येतत्कर्म कर्त्तव्यं द्वादशेऽह्नि । The Váyu P. directs the performance of the five great sacrifices by Śūdras, only omiting the Mantras: शूद्रेणापि प्रकर्त्तव्या पंचैते मन्त्रवर्जिताः । It may be suspected that the Puráṇas relaxed in some degree from the original rigour; for it may be inferred that the great ceremonies were altogether withheld from Śūdras in the time of Manu, who declares that none have any right or part (Adhikára) in his code except those who perform rites with Mantras, or the three regenerate castes (II. 16); and denounces as heinous sins teaching the Vedas to Śūdras, performing sacrifices for them, or taking gifts from them X 109. 110, 111. Yájnavalkya, however, allows them to perform five great rites witn the Namaskára, or the simple salutation: नमस्कारेण मन्त्रेण पंच यज्ञान्नहापयेत् । which Gotama confirms. Some restrict the sense of Mantra, also, to the prayers of the Vedas, and allow the Śūdras to use those of the Puráṇas; as Śulapáni: न वेदेष्वधिकारो शूद्रस्य विद्यते पुराणेष्वधिकारः । and the Titthi Tattva is cited in the Śudra Kamalákára as allowing them any Mantras except those of the Vedas: वैदिकेतरमन्त्रपाठे शूद्रस्याधिकारः ।

दया समस्तभूतेषु तितिक्षानभिमानिता ।
सत्यं शौचमनायासो मङ्गल्यं प्रियवादिता ॥३६॥
मैत्रस्पृहा तथा तद्वदकार्पण्यं नरेश्वर ।
अनसूया च सामान्या वर्णानां कथिता गुणाः ॥३७॥

incumbent upon all the four castes. These are, the acquisition of property, for the support of their families ; cohabitation with their wives, for the sake of progeny ; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decoration, gentleness of speech, friendliness ; and freedom from envy and repining, from avarice, and from detraction. These also are the duties of every condition of life.

आश्रमाणाञ्च सर्वेषामेते सामान्यलक्षणाः ।
गुणांस्तथापद्धर्मांश्च विप्रादीनामिमाञ्छृणु ॥३८॥
क्षात्रं कर्म द्विजस्योक्तं वैश्यं कर्म तथापदि ।
राजन्यस्य च वैश्योक्तं शूद्रकर्म न वै तयोः ॥३९॥
सामर्थ्ये सति तत्त्याज्यमुभाभ्यामपि पार्थिव ।
तदेवापदि कर्तव्यं न कुर्यात् कर्मसङ्करम् ॥४०॥
इत्येते कथिता राजन् वर्णधर्मा मया तव ।
धर्ममाश्रमिणां सम्यग् सम्यग्ब्रुवतो मे निशामय ॥४१

"In times of distress the peculiar functions of the castes may be modified, as you shall hear. A Brahman may follow the occupations of a Kshatriya or a Vaiśya: the Kshatriya may adopt those of the Vaiśya; and the Vaiśya those of the Kshatriya: but these two last should never descend to the functions of the Śúdra, if it be possible to avoid them[4]; and if that be not possible, they must at least shun the functions of the mined castes. I will now, Rájá, relate to you the duties of the several Áśramas or conditions of life."

4 This last clause reconciles what would else appear to be an incompatibility with Manu, who permts the Vaiśya in time of distress to descend to the servile acts of a Śūdra. X. 98.

CHAPTER IX

और्व उवाच ।

बालः कृतोपनयनो वेदाहरणतत्परः ।
गुरुगेहे वसेद् भूप ब्रह्मचारी समाहितः ॥१॥
शौचाचारवता तत्र कार्यं शुश्रूषणं गुरोः ।
व्रतानि चरता ग्राह्यो वेदश्च कृतबुद्धिना ॥२॥
उभे सन्ध्ये रविं भूप ! तथैवाग्निं समाहितः ।
उपतिष्ठेत्तदा कुर्याद् गुरोरप्यभिवादनम् ॥३॥
स्थिते तिष्ठेद् व्रजेद् याते नीचैरासीत् तथासति ।
शिष्यो गुरौ नृपश्रेष्ठ ! प्रतिकूलं न सम्भजेत् ॥४॥
तेनैवोक्तः पठेद् वेदं नान्यचित्तः पुरः स्थितः ।
अनुज्ञातश्च भिक्षान्नमश्नीयाद् गुरुणा ततः ॥५॥
अवगाहेदपः पूर्वमाचार्येणावगाहिताः ।
समिज्जलादिकश्चास्य कल्यं कल्यमुपानयेत् ॥६॥

Aurva continued,—"When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices, and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhyá he is first to salute the sun; in the evening, fire, and then to address his preceptor with respect. He must stand when his master is standing; move when he is walking; and sit beneath him when he is seated: he must never sit, nor walk, nor stand when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher.[1] Let him bathe in water which has first been used for his preceptor's ablutions; and every morning bring fuel and water, and whatsoever else may be required.

गृहीतग्राह्यवेदश्च ततोऽनुज्ञामवाप्य च ।
गार्हस्थ्यमावसेत्प्राज्ञो निष्पन्नगुरुनिष्कृतिः ॥७

"When the scriptual studies appropriate to the student have been

1 These directions are the same as those prescribed by Manu, though not precisely in the same words. II. 175, et seq.

विधिनावाप्तदारस्तु धनं प्राप्य स्वकर्मणा ।
गृहस्थकार्यमखिलं कुर्याद् भूपाल ! शक्तितः ॥८॥
निवापेन पितॄनर्चेद् यज्ञैर्देवांस्तथातिथीन् ।
अन्नैर्मुनींश्च स्वाध्यायैरपत्येन प्रजापतिम् ॥९॥
बलिकर्मणा भूतानि वाक्सत्येनाखिलं जगत् ।
प्राप्नोति लोकान् पुरुषो निजकर्मसमर्जितान् ॥१०॥
भिक्षाभुजश्च ये केचित् परिव्राड्ब्रह्मचारिणः ।
तेऽप्यत्रैव प्रतिष्ठन्ते गार्हस्थ्यं तेन वै परम् ॥११॥
वेदाहरणकार्याय तीर्थस्नानाय च प्रभो !
अटन्ति वसुधां विप्राः पृथिवीदर्शनाय च ॥१२॥
अनिकेता ह्यनाहारा यत्रसायंगृहाश्च ये ।
तेषां गृहस्थः सर्वेषां प्रतिष्ठा योनिरेव च ॥१३॥
तेषां स्वागतदानादि वक्तव्यं मधुरं नृप !
गृहागतानां दद्याच्च शयनासनभोजनम् ॥१४॥

completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder; and taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge to the best of his ability the duties of his station;[2] satisfying the manes with funeral cakes; the gods with oblations; guests with hospitality; the sages with holy study; the progenitors of mankind with progeny, the spirits with the residue of oblations; and all the world with words of truth.[3] A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world to see the earth, and perform their ablutions, with rites enjoined by the Vedas, at sacred shrines: houseless, and without food, and resting for the night at the dwelling at which they arrive in the evening. The householder is to them a constant refuge and parent: it is his duty to give them a welcome, and to address them with kindness; and to provide

2 So Manu, III. 4, &c.

3 The great obligations, or, as Jones terms them, sacraments, the Maháyajnas, or great sacrifices, are, according to Manu, but five; Brahmayajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Nriyajna, hospitality. III. 70. 71 The Prajápatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are apparently later additions.

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्तते ।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥१५॥
अवज्ञानमहङ्कारो दम्भश्चैव गृहे सतः ।
परितापोपघातौ च पारुष्यञ्च न शस्यते ॥१६॥
यस्तु सम्यक् करोत्येवं गृहस्थः परमं विधिम् ।
सर्वबन्धविनिर्मुक्तो लोकानाप्नोत्यनुत्तमान् ॥१७॥

them, whenever they come to his house, with a bed, a seat, and food. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religiout merit.[4] In the house of a good man, contumely, arrogance, hypocrisy, repining, contradiction, and violence are annihilated: and the householder who fully performs this his chief duty of hospitality is released from every kind of bondage, and obtains the highest of stations after death.

वयःपरिणतौ राजन् ! कृतकृत्यो गृहाश्रमी ।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥१८॥
पर्ण-मूल-फलाहारः केशश्मश्रुजटाधरः ।
भूमिशायी भवेत्तत्र मुनिः सर्वातिथिर्नृप ॥१९॥
चर्मकाशकुशैः कुर्यात् परिधानोत्तरीयके ।
तद्वत् त्रिसवनं स्नानं शस्तमस्य नरेश्वर ॥२०॥
देवताभ्यर्चनं होमः सर्वाभ्यागतपूजनम् ।
भिक्षा बलिप्रदानञ्च शस्तमस्य नरेश्वर ॥२१॥
वन्यस्नेहेन गात्राणामभ्यङ्गश्चास्य शस्यते ।
तपश्च तस्य राजेन्द्र ! शीतोष्णादिसहिष्णुता ॥२२॥

"When the householder, after performing the acts incumbent on his condition, arrives at the decline of life, let him consign his wife to the care of his sons, and go himself to the forests.[5] Let him there subsist upon leaves, roots, and fruit; and suffer his hair and beard to grow, and braid the former upon his brows; and sleep upon the ground: his dress must be made of skin or of Káśa or Kuśa grasses; and he must bathe thrice a day; and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality: he must beg alms, and present food to all creatures: he must anoint himself with such unguents as the woods afford; and in his devotional

4 This is also the doctrine of Manu, III. 100.

5 Manu, VI. 3, &c.

यस्त्वेतां निहितश्चर्यां वानप्रस्थश्चरेन्मुनिः ।
स दहत्यग्निवद्दोषान् जयेल्लोकांश्च शाश्वतान ॥२३

exercises he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vánaprastha), consumes, like fire, all imperfections, and conquers for himself the mansions of eternity.

चतुर्थश्चाश्रमो भिक्षोः प्रोच्यते यो मनीषिभिः ।
तस्य स्वरूपं गदतो मम श्रोतुं नृपार्हसि ॥२४॥
पुत्रद्रव्यकलत्रेषु त्यक्तस्नेहो नराधिप !
चतुर्थमाश्रमं स्थानं गच्छेन्निर्धूतमत्सरः ॥२५॥
त्रैवर्गिकांस्त्यजेत् सर्वानारम्भानवनीपते !
मित्रादिषु समो मैत्रः समस्तेष्वेव जन्तुषु ॥२६॥
जरायुजाण्डजादीनां वाङ्-मनः-कायकर्मभिः ।
युक्तः कुर्वीत न द्रोहं सर्वसङ्गांश्च वर्जयेत् ॥२७॥
एकरात्रस्थितिर्ग्रामे पञ्चरात्रस्थितिः पुरे ।
तथा तिष्ठेद् यथा प्रीतिर्द्वेषो वा नास्य जायते ॥२८॥
प्राणयात्रानिमित्तञ्च व्यङ्गारे भुक्तवज्जने ।
काले प्रशस्तवर्णानां भिक्षार्थं पर्यटेद् गृहान् ॥२९॥
कामः क्रोधस्तथा दर्पमोहलोभादयश्च ये ।
तांस्तु दोषान् परित्यज्य परिव्राड् निर्ममो भवेत् ॥३०

"The fourth order of men is called that of the mendicant; the circumstances of which it is fit, oh king, that you should hear from me. Let the unimpassioned man, relinquishing all affection for wife, children, and possessions, enter the fourth order.[6] Let him forego the three objects of human existence (pleasure, wealth, and virtue), whether secular or religious, and, indifferent to friends, be the friend of all living beings. Let him, occupied with devotion, abstain from wrong, in act, word, or thought, to all creatures, human or brute; and equally avoid attachment to any. Let him reside but for one night in a village, and not more than five nights at a time in a city; and let him so abide, that good-will, and not animosity, may be engendered. Let him, for the support of existence, apply for alms at the houses of the three first castes, at the time when the fires have been extinguished and people have eaten. Let the wandering mendicant call nothing

6 Manu, VI. 33, &c.

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।
तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित् ॥२१॥
कृत्वाग्निहोत्रं स्वशरीरसंस्थं शारीरमग्निं स्वमुखे जुहोति ।
विप्रस्तु भैक्ष्योपगतैर्हविर्भिश्चिताग्निना स व्रजति स्म लोकान् ॥२२॥
मोक्षाश्रमं यश्चरते यथोक्तं शुचिः स्वसङ्कल्पितबुद्धियुक्तः
अनिन्धनं ज्योतिरिव प्रशान्तः स ब्रह्मलोकं जयति द्विजातिः ॥२३॥

his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and by means of his spiritual fire he proceeds to his own proper abode. But the twice-born man,[7] who seeks for liberation, and is pure of heart, and whose mind is perfected by self-investigation, secures the sphere of Brahmá, which is tranquil, and is as a bright flame that emits not smoke."

CHAPTER X

कथितं चातुराश्रम्यं चातुर्वर्ण्यक्रियास्तथा ।
पुंसः क्रियामहं श्रोतुमिच्छामि द्विजसत्तम ॥१॥
नित्यां नैमित्तिकीं काम्यां क्रियां पुंसामशेषतः ।
समाख्याहि भृगुश्रेष्ठ सर्वज्ञो ह्यसि मे मतः ॥२॥

Sagara then addressed Aurva, and said, "You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me; for all things are

7 The text uses the term Dvijáti, which designates a man of the three first castes. The commentator cites various authorities to prove that its sense should be Brahman only, who alone is permitted to enter the fourth order,—गतिस्तुर्य्याश्रमे नास्ति बाहुजोरुजयोः क्वचित् । तुर्य्याश्रमे गतिः प्रोक्ता मुखजानां स्वयम्भुवेति दत्तात्रेयोक्तेः । ब्राह्मणः प्रव्रजेद्गृहादिति यम संवर्त्त बौधायनवचनाच्च ॥ 'Entrance into the fourth order is never for the Kshatriya and Vaiśya. Entrance into the fourth order is for Brahmans, according to Svayambhu. So says Dattátreya: "Let the Brahman proceed from his dwelling is also the expression of Yama, Samvartta, and Baudháyana."' But this is not the general understanding of the law, nor was it originally so restricted apparently. Manu does not so limit it.

यदेतदुक्तं भवता नित्यनैमित्तिकाश्रितम् ।
तदहं कथयिष्यामि श्रृणुष्वैकमना नृप'॥३॥

known, chief of Bhṛgu's race, unto you." To this Aurva replied, "I will communicate to you, oh king, that which you have asked, the invariable and occasional rites which men should perform: do you attend.

जातस्य जातकर्मादिक्रियाकाण्डमशेषतः ।
पुत्रस्य कुर्वीत पिता श्राद्धञ्चाभ्युदयात्मकम् ॥४॥
युग्मांस्तु प्राङ्‌मुखान् विप्रा भोजयेन्मनुजेश्वर !
यथा वृत्तिस्तथा कुर्याद्दैवं पित्र्यं द्विजन्मनाम् ॥५॥
दध्ना यवैः सवदरैर्मिश्रान् पिण्डान् मुदा युतः ।
नान्दीमुखेभ्यस्तीर्थेन दद्याद् दैवेन पार्थिव ॥६॥
प्राजापत्येन वा सर्वमुपचारं प्रदक्षिणम् ।
कुर्वीत तत्तथाशेषवृद्धिकालेषु भूपते ॥७॥

"When a son is born, let his father perform for him the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śráddha, which is a source of prosperity. Let him feed a couple of Brahmans, seated with their faces to the east; and according to his means offer sacrifices to the gods and progenitors. Let him present to the manes[1] balls of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajápati.[2] Let a Brahman perform such a Śráddha, with all its offerings and circumambulations, on every occasion of good fortune.[3]

ततश्च नाम कुर्वीत पितैव दशमेऽहनि ।
देवपूर्वं नराख्यं हि शर्मवर्मादिसंयुतम् ॥८॥

"Next, upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god,

1 To the Nándímukhas. The Pitṛs, or progenitors, are so termed here from words occurring in the prayer used on the occasion of a festive Śráddha. *As. Res.* VII. 270.

2 With the Daiva tírtha, the tips of the fingers ; or with the Prájapatya tírtha, the part of the hand at the root of the little finger. Manu, II. 58, 59. The second is called by Manu the Káya tírtha, from Ka, a synonym of Prajápati.

3 The Śráddha is commonly an obsequial or funeral sacrifice, but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony on an occasion of rejoicing or an accession of prosperity, this being termed the Abhyudaya or Vṛddhi Śráddha. *As. Res.* VII. 270.

शर्मेति ब्राह्मणस्योक्तं वर्मेति क्षत्रसंश्रयम् ।
गुप्तदासात्मकं नाम प्रशस्तं वैश्य-शूद्रयोः ॥९॥
नार्थहीनं न चाशस्तं नापशब्दयुतं तथा ।
नामङ्गल्यं जुगुप्स्यं वा नाम कुर्यात् समाक्षरम् ॥१०॥
नातिदीर्घं नातिह्रस्वं नातिगुर्वक्षरान्वितम् ।
सुखोच्चार्य्यन्तु तन्नाम कुर्याद् यत् प्रवणाक्षरम् ॥११॥
ततोऽनन्तरसंस्कारसंस्कृतो गुरुवेश्मनि ।
यथोक्तविधिमाश्रित्य कुर्याद् विद्यापरिग्रहम् ॥१२॥

the second of a man, as Śarman or Varman; the former being the appropriate designation of a Brahman, the latter of a warrior; whilst Gupta and Dása are best fitted for the names of Vaiśyas and Śūdras.[4] A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long nor too short, nor too full of long vowels; but contain a due proportion of short vowels, and be easily articulated. After this and the succeeding initiatory rites,[5] the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

गृहीतविद्यो गुरवे दत्त्वा च गुरुदक्षिणाम् ।
गार्हस्थ्यमिच्छन् भूपाल ! कुर्याद् दारपरिग्रहम् ॥१३॥
ब्रह्मचर्येण वा कालं कुर्यात् संकल्पपूर्वकम् ।
गुरोः शुश्रूषणं कुर्यात् तत्पुत्रादेरथापि वा ॥१४॥
वैखानसो वापि भवेत् प्रव्रजेद् वा यथेच्छया
पूर्वसङ्कल्पितं यादृक् तादृक् कुर्यान्नराधिप ॥१५॥

"When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain as a student with his teacher, first making a vow to that effect, and employ himself in the service of his preceptor and of that preceptor's descendants; or he may at once become a hermit, or adopt the order of the religious mendicant, according to his original determination.[6]

4 So Manu, II. 30, 31, 32. The examples given in the comment are, Somaśarman, Indravarman, Chandragupta, and Śivadása, respectively appropriate appellations of men of the four castes.

5 Or Sanskáras; initiatory ceremonies, purificatory of the individual at various stages.

6 Or the vow or pledge he has taken, that he will follow for life

वर्षैरेकगुणां भार्यामुद्वहेत् त्रिगुणः स्वयम् ।
नातिकेशामकेशां वा नातिकृष्णां न पिङ्गलाम् ॥१६॥
निसर्गतो विकलाङ्गीमधिकाङ्गीञ्च नोद्वहेत् ।
नाविशुद्धां सरोगां वाऽकुलजां वातिरोगिणीम् ॥१७॥
न दुष्टां दुष्टवाचाटां व्यङ्गिनीं पितृ-मातृतः ।
न श्मश्रुव्यञ्जनवतीं न चैव पुरुषाकृतिम् ॥१८॥
न घर्घरस्वरां क्षाम-वाक्यां काकस्वरां न च ।
नानिबद्धेक्षणां तद्वद् वृत्ताक्षीं नोद्वहेद् बुधः ॥१९॥
यस्याश्च रोमशे जङ्घे गुल्फौ यस्यास्तथोन्नतौ ।
गण्डयोः कूपकौ यस्या हसन्त्यास्तां न चोद्वहेत् ॥२०॥

"If he marry, he must select a maiden who is of a third of his age;[7] one who has not too much hair, but is not without any; one who is not very black nor yellow complexioned, and who is not from birth a cripple or deformed. He must not marry a girl who is vicious or unhealthy, of low origin, or labouring under disease; one who has been ill brought up; one who talks improperly; one who inherits some malady from father or mother; one who has a beard, or who is of a masculine appearance; one who speaks thick or thin, or croaks like a raven; one who keeps her eyes shut, or has the eyes very prominent; one who has hairy legs, or thick ancles; or one who has dimples in her cheeks when she laughs.[8] Let not a wise and

the observances of the student or ascetic ; both of which are enumerated in the Nirṇaya Sindhu, as acts prohibited in the Kali age ; a man is not to continue a student or Brahmáchári, i.e. a cænobite, for life ; nor is he to become a mendicant without previously passing through the order of householder. In practice, however, the prohibition is not infrequently disregarded.

7 By this is to be understood, according to the commentator, merely a young girl, but at the same time one not immature ; for otherwise, he observes, a man of thirty, by which age he completes his sacred studies, would espouse a girl of but ten years age. According to Manu, however, the period of religious study does not terminate until thirty-six ; and in the East a girl of twelve would be marriageable. The text of Yájnavalkya has merely the word Yavíyasí, 'a very young woman.' It is worthy of remark here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the present practice of the nuptials of children. The obligation imposed upon a man of a life of perfect continence until he is more than thirty is singularly Malthusian.

8 For the credit of Hindu taste it is to be noticed that the commentator observes the hemistich in which this last clause occurs is not found in all copies of the text.

नोद्वहेत् तादृशीं कन्यां प्राज्ञः कार्यविशारदः ।
नातिरूक्षच्छविं पाण्डुकरजामरुणेक्षणाम् ॥२१॥
आपीनहस्तपादाञ्च न कन्यामुद्वहेद् बुधः ।
न वामनां नातिदीर्घां नोद्वहेत् संहतभ्रुवम् ॥२२॥
न चातिच्छिद्रदशनां न करालमुखीं नरः ।
पञ्चमीं मातृपक्षाच्च पितृपक्षाच्च सप्तमीम् ॥२३॥
गृहस्थश्चोद्वहेत् कन्यां न्यायेन विधिना नृप !
ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ॥२४॥

prudent man marry a girl of such a description: nor let a considerate man wed a girl of a harsh skin; or one with white nails; or one with red eyes, or with very fat hands and feet; or one who is a dwarf, or who is very tall; or one whose eyebrows meet, or whose teeth are far apart, and resemble tusks. Let a householder marry a maiden who is in kin at least five degrees remote from his mother, and seven from his father, with the ceremonies enjoined by law.[9]

गान्धर्वराक्षसौ चान्यौ पैशाचश्चाष्टमोऽधमः ॥२५॥
एतेषां यस्य यो धर्मो वर्णस्योक्तो महर्षिभिः ।
कुर्वीत दाराहरणम् तेनान्यं परिवर्जयेत् ॥२६॥
सधर्मचारिणीं प्राप्य गार्हस्थ्यं सहितस्तया ।
समुद्वहेद् ददात्येषा सम्यगूढा महाफलम् ॥२७॥

"The forms of marriage are eight, the Bráhma, Daiva, the Ārsha, Prájápatya, Asūra, Gándharba, Rákshasa, and Paiśácha; which last is the worst:[10] but the caste to which either form has been enjoined as lawful by inspired sages should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives from such a wife great benefits."

CHAPTER XI

गृहस्थस्य सदाचारं श्रोतुमिच्छाम्यहं मुने !
लोकादस्मात् परस्माच्च यमातिष्ठन्न हीयते ॥१॥

Sagara again said to Aurva, "Relate to me, Muni, the fixed observances of the householder, by attending to which he will never be rejected from this world or the next."

9 See Manu, III. 5, &c.

10 These different modes of marriage are described by Manu, III. 27, &c.

श्रूयतां पृथिवीपाल ! सदाचारस्य लक्षणम् ।
सदाचारवता पुंसा जितौ लोकावुभावपि ॥२॥
साधवः क्षीणदोषास्तु सच्छब्दः साधुवाचकः ।
तेषामाचरणं यत्तु सदाचारः स उच्यते ॥३॥
सप्तर्षयोऽथ मनवः प्रजानां पतयस्तथा ।
सदाचारस्य वक्तारः कर्तारश्च महीपते ॥४॥
ब्राह्मे मुहूर्ते सुस्थे च मानसे मतिमान् नृप !
विबुद्धश्चिन्तयेद् धर्ममर्थञ्चास्याविरोधिनम् ॥५॥
अपीडया तयोः काममुभयोरपि चिन्तयेत् ।
दृष्टादृष्टविनाशाय त्रिवर्गे समदर्शिता ॥६॥
परित्यजेदर्थकामौ धर्मपीडाकरौ नृप !
धर्ममप्यसुखोदर्कं लोकविद्विष्टमेव च ॥७॥

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances, by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from all defects; and the term Sat means the same, or Sádhu: those practices or observances (Ācháras) which they follow are therefore called Sadácháras, 'the institution or observances of the pious.'[1] The seven Ṛshis, the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhūrtta of Brahmá (or in the third Muhūrtta, about two hours before sunrise), and with a composed mind meditate on two of the objects of life (virtue and wealth), and on topics not incompatible with them. Let him also think upon desire, as not conflicting with the other two; and thus contemplate with equal indifference the three ends of life, for the purpose of counteracting the uuseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts if they involve misery, or are censured by the world.[2]

1 Jones renders Achára (आचार), 'the immemorial customs of good men' (Manu, II. 6): following the explanation of Kullūka Bhaṭṭa, which is much the same as that of our text: कम्बलवल्कलाद्याचरणरूपः साधूनां धार्म्मिकानां । 'Āchára means the use of blankets or bark, &c. for dress. Sádhus are pious or just men.' Ācháras are, in fact, all ceremonial and purificatory observances or practices, not expiatory, which are enjoined either by the Vedas or the codes of law

2 That is, he may omit prescribed rites, if they are attended with difficulty or danger: he may forego ablutions, if they disagree with his

ततः कल्यं समुत्थाय कुर्यान्मैत्रं नरेश्वर !
नैरृत्यामिषुविक्षेपमतीत्याभ्यधिकं भुवः ॥८॥
दूरादावसथान्मूत्रं पुरीषञ्च विसर्जयेत् ।
पादावसेचनोच्छिष्टे प्रक्षिपेन्न गृहाङ्गणे ॥९॥
आत्मच्छायां तरुच्छायां गोसूर्याग्न्यनिलांस्तथा ।
गुरुद्विजातींस्तु बुधो न मेहेत कदाचन ॥१०॥
न कृष्टे शस्यमध्ये वा गोव्रजे जनसंसदि ।
न वर्त्मनि न नद्यादितीर्थेषु पुरुषर्षभ ॥११॥
नाप्सु नैवाम्भसस्तीरे श्मशाने न समाचरेत् ।
उत्सर्गं वै पुरीषस्य मूत्रस्य च विसर्जनम् ॥१२॥
उदङ्मुखो दिवा मूत्रं विपरीतमुखो निशि ।
कुर्वीतानापदि प्राज्ञो मूत्रोत्सर्गञ्च पार्थिव ॥१३॥
तृणैरास्तीर्य वसुधां वस्त्रप्रावृतमस्तकः ।
तिष्ठेन्नातिचिरं तत्र नैव किञ्चिदुदीरयेत् ॥१४॥
वल्मीकमूषिकोत्खातां मृदमन्तर्जलां तथा ।
शौचावशिष्टां गेहाच्च नादद्याल्लेपसम्भवाम् ॥१५॥

Having risen, he must offer adoration to the sun; and then, in the south-east quarter, at the distance of a bowshot or more, or any where remote from the village, void the impurities of nature. The water that remains after washing his feet he must throw away into the courtyard of the house. A wise man will never void urine on his own shadow, nor on the shadow of a tree, nor on a cow, nor against the sun, nor on fire, nor against the wind, nor on his Guru, nor men of the three first castes; nor will he pass either excrement in a ploughed field, or pasturage, or in the company of men, or on a high road, or in rivers and the like, which are holy, or on the bank of a stream, or in a place where bodies are burnt; or any where quickly. By day let him void them with his face to the north, and by night with his face to the south, when he is not in trouble. Let him perform these actions in silence, and without delay; covering his head with a cloth, and the ground with grass. Let him not take, for the purposes of cleanliness, earth from an ant-hill, nor a rat-hole, nor from water, nor from the residue of what has been so used, nor

health; and he may omit pilgrimage to holy shrines, if the way to them is infested by robbers. Again, it is enjoined in certain ceremonies to eat meat, or drink wine; but these practices are generally reprehended by pious persons, and a man may therefore disregard the injunction.

अन्तःप्राण्यवपन्नां च हलोत्खाताञ्च पार्थिव !
परित्यजेन्मृदो ह्येताः सकलाः शौचकर्मणि ॥१६॥
एका लिङ्गे गुदे तिस्रस्तथा वामकरे दश ।
हस्तद्वये च सप्त स्युर्मृदः शौचोपपादिकाः ॥१७॥
अच्छेनागन्धफेनेन जलेनाबुद्बुदेन च ।
आचामेच्च मृदं भूयस्तथा दद्यात् समाहितः ॥१८॥
निष्पादिताङ्घ्रिशौचस्तु पादावभ्युक्ष्य वै पुनः ।
त्रिः पिबेत् सलिलं तेन तथा द्विः परिमार्जयेत् ॥१९॥
शीर्षण्यानि ततः खानि मूर्द्धानञ्च समालभेत् ।
बाहू नाभिञ्च तोयेन हृदयञ्चापि संस्पृशेत् ॥२०॥
आचान्तस्तु ततः कुर्यात् पुमान् केशप्रसाधनम् ।
आदर्शाञ्जनमाङ्गल्यं दूर्वाद्यालम्भनानि च ॥२१॥
ततः स्ववर्णधर्मेण वृत्त्यर्थञ्च धनार्जनम् ।
कुर्वीत श्रद्धासम्पन्नो यजेच्च पृथिवीपते ॥२२॥
सोमसंस्था हविःसंस्थाः पाकसंस्थाश्च संस्थिताः ।
धने यतो मनुष्याणां यतेतातो धनार्जने ॥२३॥

soil that has been employed to plaster a cottage, nor such as has been thrown up by insects, or turned over by the plough. All such kinds of earth let him avoid, as means of purification. One handful is sufficient after voiding urine; three after passing ordure: then ten handfulls are to be rubbed over the left hand, and seven over both hands. Let him then rince his mouth with water that is pure, neither fetid, nor frothy, nor full of bubbles; and again use earth to cleanse his feet, washing them well with water. He is to drink water then three times, and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears, and nostrils, the forehead, the navel, and the heart.[3] Having finally washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes. He is then, according to the custom of his caste, to acquire wealth, for the sake of subsistence; and with a lively faith worship the gods. Sacrifices with the acid juice, those with clarified butter, and those with offerings of food, are comprehended in wealth: wherefore let men exert themselves to acquire wealth for these purposes.[4]

3 Many of these directions are given by Manu, IV, 45, &c.

4 That is, wealth is essential to the performance of religious rites, and it is also the consequence of performing them. A householder

नदी-नद-तडागेषु देवखातजलेषु च ।
नित्यक्रियार्थं स्नायीत गिरिप्रस्रवणेषु च ॥२४॥
कूपेषूद्धृततोयेन स्नानं कुर्वीत वा भुवि ।
गृहेषूद्धृततोयेन ह्यथवा भुव्यसम्भवे ॥२५॥
शुचिवस्त्रधरः स्नातो देवर्षिपितृतर्पणम् ।
तेषामेव हि तीर्थेन कुर्वीत सुसमाहितः ॥२६॥
त्रिरपः प्रीणनार्थाय देवानामपवर्जयेत् ।
ऋषीणाञ्च यथान्यायं सकृच्चापि प्रजापतेः ॥२७॥
पितॄणां प्रीणनार्थाय त्रिरपः पृथिवीपते !
पितामहेभ्यश्च तथा प्रीणयेत्प्रपितामहान् ॥२८॥
मातामहाय तत्पित्रे तत्पित्रे च समाहितः ।
दद्यात् पैत्रेण तीर्थेन काम्यञ्चान्यच्छृणुष्व मे ॥२९॥

"As preparatory to all established rites of devotion the householder should bathe in the water of a river, a pond, a natural channel, or a mountain torrent ; or he may bathe upon dry ground, with water drawn from a well, or taken from a river, or other source, where there is any objection to bathing on the spot.[5] When bathed, and clad in clean clothes, let him devoulty offer libations to the gods, sages, and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods ; as many times, to please the Ṛshis ; and once, to propitiate Prajápati: he must also make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to manes, water to his patertal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father ; and at pleasure to his own mother and

should therefore diligently celebrate them, that he may acquire property, and thus be enabled to continue to sacrifice. According to Gautama there are seven kinds of each of the three sorts of sacrificial rites particularized in the text, or those in which the Soma juice, oiled butter, or food are presented. Of the latter, according to Manu, there are four varieties, the offering of food to the Viśvadevas, to spirits, to deceased ancestors, and to guests. II, 86. The seven of Gautama are, offerings to progenitors on certain eighth days of the fortnight, at the full and change, at Śráddhas generally, and to the manes on the full moon of four different months, or Śrávan, Agraháyaṇa, Chaitra, and Āśvin.

5 A person may perform his ablutions in his own house, if the weather or occupation prevent his going to the water. If he be sick, he may use warm water ; and if bathing be altogether injurious, he may perform the Mantra snána, or repeat the prayers used at ablution, without the actual bath.

मात्रे प्रमात्रे तन्मात्रे गुरुपत्न्यै तथा नृप !
गुरवे मातुलादीनां स्निग्धमित्राय भूभुजे॥३०
इदञ्चापि जपेदम्बु दद्यादात्मेच्छया नृप !
उपकाराय भूतानां कृतदेवादितर्पणः ॥३१॥
देवासुरास्तथा यक्षा नागगन्धर्वराक्षसाः ।
पिशाचा गुह्यकाः सिद्धाः कुष्माण्डास्तरवः खगाः ॥३२
जलेचरा भूनिलया वाय्वाहाराश्च जन्तवः !
तृप्तिमेतेन यान्त्वाशु मद्दत्तेनाम्बुनाखिलाः ॥३३॥
नरकेषु समस्तेषु यातनासु च ये स्थिताः ।
तेषामाप्यायनायैतद्दीयते सलिलं मया ॥३४॥
येऽबान्धवा बान्धवा वा येऽन्यजन्मनि बान्धवाः ।
ते सर्वे तृप्तिमयान्तु ये चास्मत्तोयकाङ्क्षिणः ।३५
यत्र क्वचन संस्थानां क्षुत्तृष्णोपहतात्मनाम् ।
इदमप्यक्षयञ्चास्तु मया दत्तं तिलोदकम् ॥३६॥

his mother's mother and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relations,[6] to a dear friend, and to the king. Let him also, after libations have been made to the gods and the rest, present others at pleasure for the benefit of all beings, reciting inaudibly this prayer ; 'May the gods, demons, Yakshas, serpents, Rákshasas, Gandharbas, Piśáchas, Guhyakas, Siddhas, Kushmándas, trees, birds, fish, all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them. This water is given by me for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water ! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those

6 The whole series is thus given by Colebrooke ; *As. Res.* V. 367. Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grand-father and great grand-father ; to the mother, maternal grand-father, great grand-father, and great great grand-father : and single libations are to be offered to the paternal and maternal grand-mother and great grand mother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With the exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

काम्योदकप्रदानन्ते मयैतत् कथितं नृप !
यद् दत्त्वा प्रीणयत्येतन्मनुष्यः सकलं जगत् ॥३७॥
जगदाप्यायनोद्भूतं पुण्यमाप्नोति चानघ !
दत्त्वा काम्योदकं सम्यगेतेभ्यः श्रद्धयान्वितः ॥३८

inflictions, wheresoever they may be !' Presentations of water, given in the manner, oh king, which I have described, yield gratification to all the world: and the sinless man, who in the sincerity of faith pours out these voluntary libations, obtains the merit that results from affording nutriment to all creatures.

आचम्य च ततो दद्यात् सूर्याय सलिलाञ्जलिम्
नमो विवस्वते ब्रह्मन् भास्वते विष्णुतेजसे ।
जगत्सवित्रे शुचये सवित्रे कर्मदायिने ॥३९॥
ततो गृहार्चनं कुर्यादभीष्टसुरपूजनम् ।
जलाभिषेक–पुष्पाणां धूपादेश्च निवेदनैः॥ ४०।
अपूर्वमग्निहोत्रञ्च कुर्यात् प्राग् ब्रह्मणे नृप ।
प्रजापतिं समुद्दिश्य दद्यादाहुतिमादरात् ॥४१॥
गुह्येभ्यः कश्यपायाथ ततोऽनुमतये क्रमात् ॥४२॥

"Having then rinced his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer; 'Salutation to Vivasvat, the radiant, the glory of Vishṇu; to the pure illuminator of the world; to Savitri, the granter of the fruit of acts.'[7] He is then to perform the worship of the house, presenting to his tutelary deity water, flowers, and incense. He is next to offer oblations with fire, not preceded by any other rite, to Brahmá.[8] Having invoked Prajápati, let him pour oblations reverently to his household gods, to Káśyapa and to Anumati,[9] in succession. The

7 The first part of this prayer is from the Sáma-veda, and is given by Colebrooke. *As Res.* V. 367.

8 The rite is not addressed to Brahmá specially, but he is to be invoked to preside over the oblations offered to the gods and sages subsequently particularized.

9 Káśyapa, the son of Kaśyapa, is Āditya, or the sun. Anumati is the personified moon, wanting a digit of full. The objects and order of the ceremony here succinctly described differ from those of which Colebrooke gives an account (*As. Res.* VII. 236), and from the form of oblations given by Ward (*Account of the Hindus*. II. 447); but, as observed by Colebrooke, "oblations are made with such ceremonies, and in such form, as are adapted to the religious rite which is intended to be subsequently performed." *As. Res.* VII, 237.

तच्छेषं मणिकेऽद्भ्योऽथ पर्जन्यायः क्षिपेत्ततः ।
द्वारे धातुर्विधातुश्च मध्ये च ब्राह्मणः क्षिपेत् ।
गृहस्य पुरुषव्याघ्र ! दिग्देवानपि मे शृणु ॥४३॥
इन्द्राय धर्मराजाय वरुणाय तथेन्दवे ।
प्राच्यादिषु बुधो दद्याद्धुतशेषात्मक बलिम् ४४॥
प्रागुत्तरे च दिग्भागे धन्वन्तरिबलि बुधः ।
निर्वपेद् वैश्वदेवञ्च कर्म कुर्यादतः परम् ॥४५॥
वायव्ये वायवे दिक्षु समस्तासु ततो दिशाम् ।
ब्रह्मणे चान्तरिक्षाय भानवे च क्षिपेद् बलिम् ॥४६
विश्वेदेवान् विश्वभूतानथ विश्वपतीन् पितॄन् ।
यक्षाणाञ्च समुद्दिश्य बलि दद्यान्नरेश्वर ॥४७॥
ततोऽन्यदन्नमादाय भूमिभागे शुचौ बुधः ॥
दद्यादशेषभूतेभ्यः स्वेच्छया तत् समाहितः ॥४८॥
देवा मनुष्याः पशवो वयांसि सिद्धाः सयक्षोरगदैत्यसङ्घाः
प्रेताः पिशाचास्तरवः समस्ता य चान्नमिच्छन्ति मया प्रदत्तम् ॥४९॥
पिपीलिकाः कीटपतङ्गकाद्या बुभुक्षिताः कर्मनिबन्धबद्धाः ।
प्रयान्तु ते तृप्तिमिदं मयान्नं तेभ्यो विसृष्टं सुखिनो भवन्तु ॥५०॥

residue of the oblation let him offer to the earth, to water, and to rain, in a pitcher at hand; and to Dhátri and Vidhátri at the doors of his house, and in the middle of it to Brahmá. Let the wise man also offer the Bali, consisting of the residue of the oblations, to Indra, Yama, Varuṇa, and Soma, at the four cardinal points of his dwelling, the east and the rest; and in the north-east quarter he will present it to Dhanvantari.[10] After having thus worshipped the domestic deities, he will next offer part of the residue to all the gods (the Viśvadevas); then, in the north-west quarter, to Váyu (wind); then, in all directions, to the points of the horizon, Brahmá, to the atmosphere, and to the sun; to all the gods, to all beings, to the lords of beings, to the Pitṛs, to twilight. Then taking other rice,[11] let the householder at pleasure cast it upon a clean spot of ground, as an offering to all beings, repeating with collected mind this prayer; 'May gods, men, animals, birds, saints, Yakshas, serpents, demons, ghosts, goblins, trees, all that desire food given by me; may ants, worms, moths, and other insects, hungered and bound in the bonds

10 See also Manu, III. 84, &c. and the *As, Res.* VII. 275.

11 Or this ceremony may be practised instead of the preceding.

येषां न माता न पिता न बन्धु र्नैवान्नसिद्धिर्न तथान्नमस्ति ।
तत्तृप्तयेऽन्नं भुवि दत्तमेतत् ते यान्तु तृप्तिं मुदिता भवन्तु ॥५१॥
भूतानि सर्वाणि तथान्नमेतदहञ्च विष्णुर्न यतोऽन्यदस्ति ।
तस्मादहं भूतनिकायभूतमन्नं प्रयच्छामि भवाय तेषाम् ॥५२॥
चतुर्दशो भूतगणो य एष तत्र स्थिता येऽखिलभूतसङ्घाः ।
तृप्त्यर्थमन्नं हि मया विसृष्टं तेषामिदं ते मुदिता भवन्तु ॥५३॥
इत्युच्चार्य नरो दद्यादन्नं श्रद्धासमन्वितः ।
भुवि सर्वोपकाराय गृही सर्वाश्रयो यतः ॥५४॥
श्वचाण्डालविहङ्गानां भुवि दद्यान्नरेश्वर !
ये चान्ये पतिताः केचिदपुत्राः सन्ति मानवाः ॥५५॥

of acts ; may all obtain satisfaction from the food left them by me, and enjoy happiness. May they who have neither mother, nor father, nor relations, nor food, nor the means of preparing it, be satisfied and pleased with the food presented for their contentment.[12] Inasmuch as all beings, and this food, and I, and Vishṇu are not different, I therefore give for their sustenance the food that is one with the body of all creatures. May all beings, that are comprehended in the fourteen orders of existent things,[13] be satisfied with the food bestowed by me for their gratificacion, and be delighted.' Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings ; for the householder is thence the supporter of them all. Let him scatter food upon the ground for dogs, outcasts, birds, and all fallen and degraded persons.

ततो गोदोहमात्रं वै कालं तिष्ठेद् गृहाङ्गणे ।
अतिथिग्रहणार्थाय तदूर्द्ध्वं वा यथेच्छया ॥५६॥

"The householder is then to remain at eventide in his courtyard as long as it takes to milk a cow,[14] or longer if he pleases, to await

12 This prayer is said by Colebrooke to be taken from the Puráṇas (*As. Res*. VII. 275): he translates the last clause, 'May they who have neither food, nor means of obtaining it.' In our text the phrase is येषां—नैवान्नसिद्धिर्नतथान्नमस्ति । which the commentator explains by येषामन्नं नास्ति येषां च सत्यन्ने नात्र सिद्धिः पाकसाधनं नास्तीत्यर्थः । understanding Anna-siddhi to mean 'means of dressing food,' Páka sádhana. The following passages of the prayer are evidently peculiar to the Vishṇu Puráṇa.

13 Either fourteen classes of Bhūtas or spirits, or the same number of living beings, or eight species of divine, one of human, and five of animal creatures.

14 This, according to the commentator, is equal to the fourth part of Ghaṭiká which, considering the latter synonymous with Muhurtta, or one-thirtieth of the day and night, would be twelve minutes.

अतिथिं तत्र सम्प्राप्तं पूजयेत् स्वागतादिना ।
तथासनप्रदानेन पादप्रक्षालनेन च ॥५७॥
श्रद्धया चान्नदानेन प्रियप्रश्नोत्तरेण च ।
गच्छतश्चानुयानेन प्रीतिमुत्पादयेद् गृही ॥५८॥
अज्ञातकुलनामानमन्यदेशादुपागतम् ।
पूजयेदतिथिं सम्यङ् नैकग्रामनिवासिनम् ॥५९॥
अकिञ्चनमसम्बन्धमज्ञातकुलशीलिनम् ।
असम्पूज्यातिथिं भुञ्जन् भक्तुकामं व्रजत्यधः ॥६०

the arrival of a guest. Should such a one arrive, he is to be received with a hospitable welcome; a seat is to be offered to him, and his feet are to be washed, and food is to be given him with liberality, and he is to be civilly and kindly spoken to; and when he departs, to be sent away by his host with friendly wishes. A householder should ever pay attention to a guest who is not an inhabitant of the same village, but who comes from another place, and whose name and lineage are unknown. He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to hell. Let a householder who has a knowledge of Brahmá reverence a guest, without inquiring his studies, his school, his practices, or his race.[15]

पित्रर्थश्चापरं विप्रमेकमप्याशयेन्नृप ! ॥६१॥
तद्देश्यं विदिताचारसम्भूतिं पञ्चयज्ञियम् ॥६२॥
अन्नाग्रञ्च समुद्धृत्य हन्तकारोपकल्पितम् ।
निवापभूतं भूपाल ! श्रोत्रियायोपकल्पयेत् ॥६३॥
दद्याच्च भिक्षात्रितयं परिव्राड्ब्रह्मचारिणाम् ।
इच्छया च बुधो दद्याद् विभवे सत्यवारितम् ॥६४॥

"A householder should also at the perpetual Sráddha entertain another Brahman, who is of his own country, whose family and observances are known, and who performs the five sacramental rites. He is likewise to present to a Brahman learned in the Vedas four handfulls of food, set apart with the exclamation Hanta; and he is to give to a mendicant religious student three handfulls of rice, or according to his pleasure when he has ample means. These, with the addition of the

15 These precepts, and those which follow, are of the same tenor as those given by Manu on the subject of hospitality (III. 99, &c.), but more detailed.

इत्येतेऽतिथयः प्रोक्ताः प्रागुक्ता भिक्षवश्च ये ।
चतुरः पूजयन्नेतान् नृयज्ञर्णात् प्रमुच्यते ।।६५।।
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते ।
स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ।।६६।।
धाता प्रजापतिः शक्रो वह्निर्वसुगणोऽर्यमा ।
प्रविश्यातिथिमेवैते भुञ्जतेऽन्नं नरेश्वर ।।६७।।
तस्मादतिथिपूजायां यतेत सततं नरः ।
स केवलमघं भुङ्क्ते यो भुङ्क्ते ह्यतिथिं विना ।।६८।।

mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow men. The guest who departs disappointed from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder's merits. Brahmá, Prajápati, Indra, fire, the Vasus, the sun, are present in the person of a guest, and partake of the food that is given to him. Let a man therefore be assiduous in discharging the duties of hospitality; for he who eats his food without bestowing any upon a guest feeds only upon iniquity.

ततः सुवासिनीदुःखिगर्भिणीवृद्धबालकान् ।
भोजयेत् संस्कृतान्नेन प्रथमं चरमं गृही ।।६९।।
अभुक्तवत्सु चैतेषु भुञ्जन् भुङ्क्ते हि दुष्कृतम् ।
मृतश्च नरकं गत्वा श्लेष्मभुग् जायते नरः ।।७०
अस्नाताशी मलं भुङ्क्ते ह्यजपी पूयशोणितम् ।
असंस्कृतान्नभुङ् मूत्रं बालादिप्रथमं शकृत् ।।७१।।
(अहोमी च कृमीन् भुङ्क्ते अदत्त्वा विषमश्नुते ।)
तस्माच्छृणुष्व राजेन्द्र ! यथा भुञ्जीत वै गृही ।
भुञ्जतश्च तथा पुंसः पापबन्धो न जायते ।।७२।।

"In the next place the householder must provide food for a married damsel, remaining in her father's dwelling; for any one who is ill; for a pregnant woman; for the aged and the infants of his house; and then he may eat himself. He who eats whilst these are yet unfed is guilty of sin in this life, and when he dies is condemned in hell to feed upon phlegm. So he who eats without performing ablutions is fe in hell with filth; and he who repeats not his prayers, with matter and blood: he who eats unconsecrated food, with urine; and he who eats before the children and the rest are fed is stuffed in Tartarus with ordure. Hear therefore, oh king of kings, how a householder should

इह चारोग्यमतुलं बलवृद्धिस्तथा नृप !
भवत्यनिष्टशान्तिश्च वैरिपक्षाभिचारिका ॥७३॥
स्नातो यथावत् कृत्वा च देवर्षिपितृतर्पणम् ।
प्रशस्तरत्नपाणिस्तु भुञ्जीत प्रयतो गृही ॥७४॥
कृतजाप्यो हुते वह्नौ शुद्धवस्त्रधरो नृप !
दत्त्वातिथिभ्यो विप्रेभ्यो गुरुभ्यः संश्रिताय च ७५॥
पुण्यगन्धधरः शस्तमाल्यधारी नरेश्वर ॥
नैकवस्त्रधरोऽथार्द्रपाणिपादो महीपते ॥७६॥
विशुद्धवदनः प्रीतो भुञ्जीत न विदिङ्मुखः ।
प्राङ्मुखोदङ्मुखो वापि न चैवान्यमना नृप॥७७
अन्नं प्रशस्तं पथ्यं च प्रोक्षितं प्रोक्षणोदकैः ।
न कुत्सिताहृतं नैव जुगुप्सावदसंस्कृतम् ॥७८॥
दत्त्वा तु भुक्तं शिष्येभ्यः क्षुधितेभ्यस्तथा गृही ।
प्रशस्तशुद्धपात्रेषु भुञ्जीताकुपितो नृप ॥७९॥
नासन्दीसंस्थिते पात्रे नादेशे च नरेश्वर !
नाकाले नातिसङ्कीर्णे दत्त्वाग्रञ्च नरोऽग्नये ॥८०॥
मन्त्राभिमन्त्रितं शस्तं न च पर्युषितं नृप !
अन्यत्र फलमांसेभ्यः शुष्कशाकादिकात्तथा ॥८१॥

feed, so that in eating no sin may be incurred, that invariable health and increased vigour may be secured, and all evils and hostile machinations may by averted. Let the householder, having bathed, and offered libations to the gods and manes, and decorated his hand with jewels, proceed to take his meal, after having repeated the introductory prayers, and offered oblations with fire, and having given food to guests, to Brahmans, to his elders, and to his family. He must not eat with a single garment on, nor with wet hands and feet, but dressed in clean clothes, perfumed, and wearing garlands of flowers: he must not eat with his face to any intermediate point of the horizon, but fronting the east or the north: and thus, with a smiling countenance, happy and attentive, let him partake of food, of good quality, wholesome, boiled with clean water, procured from no vile person nor by improper means, nor improperly cooked. Having given a portion to his hungry companions, let him take his food without reproach out of a clean handsome vessel, which must not be placed upon a low stool or bed. He must not eat in an unfit place or out of season, nor in an incommodious attitude ; nor must he first cast any of his meal into the fire. Let his food be made holy with suitable texts; let it be

तद्वद्धरीतकेभ्यश्च गुड़पक्वेभ्य एव च ।
भुञ्जीतोद्धृतसाराणि न कदापि नरेश्वर ॥८२॥
नाशेषं पुरुषोऽश्नीयादन्यत्र जगतीपते !
मध्वम्बुदधिसर्पिर्भ्यः सक्तुभ्यश्च विवेकवान् ॥८३॥
अश्नीयात्तन्मना भूत्वा पूर्वन्तु मधुरं रसम् ।
लवणाम्लौ तथा मध्ये कटुतिक्तादिकं ततः ॥८४॥
प्राग्द्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजनः ।
अन्ते पुनर्द्रवाशी तु बलारोग्ये न मुञ्चति ॥८५॥
अनिन्द्यं भक्षयेदित्थं वाग्यतोऽन्नमकुत्सयन् ।
पञ्च ग्रासान् महामौनं प्राणाद्याप्यायनाय च ॥८६॥

good of its kind; and it must not be stale, except in the case of fruit or meat;[16] nor must it be of dry vegetable substances, other than jujubes[17] or preparations of molasses; but never must a man eat of that of which the juices have been extracted.[18] Nor must a man eat so as to leave no residue of his meal, except in the case of flour, cakes, honey, water, curds, and butter. Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things in the middle course, and finish with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfulls, for the nutriment of the vital principle.

16 By stale, as applied to meat, is intended in this place probably meat which has been previously dressed as part of an offering to the gods or manes : meat which is dressed in the first instance for an individual being prohibited ; as by Yájnavalkya : वृथामांसं वर्जयेत् । 'Let him avoid flesh killed in vain ;' or that which is not the residue of an offering to the gods, &c. देवाद्यर्चावशिष्टं यन्नभवति । So also Manu, V. 7.

17 By dried vegetables, &c. (शुष्कशाकादिकं) is to be understood unboiled vegetables, or potherbs dressed without being sprinkled with water : जलोपसेकं विना पक्वं । Instead of वदरिकेभ्यः 'jujubes,' the reading is sometimes हरितकेभ्यः 'myrobalans :' the other term, गुडपक्वेभ्यः, is explained 'sweet-meats.' The construction here, however, is somewhat obscure.

18 As oil-cake, or the sediment of any thing after expression.

भुक्त्वा सम्यगथाचम्य प्राङ्मुखोदङ्मुखोऽपि वा ।
यथावत् पुनराचामेत् पाणी प्रक्षाल्य मूलतः ॥८७॥
स्वस्थः प्रशान्तचित्तस्तु कृतासनपरिग्रहः ।
अभीष्टदेवतानान्तु कुर्वीत स्मरणं नरः ॥८८॥
अग्निराप्याययत्वन्नं पार्थिवं पवनेरितः ।
दत्तावकाशं नभसा जरयत्वस्तु मे सुखम् ॥८९॥
अन्नं बलाय मे भूमेरपामग्न्यनिलस्य च ।
भवत्वेतत्परिणतौ ममास्त्वव्याहतं सुखम् ॥९०॥
प्राणापानसमानानामुदानव्यानयोस्तथा ।
अन्नं पुष्टिकरञ्चास्तु ममाप्यव्याहतं सुखम् ॥९१॥
अगस्तिरग्निर्बडवानलश्च भुक्तं मयान्नं जरयत्वशेषम् ।
सुखञ्च मे तत्परिणामसम्भवं यच्छत्वरोगो मम चास्तु देहे ॥९२॥
विष्णुः समस्तेन्द्रियदेहदेही प्रधानभूतो भगवान् यथैकः ।
सत्येन तेनान्नमशेषमेतदारोग्यदं मे परिणाममेतु ॥९३॥
विष्णुरत्ता तथैवान्नं परिणामश्च वै तथा ।
सत्येन तेन वै भुक्तं जीर्यत्वन्नमिदं तथा ॥९४॥

Having eaten sufficiently, the householder is then to rinse his mouth, with his face turned towards the east or the north; and having again sipped water, he is to wash his hands from the wrist downwards. With a pleased and tranquil spirit he is then to take a seat, and call to memory his tutelary deity; and then he is thus to pray: 'May fire, excited by air, convert this food into the earthly elements of this frame, and in the space afforded by the etherial atmosphere cause it to digest, and yield me satisfaction! May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed gratification! May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten; may they grant me the happiness which its conversion into nutriment engenders; and may health ever animate my form! May Vishṇu, who is the chief principle of all invested with bodily structure and the organs of sense, be propitiated by my faith in him, and influence the assimilation of the invigorating food which I have eaten! For verily Vishṇu is the eater and the food and the nutriment: and through this belief may that which I have eaten be digested.'

इत्युच्चार्य्य स्वहस्तेन परिमृष्य तथोदरम् ।
अनायासप्रदायीनि कुर्यात् कर्माण्यतन्द्रितः ॥९५॥

"Having repeated this prayer, the householder should rub his stomach with his hand, and without indolence perform such rites as

सच्छास्त्रादिविनोदेन सन्मार्गाद्यविरोधिना ।
दिनं नयेत्ततः सन्ध्यामुपतिष्ठेत् समाहितः ॥९६॥
दिनान्तसन्ध्यां सूर्येण पूर्वामृक्षैर्युतां बुधः ।
उपतिष्ठेद् यथान्यायं सम्यगाचम्य पार्थिव ॥९७॥
सर्वकालमुपस्थानं सन्ध्ययोः पार्थिवेष्यते ।
अन्यत्र सूतकाशौचविभ्रमातुरभीतितः ॥९८॥
सुर्येणाभ्युदितो यश्च त्यक्तः सूर्येण वा स्वपन् ।
अन्यत्रातुरभावात्तु प्रायश्चित्ती भवेन्नरः ॥९९॥
तस्मादनुदिते सूर्ये समुत्थाय महीपते ।
उपतिष्ठेन्नरः सन्ध्यामस्वपंश्च दिनान्तजाम् ॥१००॥
उपतिष्ठन्ति वै सन्ध्यां ये न पूर्वां न पश्चिमाम् ।
व्रजन्ति ते दुरात्मानस्तामिस्रं नरकं नृप ॥१०१॥
पुनः पाकमुपादाय सायप्यवनीपते ।
वैश्वदेवनिमित्तं वै पत्न्यमन्त्रं बलिं हरेत् ॥१०२॥
प्रागद्रवं पुरुषोऽश्नीयान्मध्ये कठिनभोजनः ।
अतिथिं चागतं तत्र स्वशक्त्या पूजयेद् बुधः ॥१०३
पादशौचासनप्रह्वस्वागतोक्त्या च पूजनम् ।

confer repose, passing the day in such amusements as are authorized by holy writings, and are not incompatible with the practices of the righteous; until the Sandhyá, when he must engage in pious meditation. At the Sandhyá at the close of the day he must perform the usual rites before the sun has quite set; and in the morning he must perform them before the stars have disappeared.[19] The morning and evening rites must never be neglected, except at seasons of impurity, anxiety, sickness, or alarm. He who is preceded by the sun in rising, or sleeps when the sun is setting, unless it proceed from illness and the like, incurs guilt which requires atonement; and therefore let a man rise before the sun in the morning, and sleep not until after he has set. They who sinfully omit both the morning and the evening service go after death to the hell of darkness. In the evening, then, having again dressed food, let the wife of the householder, in order to obtain the fruit of the Vaiśvadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again show hospitality to any guest who may arrive, welcoming him with the salutation of evening, water for his feet, a seat,

19 So Manu, II. 101. and IV. 93

ततश्चान्नप्रदानेन शयनेन च पार्थिव ॥१०४॥
दिवातिथौ तु विमुखे गते यत् पातकं नृप ।
तदेवाष्टगुणं पुंसां सूर्योढे विमुखे गते ॥१०५॥
तस्मात् स्वशक्त्या राजेन्द्र सूर्योढमतिथिं नरः ।
पूजयेत्पूजिते तस्मिन्पूजिताः सर्वदेवताः ॥१०६॥
अन्नशाकाम्बुदानेन स्वशक्त्या प्रीणयेत्पुमान् ।
शयनप्रस्तरमहीप्रदानैरथवापि तम् ॥१०७॥

a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one who arrives by day. A man should therefore most especially show respect to one who comes to him in the evening for shelter, as the attentions that gratify him will give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, potherbs, water, a bed, a mat, or, if he can do no more, ground on which to lie.

कृतपादादिशौचस्तु भुक्त्वा साय ततो गृही ।
गच्छेच्छय्यामस्फुटितामपि दारुमयीं नृप ॥१०८॥
नाविशालां न वै भग्नां नासमां मलिनां न च ।
न च जन्तुमयीं शय्यामधितिष्ठेदनास्तृताम् ।१०९
प्राच्यां दिशि शिरः शस्तं याम्यायामथ वा नृप !
सदैव स्वपतः पुंसो विपरीतान्तु रोगदम् ॥११०
ऋतावुपगमः शस्तः स्वपत्न्यामवनीपते !
पुन्नामर्क्षे शुभे काले ज्येष्ठायुग्मासु रात्रिषु ॥१११॥
नास्नातान्तु स्त्रियं गच्छेन्नातुरां न रजस्वलाम् ।
नानिष्टां न प्रकुपितां नाप्रशस्तां न च गर्भिणीम्।११२
नादक्षिणां नान्यकामां नाकामां नान्ययोषितम् ।
क्षुत्क्षामां नातिभुक्तां वा स्वयञ्चैभिर्गुणैर्युतः ॥११३॥

"After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is to be entire, and made of wood: it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south; any other position is unhealthy. In due season a man should approach his wife, when a fortunate asterism prevails, in an auspicious moment, and on even nights, if she is not unbathed, sick, unwell, averse, angry, pregnant, hungry, or over-fed. He should be also free from similar imperfec-

स्नातः स्रग् गन्धधृक् प्रीतो न ध्यातः क्षुभितोऽपि वा ।
सकामः सानुरागश्च व्यवायं पुरुषो व्रजेत् ॥११४॥
चतुर्दश्यष्टमी चैव अमावस्याथ पूर्णिमा ।
पर्वाण्येतानि राजेन्द्र ! रविसंक्रान्तिरेव च ॥११५॥
तैलस्त्रीमांससम्भोगी पर्वष्वेतेषु वै पुमान् ।
विण्मूत्रभोजनं नाम प्रयाति नरकं नृप ॥११६॥
अशेषपर्वस्वेतेषु तस्मात् संयमिभिर्बुधैः ।
भाव्यं सच्छास्त्रदेवेज्याध्यानजप्यपरैर्नरैः ॥११७॥
[नान्ययोनावयोनौ वा नोपयुक्तौषधस्तथा ।
देवद्विजगुरूणाञ्च व्यवायी नाश्रमे भवेत् ॥११८॥
चैत्यचत्वरतीर्थेषु नैव गोष्ठे चतुष्पथे ।
नैव श्मशानोपवने सलिलेषु महीपते ॥११९॥
प्रोक्तपर्वस्वशेषेषु नैव भूपाल ! सन्ध्ययोः ।
गच्छेद् व्यवायं मतिमान् न मूत्रोच्चारपीडितः ॥१२०
पर्वस्वभिगमोऽधन्यो दिवा पापप्रदो नृप !
भुवि रोगावहो नृणामप्रशस्तो जलाशये ॥१२१॥]
परदारान् न गच्छेच्च मनसापि कदाचन ।
किमु वाचास्थिबन्धोऽपि नास्ति तेषु व्यवायिनाम् ।१२२
मृतो नरकमभ्येति हीयतेऽत्रापि चायुषः ।
परदाररतिः पुंसामुभयत्रापि भीतिदा ॥१२३॥

tions, should be neatly attired and adorned, and animated by tenderness and affection. There are certain days on which unguents, flesh, and women are unlawful, as the eighth and fourteenth lunar days, new moon and full moon,[20] and the entrance of the sun into a new sign. On these occasions the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer ; and he who behaves differently will fall into a hell where ordure will be his food. Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects, or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end ; for such a man will be born in future life as a creeping insect. He who commits adultery is punished both here and hereafter ; for his days in this

20 So Manu, IV. 128.

इति मत्वा स्वदारेषु ऋतुमत्सु बुधो व्रजेत् ।
यथोक्तदोषहीनेषु सकामेष्वनृतावपि ॥१२४॥

world are cut short. and when dead he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times."

CHAPTER XII

औौर्व उवाच ।
देवगोब्राह्मणान् सिद्ध–वृद्धाचार्यांस्तथार्चयेत् ।
द्विकालञ्च नमेत् सन्ध्यामग्नीनुपचरेत्तथा ॥१॥
सदानुपहते वस्त्रे प्रशस्ताश्च तथौषधीः ।
गारुड़ानि च रत्नानि बिभृयात् प्रयतो नरः ॥२॥
प्रस्निग्धामलकेशश्च सुगन्धिश्चारुवेषधृक् ।
सिताः सुमनसो हृद्या बिभृयाच्च नरः सदा ॥३॥
किञ्चित् परस्वं न हरेन्नाल्पमप्यप्रिय वदेत् ।
प्रियञ्च नानृतं ब्रूयान्नान्यदोषानुदीरयेत् ॥४॥
नान्यश्रियं तथा वैरं रोचयेत् पुरुषर्षभ !
न दुष्टं यानमारोहेत् कूलच्छाया न संश्रयेत् ॥५॥
विद्विष्टपतितोन्मत्तबहुवैरातिकीटकैः ।
बन्धकी-बन्धकीभर्त्तृ-क्षुद्रानृतकथैः सह ॥६॥
तथातिव्ययशीलैश्च परिवादरतैः शठैः ।
बुधो मैत्रीं न कुर्वीत नैकः पन्थानमाश्रयेत् ॥७॥

Aurva continued.—"Let a respectable householder ever venerate the gods, kine, Brahmans, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyás, and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes, and always go handsomely attired, decorated with garlands of white flowers. Let him never appropriate another's property, no address him with the least unkindness. Let him always speak amiably and with truth, and never make public another's faults. Let him not desire another's prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river (which may fall upon him). A wise man will not form a friendship nor walk in the same path with one who is disesteemed, who is a sinner or a drunkard,

नावगाहेज्जलौघस्य वेगमग्रे नरेश्वर !
प्रदीप्तं वेश्म न विशेन्नारोहेच्छिखरं तरोः ॥८॥
न कुर्याद्दन्तसङ्घर्षं कुष्णीयाच्च न नासिकाम् ।
नासंवृतमुखो जृम्भेच्छ्वासकासौ च वर्जयेत् ॥९॥
नोच्चैर्हसेत् सशब्दञ्च न मुञ्चेत् पवनं बुधः ।
नखान्न वादयेच्छिन्द्यान्न तृणं न महीं लिखेत् ।१०
न श्मश्रु भक्षयेल्लोष्टं न मृद्नीयाद् विचक्षणः ।
ज्यौतींष्यमेध्यशस्तानि नाभिवीक्षेत च प्रभो ॥११॥
नग्नां परस्त्रियञ्चैव सूर्यं चास्तमयोदये ।
न हुङ्कुर्याच्छवञ्चैव शवगन्धो हि सोमजः ॥१२॥
चतुष्पथांश्चैत्यतरून् श्मशानोपवनानि च ।
दुष्टस्त्रीसन्निकर्षञ्च वर्जयेन्निशि सर्वदा ॥१३॥
पूज्यदेवध्वजज्योतिश्छायां नातिक्रमेद् बुधः ।
नैकः शून्याटवीं गच्छेन्न च शून्यगृहे वसेत् ॥१४
केशास्थिकण्टकामेध्यवह्निभस्मतुषांस्तथा ।
स्नानार्द्रधरणीञ्चैव दूरतः परिवर्जयेत् ॥१५॥

who has many enemies, or who is lousy, with a harlot or her gallant, with a pauper or a liar, with a prodigal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb to the top of a tree ; nor (in company) clean his teeth or blow his nose, nor gape without covering his mouth, nor clear his throat, nor cough, nor laugh loudly, nor emit wind with noise, nor bite his nails, nor cut grass, nor scratch the ground,[1] nor put his beard into his mouth, nor crumble a clod of clay ; nor look upon the chief planetary bodies when he is unclean. Let him not express disgust at a corpse, for the odour of a dead body is the produce of the moon. Let a decent man ever avoid by night the place where four roads meet, the village tree, the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow or a venerable person, of an image, of a deity, of a flag, of a heavenly luminary.[2] Let him not travel alone through a forest, nor sleep by himself in an empty house.[3] Let him keep remote from hair, bones, thorns, filth, remnants of offerings, ashes,

1 Manu, IV. 71. "He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin."

2 Manu. IV. 130. 3 Manu. IV. 57.

नानार्यानाश्रयेत् कांश्चिन्न जिह्मं रोचयेद् बुधः ।
उपसर्पेत न व्यालं चिरं तिष्ठन्न चोत्थितः ॥१६॥
अतीव जागरस्वप्ने तद्वत्स्नानासने बुधः ।
न सेवेत तथा शय्यां व्यायामञ्च नरेश्वर ॥१७॥
दंष्ट्रिण श्रृङ्गिणश्चैव प्राज्ञो दूरेण वर्जयेत् ।
अवश्यायञ्च राजेन्द्र ! पुरोवातातपौ तथा ॥१८॥
न स्नायान्नं स्वपेन्नग्नो न चैवोपस्पृशेद् बुधः ।
मुक्तकच्छश्च नाचामेद् देवाभ्यर्चाञ्च वर्जयेत् ॥१९
होमदेवार्चनाद्यासु क्रियास्वाचमने तथा ।
नैकवस्त्रः प्रवर्तेत द्विजवाचनिके जपे ॥२०॥
नासमञ्जसशीलैस्तु सहासीत कदाचन ।
सद्वृत्तसन्निकर्षो हि क्षणार्द्धमपि शस्यते ॥२१
विरोधं नोत्तमैर्गच्छेन्नाधमैश्च सदा बुधः ।
विवाहश्च विवादश्च तुल्यशीलैर्नृपेष्यते ॥२२॥
नारभेत कलिं प्राज्ञः शुष्कवैरञ्च वर्जयेत् ।
अप्यल्पहानिः सोढ़व्या वैरेणार्थागमं त्यजेत् ॥२३॥

chaff, and earth[4] wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey ; and let him not tarry long when he has risen from sleep. Let him not lie in bed when he is awake, nor encounter fatigue when it is time to rest. A prudent man will avoid, even at a distance, animals with tusks and horns ; and he will shun exposure to frost, to wind, and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth whilst he is naked:[5] he must not wash his mouth, or perform any sacred rite, with his waistband unfastened: and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer, with only one garment on. Let him never associate with immoral persons ; half an instant is the limit for the intercourse of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid uprofitable enmity. A small loss may be endured ; but he should shun the wealth that is acqured by hostility.

4 Ib. id. 78   5 Ib. id. 45.

स्नातो नाङ्गानि निर्म्मार्जेत् स्नानशाट्या न पाणिना ।
न च निर्धूनयेत् केशान् नाचामेन्नैव चोत्थितः॥२४
पादेन नाक्रमेत् पादं न पूज्याभिमुखं नयेत् ।
वीरासनं गुरोरग्रे त्यजेत विनयान्वितः ॥२५॥
अपसव्यं न गच्छेच्च देवागारचतुष्पथान् ।
मङ्गल्यपूज्यांश्च तथा विपरीतान्न दक्षिणान् ॥२६॥
सोमाग्न्यर्काम्बुवायूनां पूज्यानाञ्च न सम्मुखम् ।
कुर्यात् ष्ठीवनविण्मूत्रसमुत्सर्गञ्च पण्डितः ॥२७॥
तिष्ठन्न मूत्रयेत् तद्वत् पन्थानं नावमूत्रयेत् ।
श्लेष्मविण्मूत्ररक्तानि सर्वदैव न लङ्घयेत् ॥२८॥
श्लेष्मसिंहानकोत्सर्गो नान्नकाले प्रशस्यते ।
बलिमङ्गलजप्यादौ न होमे न महाजने ॥२९॥

"When a man has bathed, he must not wipe his limbs with a towel nor with his hands, nor shake his hair, nor rinse his mouth before he has risen. Let him not (when sitting) put one foot over another, nor stretch forth his foot, in the presence of a superior, but sit with modesty in the posture called Vírásana (or on his knees). He must never pass round a temple upon his left hand, nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person;[6] nor will he void urine standing, nor upon the highway: he will never step over phlegm, ordure, urine, or blood; nor is the expectoration of the mucus of the throat allowable at the time of eating, offering sacrifices or oblations, or repeating prayers, or in the presence of a respectable person.

योषितो नावमन्येत न चासां विश्वसेद् बुधः ।
न चैवेर्ष्याभवेत्ताश्च नाधिकुर्यात् कदाचन ॥३०॥
माङ्गल्यपुष्परत्नाज्यपूज्याननभिवाद्य च ।
न निष्क्रामेद् गृहात् प्राज्ञ सदाचारपरो नरः ॥३१॥

"Let not a man treat women with disrespect, nor let him put entire faith in them. Let him not deal impatiently with them, nor set them over matters of importance. A man who is attentive to the duties of his station will not go forth from his house without saluting the chaplets, flowers, gems, clarified butter, and venerable persons

6 Ib. id. 52.

चतुष्पथान् नमस्कुर्यात् काले होमपरो भवेत ।
दीनानभ्युद्धरेत् साधूनुपासीत बहुश्रुतान् ॥३२॥
देवर्षिपूजकः सम्यक् पितृपिण्डोदकप्रदः ।
सत्कर्ता चातिथीनां यः स लोकानुत्तमान् व्रजेत्॥३३॥
हितं मितं प्रियं काले वश्यात्मा योऽभिभाषते ।
स याति लोकानाह्लादहेतुभूतान् नृपाक्षयान् ॥३४॥
धीमान् ह्रीमान् क्षमायुक्त आस्तिको विनयान्वितः ।
विद्याभिजनवृद्धानां याति लोकाननुत्तमान् ॥३५॥

in it. At proper seasons he will salute respectfully the places where four roads meet, when engaged in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas. He who is a worshipper of the gods and sages, who gives cakes and water to the manes, and wh exercises hospitality, obtains the hightest regions after death. He who speaks wisely, moderately, and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout, and who reverences wisdom, his superiors, and the aged, goes to heaven.

अकालगर्जितादौ च पर्वस्वाशौचकादिषु ।
अनध्यायं बुधः कुर्यादुपरागादिके तथा ॥३६॥
शमं नयति यः क्रुद्धान् सर्वबन्धुरमत्सरी ।
भीताश्वासनकृत् साधुः स्वर्गस्तस्याल्पकं फलम् ॥३७॥
वर्षातपादिके च्छत्री दण्डी रात्र्यटवीषु च ।
शरीरत्राणकामो वै सोपानत्कः सदा व्रजेत् ॥३८॥

"On the days called Parvas, on periods of impurity, upon unseasonable thunder, and the occurrence of eclipses or atmospheric portents, a wise man must desist from the study of the Vedas.[7] The pious man who suppresses anger and envy, who is benevolent to all, and allays the fears of others, secures, as the least of his rewards, enjoyment in Svarga. A man shold carry an umbrella, as a defence against sun and rain; he should bear a staff when he goes by night, or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along he should not look up,

7 Manu, IV. 101, &c. The legislator is much more copious on this subject than the author of the Purāṇa.

नोर्द्ध्वं न तिर्यग् दूरं वा निरीक्षन् पर्यटेद् बुधः ।
युगमात्रं महीपृष्ठं नरो गच्छेद् विलोकयन् ॥३९॥

nor about him, nor afar off, but keep his eyes upon the ground to the extent of a couple of yards.

दोषहेतूनशेषांस्तु वश्यात्मा यो निरस्यति ।
तस्य धर्मार्थकामानां हानिर्नाल्पापि जायते ॥४०॥
(सदाचाररतः प्राज्ञो विद्याविनयशिक्षितः ।)
पापेऽप्यपापः परुषेऽप्यभिधत्ते प्रियाणि यः ।
मैत्रीद्रवान्तःकरणस्तस्य मुक्तिः करे स्थिता ॥४१॥
ये कामक्रोधलोभानां वीतरागा न गोचरे ।
सदाचारस्थितास्तेषामनुभावैर्धृता मही ॥४२॥
तस्मात्सत्यं वदेत् प्राज्ञो यत् परप्रीतिकारणम् ।
सत्यं यत् परदुःखाय तत्र मौनपरो भवेत् ॥४३॥
प्रियं युक्तं हितं नैतदिति मत्वा न तद्वदेत् ।
श्रेयस्तत्र हितं वाक्यं यद्यप्यत्यन्तमप्रियम् ॥४४॥
प्राणिनामुपकाराय यथैवेह परत्र च ।
कर्मणा मनसा वाचा तदेव मतिमान् भजेत् ॥४५॥

"The householder who expels all sources of imperfection is in a great degree acquitted of the three ordinary objects of existence, desire, wealth, and virtue; sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp. The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath. Let therefore a wise man ever speak the truth when it is agreeable, and when the truth would inflict pain let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.[8] A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings, both in this world and in the next."[9]

8 So Manu, IV. 138. "Let him say what is true, but let him say what is pleasing. Let him speak no disagreeable truth, nor let him speak agreeable falsehood. This is a primeval rule."

9 That the preceding chapter agrees in many respects very closely with the contents of the fourth book of the Institutes of Manu, on

CHAPTER XIII

और्व उवाच

सचेलस्य पितुः स्नानं जाते पुत्रे विधीयते ।
जातकर्म तदा कुर्याच्छ्राद्धमभ्युदये च यत् ॥१॥

युग्मान् देवांश्च पित्र्यांश्च सम्यक् सव्यक्रमाद् द्विजान् ।
पूजयेद् भोजयेच्चैव तन्मना नान्यमानसः ॥२॥

Aurva continued.—"The bathing of a father without disrobing is enjoined when a son is born; and he is to celebrate the ceremony proper for the event, which is the Śráddha offered upon joyous occasions.[1] With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left

economics and private morals, will be evident from the instances cited of some of the parallel passages. Several others might have been adduced.

1 The offerings of the Hindus to the Pitṛs partake of the character of those of the Romans to the lares and manes, but bear a more conspicous part in their ritual. They are said indeed by Manu (III. 203), in words repeated in the Váyu and Matsya Puránas and Hari Vaṃśa, to be of more moment than the worship of the gods : देवकार्य्यादपि सदा पितृकार्य्यं विशिष्यते । These ceremonies are not to be regarded as merely obsequial; for independently of the rites addressed to a recently deceased relative, and in connexion with him to remote ancestors and to the progenitors of all beings, which are of a strictly obsequial or funereal description, offerings to deceased ancestors, and the Pitṛs in general, form an essential ceremony on a great variety of festive and domestic occasions. The Nirṇaya Sindhu, in a passage referred to by Colebrooke (*As. Res.* VII.). specifies the following Śráddhas : 1. The Nitya, or perpetual ; daily offerings to ancestors in general : 2. The Naimittika, or occasional ; as the Ekoddishṭa, or obsequial offerings on occount of a kinsman recently deceased : 3. The Kámya, voluntary ; performed for the accomplishment of a special design (अभिप्रेतसिद्धये): 4. The Vṛddhi ; performed on occasions of rejoicing or prosperity : 5. The Sapiṇḍana ; offerings to all individual and to general ancestors : 6. The Párvaṇa Śráddha ; offerings to the manes on certain lunar days called Parvas, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight : 7. The Goshṭhi ; for the advantage of a number of learned persons, or of an assembly of Brahmans, invited for the purpose : 8. The Śuddhi ; one performed to purify a person from some defilement ; an expiatory Śráddha : 9. The Karmánga ; one forming part of the intiatory ceremonies, or Sanskáras, observed at conception, birth, tonsure, &c. : 10. The Daiva ; to which the gods are invited : 11. The

दध्यक्षतैः सबदरैः प्राङ्मुखोदङ्मुखोऽपि वा ।
देवतीर्थेन वै पिण्डान् दद्यात् कायेन वा नृप ॥३॥
नान्दीमुखः पितृगणस्तेन श्राद्धेन पार्थिव !
प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्ववृद्धिषु ॥४॥

hand, and give them food. Standing with his face to the east, he should present, with the parts of the hand sacred to the gods and to Prajápati, balls of food,[2] with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nándímukha is propitiated.[3] A

Yátrá Śráddha ; held by a person going a journey : and 12. The Pushṭi Śráddha ; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased ; that which is performed for kindred collectively ; that observed on certain lunar days ; and that celebrated on occasions of rejoicing : अत्र पार्व्वणैकोद्दिष्ट वृद्धिसपिण्डीकरणात्मकं चतुर्विधमेव मुख्यं । *Nirṇaya Sindhu*, p. 271.

2 Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III, 215. Kullūka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न) food, or boild rice. The latter is the article of which the balls chiefly consist. Yájnavalkya directs them to be made of rice and sesamum-seeds. The Váyu P. adds to these two ingredients, honey and butter : but various kinds of fruit, of pulse, and of grain, and water, frankincense, sugar, and milk, are also mixed up in the Piṇḍas. Their size also differs ; and according to Angiras, as quoted by Hemádri in the Śrádda Mayūkha, they may be of the dimension of the fruit of the jujube, or of the hogplum, of the fruit of the Bel, or of the wood-apple or of a fowl's egg. Some authorities direct Piṇḍas of a different size for different Śráddhas ; prescribing them no larger than the wood-apple at the first or pure funereal ceremony, and as big as a cocoa-nut at the monthly and annual Śráddha. In practice the Piṇḍa is usually of such a magnitude that it may be conveniently held by the hand.

3 We have here the authority of the text for classing the Nándīmukhas amongst the Pitṛs (see Bk. III. Ch. X): the verse is, नान्दीमुखः पितृगणः येन श्राद्धेन पार्थिवे । प्रीयते तत्तु कर्त्तव्यं पुरुषैः सर्व्ववृद्धिषु ॥ and the same Gaṇa or class is presently again named : नान्दी मुखं पितृगणं पूजयेत् प्रयतो गृही । The Mantra of the Vṛddhi or festival Śráddha is also said, in the Nirṇaya Sindhu, to be नान्दीमुखेभ्यः पितृभ्यः स्वाहा ॥ According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nándímukhas ; and they are addressed both as Pitṛs and gods : being in the former case either the ancestors prior to the great grandfather, ancestors collectively, or a

कन्यापुत्रविवाहेषु प्रवेशे नववेश्मनः ।
नामकर्मणि बालानां चूडाकर्मादिके तथा ॥५॥
सीमन्तोन्नयने चैव पुत्रादिमुखदर्शने ।
नान्दीमुखं पितृगणं पूजयेत् प्रयतो गृही ॥६॥
पितृपूजाविधिः प्रोक्तो वृद्धावेष समासतः ।
श्रूयतामवनीपाल ! प्रेतकर्मक्रियाविधिः ॥७॥

householder should diligently worship the Pitṛs so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies, at the binding of the mother's hair during gestation, or on first seeing the face of a son, or the like. The Śráddha on such occasions, however, has been briefly alluded to. Hear now, oh king, the rules for the performance of obsequial rites.

प्रेतदेहं शुभैः स्नानैः स्नापितं स्रग्विभूषितम् ।
दग्ध्वा ग्रामाद् बहिः स्नात्वा सचेलाः सलिलाशये ॥८
यत्र यत्र स्थितायैतदमुकायेतिवादिनः ।
दक्षिणाभिमुखा दद्यु र्बान्धवाः सलिलाञ्जलिम् ॥९॥
प्रविष्टाश्च समं गोभिर्ग्रामं नक्षत्रदर्शने ।
कटधर्मा स्ततः कुर्युर्भूमौ प्रस्तरशायिनः ॥१०॥
दातव्योऽनुदिनं पिण्डः प्रेताय भुवि पार्थिव ।

"Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations to the deceased, addressing him by name, and adding, 'wherever thou mayest be.'[4] They then return, along with the cattle coming from pasture, to the village; and upon the appearance of the stars retire to rest, sleeping on mats spread upon the earth. Every day (whilst the mourning lasts) a cake or ball of food[5] is to be placed on the

certain class of them ; and in the latter, being identified with the Viśvadevas, or a class of them called also Urddhavaktra. The term Nándímukha is also applied to the rite itself, or to the Vṛddhi Śráddha, and to one addressed to maternal ancestors. *Nirṇaya Sindhu*, p. 268, &c.

4 "An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family from which he sprang, and saying, 'May this oblation reach thee." *As. Res.* VII. 244. The text has, यत्र यत्र स्थितायैतदमुकायेति वादिनः ।

5 The proper period of mourning is ten days, on each of which offerings of cakes, and libations of water, are to be made to the deceased,

दिवा च भक्तं भोक्तव्यममांसं मनुजर्षभ ॥११॥
दिनादि तावदिच्छातः कर्त्तव्यं विप्रभोजनम् ।
प्रेतस्तृप्तिं तथा याति बन्धुवर्गेण भुञ्जता ॥१२॥
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा ।
वस्त्रत्यागं बहिः स्नानं कृत्वा दद्यात् तिलोदकम् ॥१३॥
ततोऽनु बन्धुवर्गस्तु भुविदद्यात् तिलोदकम् ।
चतुर्थेऽह्नि च कर्त्तव्यं भस्मास्थिचयनं नृप ।
तदूर्द्ध्वमङ्गसंस्पर्शश्च सपिण्डानामपीष्यते ॥१४॥
योग्याः सर्वक्रियाणान्तु समानसलिलास्तथा ।
अनुलेपनपुष्पादिभोगादन्यत्र पार्थिव ॥१५॥
शय्यासनोपभोगश्च सपिण्डानामपीष्यते ।
भस्मास्थिचयनादूर्द्ध्वं संयोगो न तु योषिता ॥१६

ground, as an offering to the deceased; and rice, without flesh, is to be daily eaten. Brahmans are to be fed for as many days as the mourner pleases, for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment. On the first day, or the third, or seventh, or ninth (after the death of a person), his kinsmen should change their raiment, and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day[6] the ashes and bones should be collected: after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person), without thereby incurring impurity; and those who are related only by presentation of water are qualified for any occupation.[7] The former class of relatives may use beds, but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected

augmenting the number of cakes each day, so that on the last day ten cakes are presented. When the period is shorter, the same number of ten cakes must be distributed amongst the several days, or they may be presented on one day. *Nirṇaya Sindhu*, p. 429.

6 It should be, more correctly, on that day on which the mourning ceases, or as previously mentioned, the first, third, seventh, or ninth; but the authorities vary, and, besides these, the second and fourth days, and certain days of the fortnight or month, are specified. *Nirṇaya Sindhu*, p. 432.

7 They are no longer unclean. The Sapiṇdas, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending. The Samánodakas, or those similarly connected by presentations of water, to fourteen degrees.

बाले देशान्तरस्थे च पतिते च मुनौ मृते ।
सद्यःशौचं तथेच्छातो जलाग्न्युद्बन्धनादिषु ॥१७
मृतबन्धोर्दशाहानि कुलस्यान्नं न भुज्यते ।
दानं प्रतिग्रहो यज्ञः स्वाध्यायश्च निवर्तते ॥१८॥
विप्रस्यैतद् द्वादशाहं राजन्यस्याप्यशौचकम् ।
अर्द्धमासश्च वैश्यस्य मासं शूद्रस्य शुद्धये ॥१९॥
अयुजो भोजयेत् कामं द्विजानाद्ये ततो दिने ।
दद्याद् दर्भेषु पिण्डञ्च प्रेतायोच्छिष्टसन्निधौ ॥२०॥
वार्यायुधप्रतोदास्तु दण्डश्च द्विजभोजनात् ।
स्प्रष्टव्योऽनन्तरं वर्णैः शुध्येरंस्ते ततः क्रमात् ॥२१
ततः स्ववर्णधर्मा ये विप्रादीनामुदाहृताः ।
तान् कुर्वीत पुमान् जीवेन्निजधर्मार्जनैस्तथा ॥२२॥

(until the mourning is over). When the deceased is a child, or one who is abroad, or who has been degraded, or a spiritual preceptor, the period of uncleanness is but brief, and the ceremonies with fire and water are discretional. The food of a family in which a kinsman is deceased is not to be partaken of for ten days[8]; and during that period, gifts, acceptance, sacrifice, and sacred study are suspended. The term of impurity for a Brahman is ten days; for a Kshatriya, twelve; fer a Vaiśya, half a month; and a whole month for a Śūdra.[9] On the first day after uncleanness ceases, the nearest relation of the deceased should feed Brahmans at his pleasure, but in uneven numbers and offer to the deceased a ball of rice upon holy grass placed near the residue of the food that has been eaten. After the guests have been fed, the mourner, according to his caste, is to touch water, a weapon, a goad, or a staff, as he is purified by such contact. He may then resume the duties prescribed for his caste, and follow the avocation ordinarily pursued by its members.

8 That is, a mere guest or stranger is not to partake of it. The food directed to be given to Brahmans is given in general only to the relatives of the deceased, who are already unclean. In this respect our text and the modern practice seem to differ from the primitive system, as described by Manu, III. 187. The eleventh or twetlfth day is the term on which the Śráddha which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. *Nirńaya Sindhu*, p. 437.

9 The number of Piṇḍas, however, is for each case the same, or ten. *Nirńaya Sindhu*, p. 429.

मृताहनि च कर्तव्यमेकोद्दिष्टमतः परम् !
आह्वानादिक्रियादैव-नियोगरहितं हि तत् ॥२३॥
एकोऽर्घस्तत्र दातव्यस्तथैवैकपवित्रकम् ।
प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु ॥२४॥
प्रश्नश्च तत्राभिरतिर्यजमानैर्द्विजन्मनाम् ।
अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा ॥२५॥

"The Śráddha enjoined for an individual is to be repeated on the day of his death (in each month for a year),[10] but without the prayers and rites performed on the first occasion, and without offerings to the Viśvadevas. A single ball of food is to be offered to the deceased, as the purification of one person, and Brahmans are to be fed. The Brahmans are to be asked by the sacrificer if they are satisfied; and upon their assent, the prayer, 'May this ever satisfy such a one' (the deceased) is to be recited.

एकोद्दिष्टमयो धर्म इत्थमा वत्सरात् स्मृतः ।
सपिण्डीकरणं तस्मिन् काले राजेन्द्र ! तच्छृणु २६
एकोद्दिष्टविधानेन कार्यं तदपि पार्थिव !
(संवत्सरेऽथ षष्ठे वा मासे वा द्वादशेऽह्नि तत्)
तिलगन्धोदकैर्युक्तं तत्र पात्रचतुष्टयम् ॥२७॥
पात्रं प्रेतस्य तत्रैकं पैत्रं पात्रत्रयं तथा ।
सेचयेत् पितृपात्रेषु प्रेतपात्रं ततस्त्रिषु ॥२८॥
ततः पितृत्वमापन्ने तस्मिन् प्रेते महीपते !
श्राद्धधर्मैरशेषैस्तु तत् पूर्वानर्चयेत् पितॄन् ॥२९॥

"This is the Śráddha called Ekoddishta, which is to be performed monthly to the end of a twelvemonth from the death of a person; at the expiration of which the ceremony called Sapiṇdana is to be observed. The practices of this rite are the same as those of the monthly obsequies, but a lustration is to be made with four vessels of water, perfumes, and sesamum: one of these vessels is considered as dedicated to the deceased, the other three to the progenitors in general; and the contents of the former are to be transferred to the other three, by which the deceased becomes included in the class of ancestors, to

10 So Manu, III. 251. It may be doubted if the monthly Śráddha was part of the ancient system, although Kullūka Bhaṭṭa supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

11 Pūrva, 'first;' Madhyama, 'middle;' and Uttara, 'last.'

पुत्रः पौत्रः प्रपौत्रो वा भ्राता वा भ्रातृसन्ततिः ।
सपिण्डसन्ततिर्वापि क्रियार्हो नृप ! जायते ॥३०
तेषामभावे सर्वेषां समानोदकसन्ततिः ।
मातृपक्षसपिण्डेन सम्बद्धा ये जलेन वा ॥३१॥
कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्याः क्रिया नृप !
सङ्घातान्तर्गतैर्वापि कार्याः प्रेतस्य च क्रियाः ।
उत्सन्नबन्धुरिक्थानां कारयेदवनीपतिः ॥३२

whom worship is to be addressed with all the ceremonies of the Śráddha. The persons who are competent to perform the obsequies of relations connected by the offering of the cake are the son, grandson, great grandson, a kinsman of the deceased, the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, the ceremony may be instituted by those related by presentations of water only, or those connected by offerings of cakes or water to maternal ancestors. Should both families in the male line be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions, or by any one who becomes possessed of the property of a deceased kinsman.

पूर्वाः क्रिया मध्यमाश्च तथा चैवोत्तराः क्रियाः ।
त्रिप्रकाराः क्रियाः सर्वास्तासां भेदं शृणुष्व मे ॥३३॥
आदाह–वार्यायुधादिस्पर्शाद्यन्तास्तु याः क्रियाः
ताः पूर्वा मध्यमा मासि मास्येकोद्दिष्टसंज्ञिताः ॥३४
प्रेते पितृत्वमापन्ने सपिण्डीकरणादनु ।
क्रियन्ते याः क्रियाः पित्र्याः प्रोच्यन्ते ता नृपोत्तराः ॥३५॥
पितृमातृसपिण्डैस्तु समानसलिलैस्तथा ।
तत् सङ्घान्तर्गतैर्वापि राज्ञा तद्धनहारिणा ॥३६॥
पूर्वाः क्रियाश्च कर्तव्याः पुत्राद्यैरेव चोत्तराः ।

"Obsequial rites are of three descriptions, initiative, intermediate, and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, weapons, &c. (or until the cessation of uncleanness). The intermediate ceremonies are the Śráddhas called Ekoddishṭa, which are offered every month: and the subsequent rites are those which follow the Sapiṇḍikaraṇa, when the deceased is admitted amongst the ancestors of his race ; and the ceremonies are thenceforth general or ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water,

दौहित्रैर्वा नृपश्रेष्ठ ! कार्यास्तत्तनयैस्तथा ॥३७॥
मृताहनि च कर्तव्याः स्त्रीणामप्युत्तराः क्रियाः ।
प्रतिसंवत्सरं राजन्नेकोद्दिष्टविधानतः ॥३८॥
तस्मादुत्तरसंज्ञा याः क्रियास्ताः शृणु पार्थिव !
यदा यदा च कर्तव्या विधिना येन वानघ ॥३९॥

by the associates of the deceased, or by the prince who inherits his property. The first and the last rites are both to be performed by sons and other relations, and by daughter's sons, and their sons ; and so are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies ; and they may be also performed by females. As the ancestral rights are therefore most universal, I will describe to you, oh king, at what seasons, and in what manner, they should be celebrated."

CHAPTER XIV

और्व उवाच

ब्रह्मेन्द्र-रुद्र-नासत्य-सूर्याग्नि-वसु-मारुतान् ।
विश्वेदेवान् पितृगणान् वयांसि मनुजान् पशून् ॥१
सरीसृपानृषिगणान् यच्चान्यद्भूतसंज्ञितम् ।
श्राद्धं श्रद्धान्वितः कुर्वन् प्रीणयत्यखिलं जगत् ॥२॥

Aurva proceeded.—"Let the devout performer of an ancestral oblation[1] propitiate Brahmá, Indra, Rudra, the Ásvins, the sun, fire, the Vasus, the winds, the Viśvadevas, the sages, birds, men, animals, reptiles, progenitors, and all existent things, by offering adoration to

1 We may here take the opportunity of inquiring who are meant by the Pitṛs ; and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiṇḍikaraṇa, has been duly performed. The Pitṛs collectively, therefore, include a man's ancestors ; but the principal members of this order of beings are of a different origin. The Váyu, Matsya, and Padma Puráṇas, and Hari Vaṃśa, profess to give an account of the original Pitṛs. The account is much the same, and for the most part in the same words, in all. They agree in distinguishing the Pitṛs into seven classes ; three of which are without form (अमूर्त्तयः), or composed of intellectual, not elementary substance, and assuming what forms they please ; and four are corporal (समूर्त्तयः). When they come to the enumeration of the particular classes they somewhat differ, and the accounts in all the works are singularly imperfect. According

मासि मास्यसिते पक्षे पञ्चदश्यां नरेश्वर ।
तथाष्टकासु कुर्वीत काम्यान् कालाञ्छृणुष्व मे ॥३॥

them monthly, on the fifteenth day of the moon's wane (or dark fortnight), or on the eighth day of the same period in certain months, or at particular seasons, as I will explain.

श्राद्धार्हमागतं द्रव्यं विशिष्टमथवा द्विजम् ।
श्राद्धं कुर्वीत विज्ञाय व्यतीपातेऽयने तथा ॥४॥

"When a householder finds that any circumstance has occurred, or a distinguished guest has arrived, on which account ancestral

to a legend given by the Váyu and the Hari Vaṃśa, the first Pitṛs were the sons of the gods. The gods having offended Brahmá, by neglecting to worship him, were cursed by him to become fools ; but upon their repentance he directed them to apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons, they addressed them as fathers ; whence the son of the gods were the first Pitṛs. ते पुत्रानब्रुवन् प्रीता लब्धसंज्ञा दिवौकसः । यूसं वै पितरोऽस्माकं यैर्वय' प्रतिबोधिताः ॥ So the Matsysa has मन्वन्तरेषु जायन्ते पितरो देवसूनवः । 'The Pitṛs are born in the Manvantaras as the sons of the gods.' The Hari Vaṃśa makes the sons assume the character of fathers, addressing them, 'Depart, children :' गम्यतां पुत्रकाश्चेति पुत्रैरुक्ताः । Again ; the Váyu P. declares the seven orders of Pitṛs to have been originally the first gods, the Vairájas, whom Brahmá, with the eye of Yoga, beheld in the eternal spheres, and who are the gods of the gods : लोका सान्तानिका नाम यत्र तिष्ठन्ति भास्वराः । ते वैराजा इति ख्याता देवानां दिवि देवताः । आदि देवा इति ख्याता— । तेषां सप्त समाख्याता गणास्ते लोकपूजिताः । अमूर्त्तयस्त्रयस्तेषां चत्वारस्तु समूर्त्तयः ॥ Again ; in the same work we have the incorporeal Pitṛs called Vairájas, from being the Prajápati Viraja : अमूर्त्तयः पितृगणाः पुत्रास्ते वै प्रजापतेः । विरजस्य द्विजाः श्रेष्ठा वैराजा इति विश्रुताः ॥ The Matsya agrees with this latter statement, and adds that the gods worship them : अमूर्त्तयः पितृगणा विराजस्य प्रजापतेः ; यजन्ति यान् देवगणा वैराजा इति विश्रुताः ॥ The Hari Vaṃśa has the same statement, but more precisely distinguishes the Vairájas as one class only of the incorporeal Pitṛs. The commentator states the same, calling the three incorporeal Pitṛs, Vairájas, Agnishváttas, and Varhishads ; and the four corporeal orders, Sukálas, Āngirasas, Susvadhas, and Somapás. The Vairájas are described as the fathers of Mená, the mother of Umá. Their abode is variously termed the Sántánika, Sanátana, and Soma loka. As the posterity of Viraja, they are the Somasads of Manu. The other classes of Pitṛs the three Puráṇas agree with Manu in representing as the sons of the patriarchs, and in general assign to them the same offices and posterity. They are the following :

Agnishváttas—sons of Maríchi, and Pitṛs of the gods (Manu-Matsya. Padma) : living in Soma-loka. and parents of Achchodá

विषुवे चापि सम्प्राप्ते ग्रहणे शशि-सूर्ययोः ।
समस्तेष्वेव भूपाल ! राशिष्वर्के च गच्छति ॥५॥
नक्षत्रग्रहपीडासु दुष्टस्वप्नावलोकने ।
इच्छाश्राद्धानि कुर्वीत नवशस्यागमे तथा ॥६॥

ceremonies are appropriate, he should celebrate them. He should offer a voluntary sacrifice upon any atmospheric portent, at the equinoctial and solstitial periods, at eclipses of the sun and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects of the planets and asterisms, on dreaming unlucky dreams, and on eating the grain of the year's harvest. The Pitṛs derive satisfaction for eight years from ancestral offerings upon the day of new moon

(Matsya, Padma, Hari Vaṃsa). The Váyu makes them residents of Viraja-loka, sons of Pulastya, Pitṛs of the demigods and demons, and parents of Pívarí; omitting the next order of Pitṛs, to whom these cir, cumstances more accurately refer. The commentator on the Hari V. derives the name from Agnishu (अग्निषु), 'in or by oblations to fire,' and Ātta (आत्ताः), 'obtained,' 'invoked.'

Varhishads—sons of Atri, and Pitṛs of the demons (Manu) : sons of Pulastya, Pitṛs of the demons, residents in Vaibhrája, fathers of Pívarí (Matsya, Padma, Hari V.).

These three are the formless or incorporeal Pitṛs.

Somapás—descendants of Bhṛgu, or sons of Kavi by Svadhá, the daughter of Agni ; and Pitṛs of the Brahmans (Manu and Váyu P.). The Padma calls them Ushmapás. The Hari V. calls the Somapás. to whom it ascribes the same descent as the Váyu, the Pitṛs of the Śūdras ; and the Sukálas the Pitṛs of the Brahmans.

Havishmantas—in the solar sphere, sons of Angiras, and Pitṛs of the Kshatriyas (Manu, Váyu, Matsya, Padma, Hari Vaṃśa).

Ājyapás—sons of Kardama, Pitṛs of the Vaiśyas, in the Kámaduha-loka (Manu, &c.) ; but the lawgiver calls them the sons of Pulastya. The Pitṛs of the Vaiśyas are called Kávyas in the Nandi Upapuráṇa ; and in the Hari Vaṃśa and its comment they are termed Susvadhas, sons of Kardama, descended from Pulaha.

Sukálins—sons of Vaśishṭha, and Pitṛs of the Śūdras (Manu and Váyu P.). They are not mentioned in the Padma. The Matsya inserts the name and descent, but specifies them as amongst the incorporeal Pitṛs : अमूर्त्तिमन्तः पितरो वशिष्ठस्य सुकालिनः । नाम्ना ते मानसा सर्व्वे ते धर्म्ममूर्त्तयः ॥ It may be suspected that the passage is corrupt. The Hari Vaṃśa makes the Sukálas sons of Vaśishṭha, the Pitṛs of the Brahmans ; and gives the title of Somapás to the Pitṛs of the Śūdras. In general this work follows the Váyu ; but with omissions and transpositions, as if it had carelessly mutilated its original.

Besides these Pitṛs or progenitors, other heavenly beings are sometimes made to adopt a similar character : thus Manu says, "The wise

अमावास्या यदा मैत्रविशाखास्वातियोगिनी ।
श्राद्धैः पितृगणस्तृप्तिं तथाप्नोत्यष्टवार्षिकीम् ॥७॥
अमावास्या यदा पुष्ये रौद्रे चर्क्षे पुनर्वसौ ।
द्वादशाब्दं तदा तृप्तिं प्रयान्ति पितरोऽर्चिताः ॥८॥
वासवाजैकपादर्क्षे पितॄणां तृप्तिमिच्छताम् ।
वारुणे चाप्यमावास्या देवानामपि दुर्लभा ॥९॥
नवस्वृक्षेष्वमावास्या यदैतेष्ववनीपते !
तदा तृप्तिप्रदं श्राद्धं पितॄणां शृणु चापरम् ॥१०
गीतं सनत्कुमारेण यथैलाय महात्मने ।
पृच्छते पितृभक्ताय प्रश्रयावनताय च ॥११॥
वैशाखमासस्य च या तृतीया नवम्यसौ कार्त्तिकशुक्लपक्षे ।

when the star of the conjunction[2] is Anurádhá, Viśákhá, or Sváti; and for twelve years when it is Pushya, Ārdrá, or Punarvasu. It is not easy for a man to effect his object, who is desirous of worshipping the Pitṛs or the gods on a day of new moon when the stars are those of Dhanishṭhá, Purvabhádrapadá, or Śatá-bhishá. Hear also an account of another class of Śráddhas, which afford especial contentment to progenitors, as explained by Sanatkumára, the son of Brahmá, to the magnanimous Purūravas, when full of faith and devotion to the Pitṛs he inquired how he might please them. The third lunar day of the month Vaiśákha (April, May), and the ninth of Kártika (October, November), in the light fortnight; the thirteenth of Nabha (July,

call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Ādityas; agreeably to a text of the Vedas:" that is, these divine beings are to be meditated upon along with, and as not distinct from, progenitors. Hemádri quotes the Nandi Upapuráṇa for a different practice, and directs Vishṇu to be identified with the father, Brahmá with the grandfather, and Śiva with the great grandfather. This, however, is Śaiva innovation. The Vaishṇavas direct Aniruddha to be regarded as one's-self, and Pradyumna, Sankarshaṇa, and Vásudeva as the three ancestors. Again, they are identified with Varuṇa, Prájápatya, and Agni; or, again, with months, seasons, and years. *Nirṇaya Sindhu*, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which, in the most essential particulars, they are derived.

2 When the Yogatára, or principal star seen, is the chief star or stars of these asterisms or lunar mansions respectively, see the table given by Colebrooke: *As. Res.* IX. p. 346. The first three named in the text are stars in Scorpio, Libra, and Arcturus: the second three are stars in Cancer, Gemini, and Orion: and the third are stars in the Dolphin, Pegasus, and Aquarius.

नभस्यमासस्य च कृष्णपक्षे त्रयोदशी पञ्चदशी च माघे ॥१२॥
एता युगाद्याः कथिताः पुराणै रनन्तपुण्यास्तिथयश्चतस्रः ।
उपप्लवे चन्द्रमसो रवेश्च त्रिष्वष्टकास्वप्ययनद्वये च ॥१३॥
पानीयमप्यत्र तिलैर्विमिश्रं दद्यात् पितृभ्यः प्रयतो मनुष्यः ।
श्राद्धं कृतं तेन समाः सहस्रं रहस्यमेतत् पितरो वदन्ति ॥१४॥
माघासिते पञ्चदशी कदाचि दुपैति योगं यदि वारुणेन ।
ऋक्षेण कालः स परः पितृणां न ह्यल्पपुण्यैर्नृप ! लभ्यतेऽसौ ॥१५॥
काले धनिष्ठा यदि नाम तस्मिन् भवन्ति भूपाल ! तदा पितृभ्यः ।
दत्तं जलान्नं प्रददाति तृप्तिं वर्षायुतं तत् कुलजैर्मनुष्यैः ॥१६॥
तत्रैव चेद् भाद्रपदास्तु पूर्वाः काले यथावत्क्रियते पितृभ्यः ।
श्राद्धं परां तृप्तिमुपेत्य तेन युगं समग्रं पितरः स्वपन्ति ॥१७॥

August), and the fifteenth of Mágha (January, February), in the dark fortnight ; are called by ancient teachers the anniversaries of the first day of a Yuga, or age (Yugádya), and are esteemed most sacred. On these days, water mixed with sesamum-seeds should be regularly presented to the progenitors of mankind ; as well as on every solar and lunar eclipse ; on the eighth lunations of the dark fortnights of Agraháyaṇa, Mágha, and Phálguna (December—February) ; on the two days commencing the solstices, when the nights and days alternately begin to diminish ; on those days which are the anniversaries of the beginning of the Manvantaras ; when the sun is in the path of the goat ; and on all occurrences of meteoric phenomena. A Śráddha at these seasons contents the Pitṛs for a thousand years : such is the secret which they have imparted. The fifteenth day of the dark half of the month Mágha, when united with the conjunction of the asterism over which Varuṇa presides (Śatábhishá), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishṭhá is combined with the day of new moon, content the Pitṛs for ten thousand years ; whilst they repose for a whole age when satisfied by offerings made on the day of new moon when Ārdrá is the lunar mansion.

गङ्गां शतद्रुं यमुनां विपाशां सरस्वतीं नैमिषगोमतीं वा ।
तत्रावगाह्यार्चनमादरेण कृत्वा पितॄणां दुरितानि हन्ति ॥१८॥
गायन्ति चैतत् पितरः कदा नु वर्षामघातृप्तिमवाप्य भूयः ।

"He who, after having offered food and libations to the Pitṛs, bathes in the Ganges, Sutlej, Vipáśá (Beyah), Sarasvatí, or the Gomatí at Naimisha, expiates all his sins. The Pitṛs also say, 'After having received satisfaction for a twelvemonth, we shall further derive

माघासितान्ते शुभतीर्थतोयैर्यास्यामि तृप्तिं तनयादिदत्तैः ॥१९॥
चित्तञ्च वित्तञ्च नृणां विशुद्ध शस्तश्च कालः कथितो विधिश्च ।
पात्रं यथोक्तं परमा च भक्तिर्नृणां प्रयच्छन्त्यभिवाञ्छितानि ॥२०॥
पितृगीतास्तथैवात्र श्लोकास्तांश्च शृणुष्व मे
श्रुत्वा तथैव भवता भाव्यं तत्रादृतात्मना ॥२१॥
अपि धन्यः कुले जायादस्माकं मतिमान्नरः ।
अकुर्वन् वित्तशाठ्यं यः पिण्डान्नो निर्वपिष्यति २२
रत्नं वस्त्रं मही यानं सर्वभोगादिकं वसु ।
विभवे सति विप्रेभ्यो योऽस्मानुद्दिश्य दास्यति ॥ २३
अन्नेन वा यथाशक्त्या कालेऽस्मिन् भक्तिनम्रधीः ।
भोजयिष्यति विप्राग्र्यांस्तन्मात्रविभवो नरः ॥२४।
असमर्थोऽन्नदानस्य धान्यामं स्वशक्तितः ।
प्रदास्यति द्विजाग्र्येभ्यः स्वल्पाल्पां वापि दक्षिणाम्॥२५
तत्राप्यसामर्थ्ययुतः कराग्राग्रस्थितांस्तिलान् ।
प्रणम्य द्विजमुख्याय कस्मैचिद् भूप ! दास्यति ॥२६॥
तिलैः सप्ताष्टभिर्वापि समवेतं जलाञ्जलिम् ।
भक्तिनम्रः समुद्दिश्य भुव्यस्माकं प्रदास्यति ॥२७॥
यतः कुतश्चित् सम्प्राप्य गोभ्यो वापि गवाह्निकम् ।

gratification by libations offered by our descendants at some place of pilgrimage, at the end of the dark fortnight of Mágha.' The songs of the Pitrs confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith ; all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, oh prince, by you. 'That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents ; or who, with faith and humility, entertains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain, or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground ; or he must

अभावे प्रीणयन्नस्माञ्छ्रद्धायुक्तः प्रदास्यति ॥२८॥
सर्वाभावे वनं गत्वा कक्षामूलप्रदर्शकः ।
सूर्यादिलोकपालानामिदमुच्चैर्वदिष्यति ॥२९॥
न मेऽस्ति वित्तं न धनं न चान्यच्छ्राद्धोपयोग्यं स्वपितॄन्नतोऽस्मि ।
तृप्यन्तु भक्त्या पितरो मयैतौ कृतौ भुजौ वर्त्मनि मारुतस्य ॥३०॥
इत्येतत् पितृभिर्गीतं भावाभावप्रयोजनम् ।
यः करोति कृतं तेन श्राद्धं भवति पार्थिव ॥३१॥

gather, as he may, fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres, and say aloud—I have no money, nor property, nor grain, nor any thing whatever fit for an ancestral offering. Bowing therefore to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion.' These are the words of the Pitṛs themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śráddha,"

CHAPTER XV

और्व उवाच ।

ब्राह्मणान् भोजयेच्छ्राद्धे यद्गुणांस्तान्निबोध मे ।
त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः षडङ्गवित् ॥१॥

Aurva proceeded.—"Hear next, oh prince, what description of Brahman should be fed at ancestral ceremonies. He should be one studied in various triplets of the Rik and Yajur Vedas;[1] one who is

1 The Brahmans here particularized are termed Triṇáchiketa, Trimadhu, and Trisuparṇa; and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvákas of the Káṭhaka branch of the Yajur-veda, commencing with the term Triṇáchiketa; the second, from three Anuvákas of the same Veda, beginning Madhuváta, &c.; and the third, from a similar portion, commencing Brahmavan namámi. The first and third terms occur in Manu, III. 185; and Kullūka Bhatta explains Triṇáchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparṇa, a part of the Rik, and the Brahman who is acquainted with it. The *Nirṇaya Sindhu* explains the terms in a like manner, but calls the Trisuparṇa, as well as the Triṇáchiketa prayers, portions of the Yajush. The Trimadhu it assigns to the Rik. Other explanations are also given to the terms Trináchiketa and

वेदविच्छ्रोत्रियो योगी तथा वै ज्येष्ठसामगः ।
ऋत्विक् स्वस्रेय-दौहित्र-जामातृ-श्वशुरास्तथा ॥२॥
मातुलोऽथ तपोनिष्ठः पञ्चाग्न्यभिरतस्तथा ।
शिष्याः सम्बन्धिनश्चैव मातापितृरतश्च यः ॥३॥
एतान् नियोजयेच्छ्राद्धे पूर्वोक्तान् प्रथमं नृप !
ब्राह्मणान् पितृपुष्ट्यर्थमनुकल्पेष्वनन्तरान् ॥४॥

acquainted with the six supplementary sciences of the Vedas;[2] one who understands the Vedas; one who practises the duties they enjoin;[3] one who exercises penance; a chanter of the principal Sáma-veda,[4] an officiating priest, a sister's son, a daughter's son, a son-in-law, a father-in-law, a maternal uncle, an ascetic, a Brahman who maintains the five fires, a pupil, a kinsman; one who reverences his parents. A man should first employ the Brahmans first specified in the principal obsequial rite; and the others (commencing with the ministering priest) in the subsidiary ceremonies instituted to gratify his ancestors.

मित्रध्रुक् कुनखी क्लीबः श्यावदन्तस्तथा द्विजः ।
कन्यादूषयिता वह्निवेदोज्झः सोमविक्रयी ॥५॥
अभिशस्तस्तथा स्तेनः पिशुनो ग्रामयाजकः ।
भृतकाध्यापकस्तद्वद् भृतकाध्यापितश्च यः ॥६॥
परपूर्वापतिश्चैव मातापित्रोस्तथोज्झकः ।

"A false friend, a man with ugly nails or black teeth, a ravisher, a Brahman who neglects the service of fire and sacred study, a vendor of the Soma plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another;

Trisuparna : the first being explained a Brahman who thrice performs the ceremony called Chayana ; and the last, one who, after the seven ascending generations, worships the Pitṛs termed Somapás. These explanations are however considered less correct than the preceding, and which are thus given in the authority cited : त्रिणाचिकेतस्त्रिसुपर्णो यजुर्वेदैकदेशौ तद्व्रतेन तदध्यायिनौ । त्रिमधुः ऋग्वेदैकदेशःतदध्यायी ॥

2 For the six Angas, see Bk III. Ch. VI.

3 So the commentator distinguishes the Vedavit, the Brahman who understands the meaning of the text of the Vedas, from the Śrotriya, who practises the rites he studies.

4 Portions of the Sáman contained in the Āraṇyaka are called the Jyeshṭha, 'elder' or 'principal' Sáman.

वृषलीसूतिपोष्टा च वृषलीपतिरेव च ॥७॥
तथा देवलकश्चैव श्राद्धे नार्हन्ति केतनम् ॥८॥
प्रथमेऽह्नि बुधः शस्ताञ्छ्रोत्रियादीन् निमन्त्रयेत् ।
कथयेच्च तथैवेषां नियोगान् पैत्र्यदैविकान् ॥९॥
ततः क्रोधव्यवायादीनायासं तैर्द्विजैः सह ।
यज्ञमानो न कुर्वीत दोषस्तत्र महानयम् ॥१०॥
श्राद्धे नियुक्तो भुक्त्वा वा भोजयित्वा नियुज्य च ।
व्यवायी रेतसो गर्त्ते मज्जयत्यात्मनः पितॄन् ॥११॥
तस्मात् प्रथममत्रोक्तं द्विजाग्र्याणां निमन्त्रणम् ।
अनिमन्त्र्य द्विजान् गेहमागतान् भोजयेद् यतीन् ॥१२
पादशौचादिना गेहमागतान् पूजयेद् द्विजान् ।
पवित्रपाणिराचान्तानासनेषूपवेशयेत् ॥१३॥
पितॄणामयुजो युग्मान् देवानामिच्छया द्विजान् ।
देवानामेकमेकं वा पितॄणाञ्च नियोजयेत् ॥१४॥

a man who is undutiful to his parents; the protector of the husband of a woman of the servile caste, or the husband of a woman of the servile caste; and a Brahman who ministers to idols—are not proper persons to be invited to an ancestral offering.[5] On the first day let a judicious man invite eminent teachers of the Vedas, and other Brahmans; and according to their directions determine what is to be dedicated to the gods, and what to the Pitrs. Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence. He who having eaten himself in a Śráddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering. In the first place, the Brahmans before described are to be invited; but those holy men who come to the house without an invitation are also to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand, is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even or uneven number in those presented to the gods; or one only on each occasion.[6]

5 Manu, III. 150, &c.

6 As two or five at a ceremony dedicated to the gods ; three at the worship of the Pitṛs. *Nirṇaya Sindhu*, p. 311.

तथा मातामहश्राद्धं वैश्वदेवसमन्वितम् ।
कुर्वीत भक्तिसम्पन्नस्तन्त्रं वा वैश्वदैविकम् ॥१५॥
प्राङ्मुखान् भोजयेद् विप्रान् देवानामुभयात्मकान् ।
पितृमातामहानाञ्च भोजयेच्चाप्युदङ्मुखान् ॥१६॥
पृथक् तयोः केचिदाहुः श्राद्धस्य करणं नृप !
एकत्रैकेन पाकेन वदन्त्यन्ये महर्षयः ॥१७॥
विष्टरार्थं कुशान् दत्त्वा सम्पूज्यार्घ्यविधानतः ।
कुर्यादावाहनं प्राज्ञो देवानां तदनुज्ञया ॥१८॥

"Then let the householder, inspired by religious faith, offer oblations to the maternal grandfather, along with the worship of the Viśvadevas,[7] or the ceremony called Vaiśvadeva, which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general. Let him feed the Brahmans who are appropriated to the gods, and to maternal ancestors, with their faces to the north; and those set apart for the paternal ancestors, and ancestors in general, with their faces to the east. Some say that the viands of the Śráddha should be kept distinct for these two sets of ancestors, but others maintain that they are to be fed with the same food, at the same time. Having spread Kuśa grass for seats, and offered libations according to rule, let the sensible man invoke the deities, with the concurrence of the Brahmans who are present.[8] Let the man who is acquainted with the

7 The worship of the Viśvadevas (see Bk. III. Ch. XIV.) forms a part of the general Śráddhas, and of the daily sacrifices of the householder. According to the Váyu this was a privilege conferred upon them by Brahmá and the Pitṛs, as a reward for religious austerities practised by them upon Himálaya. Their introducfion as a specific class seems to have originated in the custom of sacrificing to the gods collectively, or to all the gods, as the name Viśvadevas implies. They appear, however, as a distinct class in the Vedas, and their assumption of this character is therefore of ancient date. The daily offering to them is noticed by Manu, III. 90, 172 ; and offerings to 'the gods' are also enjoined at the beginning and end of a Śráddha. Kullūka Bhaṭṭa understands here the Viśvadevas, and it probably is so ; but in another verse different divinities are specified : "First having satisfied Agni, Soma, Yama, with clarified butter, let him proceed to satisfy the manes of his progenitors." v. 211. Manu also directs them to be worshipped first and last in order. See *As. Res.* VII. 265, 271, &c.

8 The text is तदनुज्ञया 'with *their* assent ;' but no noun occurs in the sentence with which the relative is connected. It must mean the Brahmans, however, as in this passage of Vṛddha Paráśara ; 'Let the sacrificer place his left hand on the Brahman's right knee, and say, "Shall I invoke the Viśvadevas ?" and being desired to invoke them, let him

यवाम्बुना च देवानां दद्यादर्घ्यं विधानवित् ।
स्रग्-गन्ध-धूप-दीपांश्च तेभ्यो दद्याद् यथाविधि ॥१९॥
पितृणामपसव्यं तत् सर्वमेवोपकल्पयेत् ।
अनुज्ञाञ्च ततः प्राप्य दत्त्वा दर्भान् द्विधाकृतान् ॥२०
मन्त्रपूर्वं पितृणान्तु कुर्याच्चावाहनं बुधः ।
तिलाम्बुना चापसव्यं दद्यादर्घ्यादिकं नृप ॥२१॥
काले तत्रातिथिं प्राप्तमन्नकामं नृपाध्वगम् ।
ब्राह्मणैरभ्यनुज्ञातः कामं तमपि भोजयेत् ॥२२॥
योगिनो विविधै रूपैर्नराणामुपकारिणः ।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः ॥२३॥
तस्मादभ्यर्चयेत् प्राप्तं श्राद्धकालेऽतिथिं बुधः ।
श्राद्धक्रियाफलं हन्ति नरेन्द्रापूजितोऽतिथिः ॥२४॥

ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes, and incense. Let him offer the same to the Pitṛs, placed upon his left; and with the consent of the Brahmans, having first provided seats of Kuśa grass doubled, let him invoke with the usual prayers the manes to the ceremony, offering a libation, on his left hand, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road; for holy saints and ascetics, benefactors of mankind, are traversing this earth, disguised in various shapes.[9] On this account let a prudent man welcome a person who arrives at such a season; for inattention to a guest frustrates the consequences of an ancestral offering.

जुहुयाद् व्यञ्जनक्षारवर्जमन्नं ततोऽनले ।
अनुज्ञातो द्विजैस्तैस्तु त्रिकृत्वः पुरुषर्षभ ॥२५॥

"The sacrificer is then to offer food, without salt or seasoning, to

address them with the two Mantras, "Viśvadevas, he is come ! Viśvadevas, hear him !" ततः सव्यकरं न्यस्य विप्र दक्षिणजानुनि । देवानावाहयिष्येऽहमिति वाचमुदीरयेत् ॥ आवाहयेत्सनुज्ञातो विश्वेदेवा स आगतः विश्वेदेवा श्रृणुतेममिति मंत्रद्वयं पठेत् ॥

9 This notion occurs more than once in the Váyu, in nearly the same words : सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम् । तस्मादतिथिमायान्तम-भिगच्छेत कृताञ्जलिः ॥

अग्नये कव्यवाहाय स्वाहेत्यादौ नृपाहुतिः ।
सोमाय वै पितृमते दातव्या तदनन्तरम् ॥२६॥
वैवस्वताय चैवान्या तृतीया दीयते ततः ।
हुतावशिष्टमल्पाल्पं पितृपात्रेषु निर्वपेत् ॥२७॥
ततोऽत्र मिष्टमत्यर्थमभीष्टमतिसंस्कृतम् ।
दत्त्वा जुषध्वमिच्छातो वाच्यमेतदनिष्ठुरम् ॥२८
भोक्तव्यं तैश्च तच्चित्तैर्मौनिभिः सुमुखैः सुखम् ।
अक्रुध्यता चात्वरता देयं तेनापि भक्तितः ॥२९॥

fire,[10] three several times, with the consent of the assistant Brahmans ; exclaiming first, 'To fire, the vehicle of the oblations ; to the manes Swáhá !' Next addressing the oblation to Soma, the lord of the progenitors ; and giving the third to Vaivasvata. He is then to place a very little of the residue of the oblation in the dishes of the Brahmans ; and next, presenting them with choice viands, well dressed and seasoned, and abundant, he is to request them civilly to partake of it at their pleasure. The Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly, but with devout faith.

रक्षोघ्नमन्त्रपठनं भूमेरास्तरणं तिलैः ।
कृत्वा ध्येयाः स्वपितरस्त एव द्विजसत्तमाः ॥३०॥
पिता पितामहश्चैव तथैव प्रपितामहः ।
मम तृप्तिं प्रयान्त्वग्निहोमाप्यायितमूर्तयः ॥३१॥
पिता पितामहश्चैव तथैव प्रपितामहः ।
तृप्तिं प्रयान्तु पिण्डेन मया दत्तेन भूतले ॥३२॥

"Having next recited the prayer of the discomfiture of malignant spirits,[11] and scattered sesamum-seeds upon the ground, the Brahmans who have been fed are to be addressed, in common with the ancestors of the sacrificer, in this manner: 'May my father, grandfather, and great grandfather, in this persons of these Brahmans, receive satisfaction ! May my father, grandfather, and great grandfather derive nutriment from these oblations to fire ! May my father,

10 This places the initiatory oblations noticed by Manu (see *Supra* note 7) subsequent to the offerings to the Viśvadevas.

11 The Rakshoghna Mantra : the extinguishing of a lamp, lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. *Aṣ Res*. VII. 274.

पिता पितामहश्चैव तथैव प्रपितामहः ।
तृप्तिं प्रयान्तु मे भक्त्या मन्मयैतदिहाकृतम् ॥३३
मातामहस्तृप्तिमुपैतु तस्य तथा पिता तस्य पिता तथान्यः ।
विश्वे च देवाः परमां प्रयान्तु तृप्तिं प्रणश्यन्तु च यातुधानाः ॥३४॥
यज्ञेश्वरो हव्यसमस्तकव्य भोक्ताव्ययात्मा हरिरीश्वरोऽत्र ।
तत्सन्निधानादपयान्तु सद्यो रक्षांस्यशेषाण्यसुराश्च सर्वे ॥३५॥

grandfather, and great grandfather derive satisfaction from the balls of food placed by me upon the ground ! May my father, grandfather, and great grandfather be pleased with what I have this day offered them in faith ! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings ! May all the gods experience gratification, and all evil beings perish ! May the lord of sacrifice, the imperishable deity Hari, be the acceptor of all oblations made to the manes or the gods ! and may all malignant spirits, and enemies of the deities, depart from the rite.'

तृप्तिष्वेतेषु विकिरेदन्नं विप्रेषु भूतले ।
दद्यादाचमनार्थाय तेभ्यो वारि सकृत् सकृत् ॥३६॥
सुतृप्तैस्तैरनुज्ञातः सर्वेणान्नेन भूतले ।
सतिलेन ततः पिण्डान् सम्यग् दद्यात् समाहितः ॥३७
पितृतीर्थेन सतिलान् दद्यादथ जलाञ्जलीन् ।
मातामहेभ्यस्तेनैव पिण्डांस्तीर्थेन निर्वपेत् ॥३८॥
दाक्षिणाप्रवणञ्चैव प्रयत्नेनोपपादयेत् ।
अवकाशेषु चोक्षेषु जलतीरेषु चैव हि ॥३९॥
दक्षिणाग्रेषु दर्भेषु पुष्पधूपादिपूजितम् ।
स्वपित्रे प्रथमं पिण्डं दद्यादुच्छिष्टसन्निधौ ॥४०॥

ments, along with sesamum-seeds. With the part of his hand sacred to the manes he must offer sesamum-seeds, and water from his joined palms ; and with the same part of his hand he must present cakes to his maternal ancestors. He should in lonely places, naturally beautiful, and by the side of sacred streams, diligenty make presents (to the manes and the Brahmans).[12] Upon Kuśa grass, the tips of which are pointed to the south, and lying near the fragments of the

12 Part of this passage is in the words of Manu, III. 207 : अवकाशेषु चोक्षेषु जलतीरेषु चैवहि । It is omitted in the MSS. in the Bengati character.

पितामहाय चैवान्यत् तत्पित्रे च तथापरम् ।
दर्भमूले लेपभुजः प्रीणयेल्लेपघर्षणैः ॥४१॥
पिण्डैर्मातामहांस्तद्वद् गन्धमाल्यादिसंयुतैः ।
पूजयित्वा द्विजाग्र्याणां दद्याच्चाचमनं ततः ॥४२॥
पितृभ्यः प्रथमं भक्त्या तन्मनस्को नरेश्वर !
सुस्वधेत्याशिषा युक्तां दद्याच्छक्त्या च दक्षिणाम् ॥४३
दत्त्वा च दक्षिणां तेभ्यो वाचयेद्वैश्वदेविकान् ।
प्रीयन्तामिह ये विश्वेदेवास्तेन इतीरयेत् ॥४४॥
तथेति चोक्ते तैर्विप्रैः प्रार्थनीयास्तथाशिषः ।
पश्चाद्विसर्जयेद् देवान् पूर्वं पैत्र्यान्महीपते ॥४५॥
मातामहानामप्येवं सह देवैः क्रमः स्मृतः ।
भोजने च स्वशक्त्या च दाने तद्वद् विसर्जने ॥४६॥
आपादशौचनात् पूर्वं कुर्याद् देवद्विजन्मसु ।
विसर्जनन्तु प्रथमं पैत्रमातामहेषु वै ॥४७॥

meat, let the householder present the first ball of food, consecrated with flowers and incense, to his father; the second to his grandfather; and the third to his great grandfather; and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.[13] After presenting balls of food to his maternal ancestors in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans water to rinse their mouths; and then, with attention and piety, he is to give the Brahmans gifts, according to his power, soliciting their benedictions, accompanied with the exclamation 'Swadhá !'[14] Having made presents to the Brahmrns, he is to address himself to the gods, saying, 'May they who are the Viśvadevas be pleased with this oblation !' Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors and then the gods. The order is the same with the maternal ancestors and the gods in respect to food, donation, and dismissal, Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal

13 Manu, III. 216.

14 "Then let the Brahmans address him. saying, 'Swadhá !' for in all ceremonies relating to deceased ancestors, the world Swadhá is the highest benison." Manu, III. 252.

विसर्जयेत् प्रीतिवचः सम्मानाभ्यर्चितांस्ततः ।
निवर्त्तेताभ्यनुज्ञात आ द्वारान्तादनुव्रजेत् ॥४८॥
ततस्तु वैश्वदेवाख्यां कुर्यान्नित्यक्रियां बुधः ।
भुञ्जीयाच्च समं पूज्य-भृत्य-बन्धुभिरात्मनः ४९॥

ancestors, and then for ancestors on the mother's side. Let him dismiss the Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śráddha, until permitted by them to return. The wise man will then perform the invariable worship of the Visvadevas, and take is own meal along with his friends, his kinsmen, and his dependants.

एवं श्राद्धं बुधः कुर्यात् पैत्र्यं मातामहं तथा ।
श्राद्धैराप्यायिता दद्युः सर्वान् कामान् पितामहाः॥५०
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।
रजतस्य तथादानं कथासङ्कीर्तनादिकम् ॥५१॥

"In this manner an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies, a daughter's son, a Nepal blanket, and sesamum-seeds ;[15] and the gift, or naming, or sight of silver is also

15 We have here the words of Manu ; त्रीणि श्राद्धे पवित्राणि दौहित्रं कुतपस्तिलाः । III. 235. 'Three things are held pure at such obsequies, the daughter's son, the Nepal blanket, and sesamum-seed.' Sir Wm. Jones's translation of these terms rests upon the explanation of Kullūka Bhaṭṭa of this and the verse preceding ; व्रतस्थमपि दौहित्रं श्राद्धे यत्नेन भोजयेत् । कुतपं चासने दद्यात् । 'Let him give his daughter's son, though a religious student, food at a Śráddha, and the blanket for a seat.' The commentator on our text says that some understand by Dauhitra, clarified butter made from the milk of a cow fed with grass gathered on the day of new moon ; and some explain it a plate or dish of buffalo horn. Kutapa he interprets by Ashṭama Muhūrtta, the eighth hour of the day, or a little after noon, although he admits that some render it a blanket made of goats' wool. These explanations are also noticed in the *Nirṇaya Sindhu*, p. 302 ; and, upon the authority of the Matsya P., Kutapa is said to mean eight things, which equally consume (Tapa) all sin (Ku), or noon, a vesel of rhinocers' horn, a nepal blanket, silver, holy grass sesamum, kine, and a daughter's son : मध्याह्नः खड्गपात्रं च तथा नेपालकम्बलः । रौप्यं दर्भास्तिला गावो दौहित्रश्चाष्टमः स्मृतः । पापं कुत्सितमित्याहुस्तस्य सन्तापकारिणः । अष्टावेते यतस्तस्मात् कुतपा इति विश्रुताः ।

वर्ज्यानि कुर्वता श्राद्धं कोपोऽध्वगमनं त्वरा ।
भोक्तुरप्यत्र राजेन्द्र ! त्रयमेतन्न शस्यते ॥५२॥
विश्वेदेवाः सपितरस्तथा मातामहा नृप !
कुलञ्चाप्यायते पुंसां सर्वं श्राद्धं प्रकुर्वताम् ॥५३॥

propitious.[16] The person offering a Śráddha should avoid anger, walking about, and hurry ; these three things are very objectionable. The Viśvadevas, and paternal and maternal ancestors, and the living members of a man's family are all nourished by the offerer of ancestral oblations.

सोमाधारः पितृगणो योगाधारस्तु चन्द्रमाः ।
श्रेष्ठयोगिनियोगस्तु तस्माद् भूपाल ! शस्यते ॥५४॥
सहस्रस्यापि विप्राणां योगी चेत् पुरतः स्थितः ।
सर्वान् भोक्तृंस्तारयति यजमानं तथा नृप ॥५५॥

"The class of Pitris derives support from the moon, and the moon is sustained by acts of austere devotion. Hence the appointment of one who practises austerities is most desirable. A Yogi set before a thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires."[17]

CHAPTER XVI

हविष्य-मत्स्य-मांसैस्तु शशस्य शकुनस्य च ।
शौकरच्छागलैरैणैरौरवैर्गवयेन च ॥१॥

Aurva continued.—"Ancestors are satisfied for a month with offerings of rice or other grain, with clarified butter,[1] with fish, or the flesh of

16 So the Matsya P. has 'the gift, sight, and name of silver are desired :' रजतस्य तथा दानं दर्शनं नाम चेष्यते । The notion originates with Manu, III. 202.

17 The same doctrine is inculcated by the Váyu P. ; but it appears to be a Pauránik innovation, for Manu places the Brahman intent on scriptural knowledge and on austere devotion on a level, and makes no mention of the Yogi. III. 134.

1 See Manu, III. 266, &c. The articles are much the same ; the periods of satisfaction somewhat vary.

औरभ्रगव्यैश्च तथा मासवृद्धया पितामहाः ।
प्रयान्ति तृप्तिं मांसैस्तु नित्यं वाध्रीणसामिषैः॥२
खड्गमांसमतीवात्र कालशाकं तथा मधु ।
शस्तानि कर्मण्यत्यन्त-तृप्तिदानि नरेश्वर ॥३॥
गयामुपेत्य यः श्राद्धं करोति पृथिवीपते ।
सफलं तस्य तज्जन्म जायते पितृतुष्टिदम् ॥४॥
प्रशान्तिकाः सनीवाराः श्यामाका द्विविधास्तथा ।
वनौषधीप्रधानास्तु श्राद्धार्हाः पुरुषर्षभ ॥५॥
यवाः प्रियङ्गवो मुद्गा गोधूमा व्रीह्यस्तिलाः ।
निष्पावाः कोविदाराश्च सर्षपाश्चात्र शोभनाः ॥६॥
अकृताग्रयणं यच्च धान्यजातं नरेश्वर !
राजमाषानणूंश्चैव मसूरांश्च विवर्जयेत् ॥७॥

the hare, of birds, of the hog, the goat, the antelope, the deer, the gayal, or the sheep, or with the milk of the cow, and its products.[2] They are for ever satisfied with flesh (in general), and with that of the long-eared white goat in particular. The flesh of the rhinoceros, the Kálaśáka potherb, and honey, are also especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors who performs at the due time their obsequial rites at Gaya. Grains that spring up spontaneously, rice growing wild, Panic of both species (white or black), vegetables that grow in forests, are fit for ancestral oblations ; as are barley, wheat, rice, sesamum, various kinds of pulse, and mustard. On the other hand, a householder must not offer any kind of grain that is not consecrated by religious ceremonies on its first coming into

2 The expression Gavya (गव्य) implies all that is derived from a cow, but in the text it is associated with 'flesh ;' and, as the commentator observes, some consider the flesh of the cow to be here intended : मांसमध्यपाठान्मांसमेवेत्यन्ये । but this, he adds, relates to other ages. In the Kali or present age it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śráddha. It then became typical, or a bull was turned loose, instead of being slaughtered; and this is still practised on some occasions. In Manu, the term Gavya is coupled with others, which limit its application : संवत्सरं तु गव्येन पयसा पायसेन च । 'A whole year with the milk of cows, and food made of that milk.' III. 271.

अलाबुं गृञ्जनञ्चैव पलाण्डुं पिण्डमूलकम् ।
गान्धारकं करम्भाणि लवणान्यौषराणि च ॥८॥
आरक्ताश्चैव निर्यासाः प्रत्यक्षलवणानि च ।
वर्ज्यान्येतानि वै श्राद्धे यच्च वाचा न शस्यते ॥९॥
नक्ताहृतं न चोत्सृष्टं तृप्यते न च यत्र गौः ।
दुर्गन्धि फेनिलञ्चाम्बु श्राद्धयोग्यं न पार्थिव ॥१०॥
क्षीरमेकशफानां यदौष्ट्रमाविकमेव च ।
मार्गञ्च माहिषञ्चैव वर्जयेच्छ्राद्धकर्म्मणि ॥११॥
षण्ढापविद्धचाण्डालपाषण्डोन्मत्तरोगिभिः ।
कृकवाकु-श्व-नग्नैश्च वानर-ग्रामशूकरैः ॥१२॥
उदक्यासूतकाशौचिमृतहारैश्च वीक्षिते ।
श्राद्धे सुरा न पितरो भुञ्जते पुरुषर्षभ ॥१३॥
तस्मात् परिश्रिते कुर्याच्छ्राद्धं श्रद्धासमन्वितः ।
उर्व्याञ्च तिलविक्षेपाद् यातुधानान् निवारयेत् ॥१४॥
न पूति नैवोपपन्नं केशकीटादिभिर्नृप !
न चैवाभिषवैर्मिश्रमन्नं पर्युषितं तथा ॥१५॥

season ; nor the pulse called Rájamásha, nor millet, nor lentils, nor gourds, nor garlick, nor onions, nor nightshade, nor camels' thorn, nor salt, nor the efflorescence of salt deserts, nor red vegetable extracts, nor any thing that looks like salt, nor any thing that is not commendable ; nor is water fit to be offered at a Śráddha that has been brought by night, or has been abandoned, or, is so little as not to satisfy a cow, or smells badly, or is covered with froth. The milk of animals with undivided hoofs, of a camel, a ewe, a deer, or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society, an outcast, a heretic, a drunken man, or one diseased, by a cock, a naked ascetic,[3] a monkey, a village hag, by a woman in her courses or pregnant, by an unclean person, or by a carrier of corpses, neither gods nor progenitors will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground, and drive away malignant spirits. Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel, or stale. Whatever

3 Nagna is literally 'naked,' but, as explained in the following chapter, means a Jain mendicant. No such person is included by Manu (III. 239, &c.) amongst those who defile a Śráddha by looking upon it. The Váyu contains the same prohibition : नग्नाद्यो न पश्येयुः ।

श्रद्धासमन्वितैर्दत्तं पितृभ्यो नामगोत्रतः ।
यदाहारास्तु ते जातास्तदाहारत्वमेति तत् ॥१६॥
श्रूयन्ते चापि पितृभिर्गीता गाथा महीपते !
ईक्ष्वाकोर्मनुपुत्रस्य कलापोपवने पुरा ॥१७॥
अपि नस्ते भविष्यन्ति कुले सन्मार्गगामिनः ।
गयांमुपेत्य ये पिण्डान् दास्यन्त्यस्माकमादरात् ॥१८
अपि नः स्वकुले जायाद् यो नो दद्यात् त्रयोदशीम् ।
पायसं मधुसर्पिर्भ्यां वर्षासु च मघासु च ॥१९॥
गौरीं वाप्युद्वहेत् कन्यां नीलं वा वृषमुत्सृजेत् ।
यजेत वाश्वमेधेन विधिवद्दक्षिणावता ॥२०॥

suitable food is presented with pure faith, and with the enunciation of name and race, to ancestors, at an obsequial oblation, becomes food to them (or gives them nourishment). In former times, O king of the earth ! this song of the Pitṛs was heard by Ikshwáku, the son of Manu, in the groves of Kalápa (on the skirts of the Himálays mountains): 'Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born in our race who shall give us, on the thirteenth of Bhádrapada and Mágha, milk, honey, and clarified butter ; or when he marries a maiden, or liberates a black bull,[4] or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!"[5]

4 Níla vṛsha ; but this animal is not altogether or always black. In the Bráhma P., as quoted in the *Nirṇaya Sindhu*, it is said to be of a red colour, with light face and tail, and white hoofs and horns ; or a white bull, with black face, &c. ; or a black bull, with white face, tail, and feet.

5 Very full descriptions of the Śráddha occur in almost all the Puráṇas, especially in the Váyu, Kūrma, Márkaṅḍeya, Vámana, and Garuḍa. The Matsya and Padma (Śrishṭhi Khaṇḍa) contain descriptions which are much the same as that of the Váyu. The accounts of the Bráhma, Agni, and Varáha are less full and regular than in some of the others ; and in none of them is the subject so fully and perspicuously treated as in our text. For satisfactory information, however, the *Śrāddha Mayūkha* and the *Nirṇaya Sindhu* should be consulted.

CAHPTER XVII

पराशर उवाच ।

इत्याह भगवानौर्वः सगराय महात्मने ।
सदाचारान् पुरा सम्यङ् मैत्रेय ! परिपृच्छते ॥१॥
मयाप्येतदशेषेण कथितं भवते द्विज !
समुल्लङ्घ्य सदाचारं कश्चिन्नाप्नोति शोभनम् ॥२॥

Parāsara·—Thus, in former days, spake the holy Aurva to the illustrious monarch Sagara, when he inquired concerning the usages proper to be practised by mankind ; and thus I have explained to you the whole of those observances against which no one ought to transgress.

मैत्रेय उवाच ।

षण्ढापविद्धप्रमुखा विदिता भगवन ! मया ।
उदक्याद्याश्च ये सर्वे नग्नमिच्छामि वेदितुम् ॥३॥
को नग्नः किं समाचारो नग्नसंज्ञां नरो लभेत् ।
नग्नस्वरूपमिच्छामि यथावद् गदितं त्वया ।
(श्रोतुं धर्मभृतां श्रेष्ठ ! न ह्यस्त्यविदितं तव) ॥४।

Maitreya.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation ; what practices bestow such a title upon a man ; and what is the character of the individual to whom you alluded.

पराशर उवाच ।

ऋग्यजुःसामसंज्ञेयं त्रयी वर्णावृतिर्द्विज !
एतामुज्झति यो मोहात् स नग्नः पातकी स्मृतः॥५
त्रयी समस्तवर्णानां द्विज ! संवरणं यतः ।
नग्नो भवत्युज्झितायामतस्तस्यां न संशयः ॥६॥

Paráśara;—The Rik, Yajur, and Sáma Vedas constitute the triple covering of the several castes, and the sinner who throws this off is said to be naked (or apostate). The three Vedas are the raiment of all the orders of men, and when that is discarded they are left bare.[1]

1 This idea is expressed in nearly the same terms in the Váyu P. :
सर्व्वेषामेव भूतानां त्रयी संवरणं स्मृता । परित्यजन्ति ये मोहात्ते वै नग्नादयो जनाः ॥
'The three Vedas are the covering of all beings, and they who throw it off through delusion are called Nagnas, naked.' The notion is probably original with neither of the Puráṇas, and the metaphorical sense of the

इदञ्च श्रूयतामन्यद् भीष्माय सुमहात्मने ।
कथयामास धर्मज्ञो वसिष्ठोऽस्मत्पितामहः ॥७॥

On this subject hear what I heard my grandfather, the pious Vaśishtha, relate to the magnanimous Bhíshma:

मयापि तस्य गदतः श्रुतमेतन्महात्मनः ।
नग्नसम्बन्धि मैत्रेय ! यत् पृष्टोऽहमिह त्वया ।८
देवासुरमभूद् युद्धं दिव्यमब्दं पुरा द्विज !
तस्मिन् पराजिता देवा दैत्यैर्ह्रादपुरोगमैः ॥९॥
क्षीरोदस्योत्तरं कूलं गत्वातप्यन्त वै तपः ।
विष्णोराराधनार्थाय जगुश्चेमं स्तवं तदा ॥१०॥
आराधनाय लोकानां विष्णोरीशस्य यां गिरम् ।
वक्ष्यामो भगवानाद्यस्तया विष्णुः प्रसीदतु ॥११॥
यतो भूतान्यशेषाणि प्रसूतानि महात्मनः ।
यस्मिंश्च लयमेष्यन्ति कस्तं स्तोतुमिहेश्वरः ॥१२॥
तथाप्यरातिविध्वंसध्वस्तवीर्या भवार्थिनः ।

There was formerly a battle between the gods and demons, for the period of a divine year, in which the gods were defeated by the demons under the command of Hráda.[2] The discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance they thus prayed to Vishṇu: "May the first of beings, the divine Vishṇu, be pleased with the words that we are about to address to him, in order to propitiate the lord of all worlds; from which mighty cause all created things have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee al-

term is not that in which it was first employed ; ascetics, whether of the Bauddha or of the Digambara order of Jains, being literally Nagnas, or going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic, and therefore his nudity was understood to be, rejecting the raiment of holy writ. Thus the Váyu P. extends the word to all ascetics, including naked Brahmans, who practise austerities fruitlessly, that is, heretically or hypocritically ; वृथा दण्डी वृथा मुण्डी वृथा नग्नश्च यो द्विजः । वृथा व्रती वृथा जापी ते वै नग्नादयो जनाः ॥ 'The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers, all such persons are called Nagnas and the like.'

2 A son of Hiraṇyakaśipu (Bk. I. ch. XV).

त्वां स्तोष्यामस्तवोक्तीनां याथार्थ्यं नैव गोचरे ॥१३
त्वमुर्वी सलिलं वह्निर्वायुराकाशमेव च ।
समस्तमन्तःकरणं प्रधानं तत्परः पुमान् ॥१४॥
एकं तवैतद् भूतात्मन् ! मूर्त्तामूर्त्तमयं वपुः ।
आब्रह्मस्तम्बपर्यन्तं स्थानकालविभेदवत् ॥१५॥
तत्रेश ! तव यत्पूर्वं त्वन्नाभिकमलोद्भवम् ।
रूपं विश्वोपकाराय तस्मै ब्रह्मात्मने नमः ॥१६॥
शक्रार्क-रुद्र-वस्वश्वि-मरुत्सोमादिभेदवत् ।
वयमेयत् स्वरूपं यत् तस्मै देवात्मने नमः ॥१७॥
दम्भप्रायमसम्बोधि तितिक्षा-दमवर्जितम् ।
यद्रूपं तव गोविन्द ! तस्मै दैत्यात्मने नमः ॥१८
नातिज्ञानवहा यस्मिन् नाड्यः स्तिमिततेजसि ।
शब्दादिलोभि यत्तस्मै तुभ्यं यक्षात्मने नमः ॥१९॥
क्रौर्यमायामयं घोरं यच्च रूपं तवासितम् ।
निशाचरात्मने तस्मै नमस्ते पुरुषोत्तम ॥२०॥
स्वर्गस्थधर्मिसद्धर्म-फलोपकरणं तव ।
धर्माख्यञ्च तथा रूपं नमस्तस्मै जनार्दन ॥२१॥
हर्षप्रायमसंसर्गि गतिमद् गमनादिषु ।
सिद्धाख्यं तव यद्रूपं तस्मै सिद्धात्मने नमः ॥२२॥

though thy true power and might be not within the reach of words. Thou art earth, water, fire, air, ether, mind, crude matter, and primeval soul: all this elementary creation, with or without visible form, is thy body; all, from Brahmá to a stock, diversified by place and time. Glory to thee, who art Brahmá, thy first form, evolved from the lotus springing from the navel, for the purpose of creation. Glory to thee, who art Indra, the sun, Rudra, the Vasus, fire, the winds, and even also ourselves. Glory to thee, Govinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control. Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade. Glory to thee, who art all fiends, that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel. Glory to thee, Janárddana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven. Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses unobstructed all permeable

अतितिक्षाधनं क्रूरमुपभोगमयं हरे !
द्विजिह्वं तव यद्रूपं तस्मै नागात्मने नमः ॥२३॥
अवबोधि च यच्छान्तमदोषमपकल्मषम् ।
ऋषिरूपात्मने तस्मै विष्णो रूपाय ! ते नमः ॥२४॥
भक्षयत्यथ कल्पान्ते भूतानि यदवारितम् ।
त्वद्रूपं पुण्डरीकाक्ष ! तस्मै कालात्मने नमः ॥२५॥
सम्भक्ष्य सर्वभूतानि देवादीन्यविशेषतः ।
नृत्यत्यन्ते च यद्रूपं तस्मै रुद्रात्मने नमः ॥२६॥
प्रवृत्त्या रजसो यच्च कर्मणां कारकात्मकम् ।
जनार्दन ! नमस्तस्मै त्वद्रूपाय नरात्मने ॥२७॥
अष्टाविंशद्वधोपेतं यद्रूपं तामसं तव ।
उन्मार्गगामि सर्वात्मन् तस्मै ! पश्वात्मने नमः ॥२८॥
यज्ञाङ्गभूतं यद्रूपं जगतः सिद्धिसाधनम् ।
वृक्षादिभेदि तस्मै मुख्यात्मने नमः ॥२९॥
तिर्यङ्मानुषदेवादि व्योमशब्दादिकञ्च यत् ।
रूपं तवादेः सर्वस्य तस्मै सर्वात्मने नमः ॥३०॥

elements. Glory to thee, who art one with the serpent race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth. Glory to thee, who art one with the Ṛshis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity. Glory to thee, oh lotus-eyed, who art one with time, the form that devours, without remorse, all created things at the termination of the Kalpa. Glory to thee, who art Rudra, the being that dances with delight after he has swallowed up all things, the gods and the rest, without distinction. Glory to thee, Janárddana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness. Glory to thee, who art brute animals, universal spirit that tends to perversity, which proceds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions.[3] Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence of sacrifice, is the instrument of accomplishing the perfection of the universe. Glory to thee, who art every thing, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods. Glory to thee, who art every thing, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods. Glory to thee, who art the cause of causes, the supreme spirit; who art distinct

3 See Bk. I. Ch. V. n. 5.

प्रधानबुद्ध्यादिमयादशेषाद् यदन्यदस्मात् परमं परात्मन् !
रूपं तवाद्यं न यदन्यतुल्यं तस्मै नमः कारणकारणाय ॥३१॥
शुक्लादिदीर्घादिघनादिहीन मगोचरे यच्च विशेषणानाम् ।
शुद्धातिशुद्धं परमर्षिदृश्यं रूपाय तस्मै भगवन् ! नताः स्मः ॥३२
यन्नः शरीरेषु यदन्यदेहे ष्वशेषजन्तुष्वजमव्ययं यत् ।
यस्माच्च नान्यद्व्यतिरिक्तमस्ति ब्रह्मस्वरूपाय नताः स्म तस्मै ॥३३॥
सकलमिदमजस्य यस्य रूपं परमपदात्मवतः सनातनस्य ।
तमनिधनमशेषबीजभूतं प्रभुममलं प्रणताः स्म वासुदेवम् ॥३४॥

from us and all beings composed of intelligence and matter and the like, and with whose primeval nature there is nothing that can be compared. We bow to thee. O lord, who hast neither colour, nor extension, not bulk, nor any predicable qualities; and whose essence, purest of the pure, is appreciable only by holy sages. We bow to thee, in the nature of Brahma, uncreated, undecaying; who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vásudeva, the sovereign lord of all, who is without soil, the seed of all things, exempt from dissolution, unborn, eternal, being in essence the supreme condition of spirit, and in substance the whole of this universe."

स्तोत्रस्यास्यावसाने ते ददृशुः परमेश्वरम् ।
शङ्खचक्रगदापाणिं गरुडस्थं सुरा हरिम् ॥३५॥
तमूचुः सकला देवाः प्रणिपातपुरःसरम् ।
प्रसीद देव ! दैत्येभ्यस्त्राहीति शरणार्थिनः ॥३६॥
त्रैलोक्यं यज्ञभागाश्च दैत्यैर्ह्लादपुरोगमैः ।
हृतं नो ब्रह्मणोऽप्याज्ञामुल्लङ्घ्य परमेश्वर ॥३७॥
यद्यप्यशेषभूतस्य वयं ते च तवांशकाः ।
तथाप्यविद्याभेदेन भिन्नं पश्यामहे जगत् ॥३८॥

Upon the conclusion of their prayers, the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said, "Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas. They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of its separate existence. Engaged in the duties of their respective

स्ववर्णधर्माभिरता वेदमार्गानुसारिणः ।
न शक्यास्तेऽरयो हन्तुमस्माभिस्तपसान्विताः ॥३९
तमुपायममेयात्मन्नस्माकं दातुमर्हसि ।
येन तानसुरान् हन्तुं भवेम भगवन् ! क्षमाः ॥४०॥

orders, and following the paths prescribed by holy writ, practising also religious penance, it is impossible, for us to destroy them. Do thou, whose wisdom is immeasurable,, instruct us in some device by which we may be able to exterminate the enemies of the gods."

इत्युक्तो भगवांस्तेभ्यो मायामोहं शरीरतः ।
तमुत्पाद्य ददौ विष्णुः प्राह चेदं सुरोत्तमान् ॥४१॥
मायामोहोऽयमखिलान् दैत्यांस्तान्मोहयिष्यति ।
ततो वध्या भविष्यन्ति वेदमार्गबहिष्कृताः ॥४२॥
स्थितौ स्थितस्य मे वध्या यावन्तः परिपन्थिनः ।
ब्रह्मणो येऽधिकारस्य देवदैत्यादिकाः सुराः ॥४३॥
तद्गच्छत न भीः कार्या मायामोहोऽयमग्रतः ।
गच्छत्वद्योपकाराय भवता भवतां सुराः ॥४४॥
इत्युक्ताः प्रणिपत्यैनं ययुर्देवा यथागतम् ।
मायामोहोऽपि तैः सार्द्धं ययौ यत्र महासुराः ॥४५

When the mighty Vishṇu heard their request, he emitted from his body an illusory form, which he gave to the gods, and thus spake: "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death; for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go then, and fear not: let this delusive vision precede you; it shall this day be of great service unto you, oh gods!"

CHAPTER XVIII

पराशर उवाच ।
तपस्यभिरतान् सोऽथ मायामोहो महासुरान् ।
मैत्रेय ! ददृशे गत्वा नर्मदातीरसंश्रितान् ॥१॥

Paráśara.—After this, the great delusion, having proceeded to earth, beheld the Daityas engaged in ascetic penances upon the banks of the

ततो दिगम्बरो मुण्डो बर्हिपत्रधरो द्विज !
मायामोहोऽसुरान् श्लक्ष्णमिदं वचनमब्रवीत् ॥२॥
हे दैत्यपतयो ! ब्रूत यदर्थं तप्यते तपः ।
ऐहिकं वाथ पारत्र्यं तपसः फलमिच्छथ ॥३॥
पारत्र्यफललाभाय तपश्चर्या महामते !
अस्माभिरियमारब्धा किं वा तेऽत्र विवक्षितम् ॥४॥
कुरुध्वं मम वाक्यानि यदि मुक्तिमभीप्सथ ।
अर्हध्वमेनं धर्मञ्च मुक्तिद्वारमसंवृतम् ॥५॥
धर्मो विमुक्तेरर्होऽयं नैतदस्मात् परः परः ।
अत्रैव संस्थिताः स्वर्गं विमुक्तिं वा गमिष्यथ ।
अर्हध्वं धर्ममेतञ्च सर्वे यूयं महाबलाः ॥६॥
एवं प्रकारैर्बहुभिर्युक्तिदर्शनवर्द्धितैः ।
मायामोहेन ते दैत्या वेदमार्गादपाकृताः ॥७॥

Narmadá river;[1] and approaching them in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of a peacock's feathers,[2] he thus addressed them in gentle accents: "Ho, lords of the Daitya race! wherefore is it that you practise these acts of penance? is it with a view to recompense in this world, or in another?" "Sage," replied the Daityas, "we pursue these devotions to obtain a reward hereafter; why should you make such an inquiry?" "If you are desirous of final emancipation," answered the seeming ascetic, "attend to my words, for you are worthy of a revelation which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation; there are none beyond or superior to them: by following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such lofty doctrine." By such persuasions, and by many specious arguments, did this delusive being mislead the Daityas from the tenets of the Vedas; teaching that the same

1 The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jaiṇ faith in the west of India in the eleventh and twelfth centuries (*As. Res.* XVI. 318), or perhaps a century earlier, and is a circumstance of same weight in investigating the date of the Vishṇu Puráṇa.

2 A bunch of peacock's feathers is still an ordinary accompaniment of a Jain mendicant. According to the Hindi poem, the Prithu Rai Charitra, it was borne by the Buddhist Amara Sinha; but that work is not, perhaps, very good authority for Bauddha observances, at least of an ancient date.

धर्मायैतदधर्माय सदेतन्न सदित्यपि ।
विमुक्तये त्विदं नैतद् विमुक्तिं सम्प्रयच्छति ॥८॥
परमार्थोऽयमत्यर्थं परमार्थो न चाप्ययम्
कार्यमेतदकार्य्यञ्च नैतदेवं स्फुटं त्विदम् ।
दिग्वाससामयं धर्मो धर्मोऽयं बहुवाससाम् ॥९॥
इत्यनैकान्तवादञ्च मायामोहेन नैकधा ।
तेन दर्शयता दैत्याः स्वधर्मांस्त्याजिता द्विज ॥१०॥
अर्हतेमं महाधर्मं मायामोहेन ते यतः ।
प्रोक्तास्तमाश्रिता धर्ममार्हतास्तेन तेऽभवन् ॥११

thing might be for the sake of virtue and of vice ; might be, and might not be ; might or might not contribute to liberation ; might be the supreme object, and not the supreme object ; might be effect, and not be effect ; might be manifest, or not be manifest , might be the duty of those who go naked, or who go clothed in much raiment: and so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth of contradictory tenets ;[3] and they were called Arhatas,[4] from the phrase he had employed of "Ye are worthy (Arhatha) of this great doctrine ;" that is, of the false doctrines which he persuaded them to embrace.

त्रयीधर्मसमुत्सर्गं मायामोहेन तेऽसुराः ।
कारितास्तन्मया ह्यासंस्ततोऽन्ये तत्प्रबोधिताः ॥१२
तैरप्यन्ये परे तैश्च तैरप्यन्ये परे च तैः ।

The foes of the gods being thus induced to apostatize from the religion of Vedas, by the delusive person sent by Vishṇu, became in their turn teachers of the same heresies, and perverted others ; and these, again, communicating their principles to others, by whom they

3 In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jains, whence they are called commonly Syádvádis, assertors of probabilities, or of what may be. These usually form seven categories, or, 1. a thing is ; 2. it is not ; 3. it is, and it is not ; 4. it is not definable; 5. it is, but is not definable ; 6. it is not, neither is it definable ; 7. it is, and it is not, and is not definable. Hence the Jains are also termed Saptavádis and Saptabhangis, assertors and oppugners of seven propositions *As Res.* XVII. 271 ; and *Trans. Royal As. Soc.* I. 555.

4 Here is further confirmation of the Jains being intended by our text, as the term Arhat is more particularly applied to them, although it is also used by the Buddhists.

अल्पैरहोभिः सन्त्यक्ता तैर्दैत्यैः प्रायशस्त्रयी ॥१३॥
पुनश्च रक्ताम्बरधृङ् मायामोहोऽजितेक्षिणः ।
अन्यानाहासुरान् गत्वा मृद्वल्पमधुराक्षरम् ॥१४॥
स्वर्गार्थं यदि वो वाञ्छा निर्वाणार्थमथासुराः ।
तदलं पशुघातादिदुष्टधर्मैर्निबोधत ॥१५॥
विज्ञानमयमेवैतदशेषमवगच्छत ।
बुध्यध्वं मे वचः सम्यग् बुधैरेवमुदीरितम् ॥१६॥
जगदेतदनाधारं भ्रान्तिज्ञानार्थतत्परम् ।
रागादिदुष्टमत्यर्थं भ्राम्यते भवसङ्कटे ॥१७॥
एवं बुध्यत बुध्यध्वं बुध्यतैवमितीरयन् ।
मायामोहः स दैतेयान् धर्ममत्याजयन्निजम् ॥१८॥
नानाप्रकारवचनं स तेषां युक्तियोजितम् ।
तथा तथा च तद्धर्मं तत्यजुस्ते यथा यथा ॥१९॥
तेऽप्यन्येषां तथैवोचुरन्यैरन्ये तथोदिताः ।
मैत्रेय ! तत्यजुर्धर्मं वेदस्मृत्युदितं परम् ॥२०॥

were still further disseminated, the Vedas were in a short time deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them, "If, mighty demons, you cherish a desire either for heaven or for final repose, desist from the iniquitous massacre of animals (for sacrifice), and hear from me what you should do. Know that all that exists is composed of discriminative knowledge. Understand my words, for they have been uttered by the wise. This world subsists without support, and engaged in the pursuit of error, which it mistakes for knowledge, as well as vitiated by passion and the rest, revolves in the straits of existence." In this manner, exclaiming to them, "Know !" (Budhyadwam), and they replying, "It is known" (Budhyate), these Daityas were induced by the arch deceiver to deviate from their religious duties (and become Bauddhas), by his repeated arguments and variously urged persuasions.[5] When they had abandoned their own faith, they persuaded others to do the same, and the heresy spread, and many deserted the practices enjoined by the Vedas and the laws.

5 We have therefore the Bauddhas noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the 10th or 11th century.

अन्यानप्यन्यपाषण्डप्रकारैर्बहुभिर्द्विज !
दैतेयान् मोहयामास मायामोहोऽतिमोहकृत् ॥२१॥
स्वल्पेनैव हि कालेन मायामोहेन तेऽसुराः ।
मोहितास्तत्यजुः सर्वां त्रयीमार्गाश्रितां कथाम् ॥२२
केचिद्विनिन्दां वेदानां देवानामपरे द्विज !
यज्ञकर्मकलापस्य तथान्ये च द्विजन्मनाम् ॥२३॥
नैतद्युक्तिसहं वाक्यं हिंसा धर्माय नेष्यते ।
हवींष्यनलदग्धानि फलायेत्यर्भकोदितम् ॥२४॥
यज्ञैरनेकैर्देवत्वमवाप्येन्द्रेण भुज्यते ।
शम्यादि यदि चेत्काष्ठं तद्वरं पत्रभुक् पशुः ॥२५॥
निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते ।
स्वपिता यजमानेन किन्नु तस्मान्न हन्यते ॥२६॥
तृप्तये जायते पुंसो भुक्तमन्येन चेत्ततः ।
कुर्याच्छ्राद्धं श्रद्धयान्नं न वहेयुः प्रवासिनः ॥२७॥

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Bauddha heresies, but with various erroneous tenets he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spake evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. "The precepts," they cried, "that lead to the injury of animal life (as in sacrifices) are highly reprehensible. To say that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds at leas upon leaves. If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one at a Śráddha gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person."[6] "First, then. let it be determined what may be (ration-

6 That is, according to the commentator, a Śráddha may be performed for a man who is abroad by any of his kinsmen who are tarrying at home; it will be of equal benefit to him as if he offered it himself; he will equally eat of the consecrated food.

जनश्रद्धेयमित्येतदवगम्य ततो वचः ।
उपेक्ष्य श्रेयसे वाक्यं रोचतां यन्मयेरितम्)॥२८॥
न ह्याप्तवादा नभसो निपतन्ति महासुराः ।
युक्तिमद् वचनं ग्राह्यं मयान्यैश्च भवद्विधैः ॥२९॥
मायामोहेन ते दैत्याः प्रकारैर्बहुभिस्तथा ।
व्युत्थापिता यथा नैषां त्रयीं कश्चिदरोचयत् ॥३०॥

all) believed by mankind, and then," said their preceptor, "you will find that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is alone to be acknowledged by me, and by such as you are."[7] By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

इत्थमुन्मार्गयातेषु तेषु दैत्येषु तेऽमराः ।
उद्योगं परमं कृत्वा युद्धाय समुपस्थिताः ॥३१॥
ततो देवासुरं युद्धं पुनरेवाभवद् द्विज !
हताश्च तेऽसुरा देवैः सन्मार्गपरिपन्थिनः ॥३२॥
स्वधर्मकवचस्तेषामभूद् यः प्रथमं द्विज !
तेन रक्षाभवत् पूर्वं नेशुर्नष्टे च तत्र ते ॥३३॥

When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities accordingly were renewed, but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them, and upon its abandonment followed their destruction.[8]

ततो मैत्रेय ! तन्मार्गवर्त्तिनो येऽभवञ्जनाः ।
नग्नास्ते तैर्यतस्त्यक्तं त्रयीसंवरणं वृथा ॥३४॥

Thus, Maitreya, you are to understand that those who have seceded from their original belief are said to be naked, because they have

7 We have in these passages, no doubt, allusion to the Várhospatyas, or followers of Vṛhaspati, who seem to have been numerous and bold at some period anterior to the 14th century. *As. Res.* XVI. 5.

8 We may have in this conflict of the orthodox divinities and heretical Daityas some covert allusion to political troubles, growing out of religious differences, and the final predominance of Brahmanism. Such occurrences seem to have preceded the invasions of India by the Mohammedans, and prepared the way for their victories.

ब्रह्मचारी गृहस्थश्च वानप्रस्थस्तथाश्रमाः ।
परिव्राड् वा चतुर्थोऽत्र पञ्चमो नोपपद्यते ॥३५॥
यस्तु सन्त्यज्य गार्हस्थ्यं वानप्रस्थो न जायते ।
परिव्राड् वापि मैत्रेय ! स नग्नः पापकृन्नरः ॥३६॥
नित्यानां कर्मणां विप्र ! तस्य हानिरहर्निशम् ।
अकुर्वन् विहितं कर्म शक्तः पतति तद्दिने ॥३७॥
प्रायश्चित्तेन महता शुद्धिमाप्नोत्यनापदि ।
पक्षं नित्यक्रियाहानेः कर्त्ता मैत्रेय ! मानवः ॥३८॥
संवत्सरं क्रियाहानिर्यस्य पुंसोऽभिजायते ।
तस्यावलोकनात् सूर्यो निरीक्ष्यः साधुभिः सदा ॥३९
स्पृष्टे स्नानं सचेलस्य शुद्धेर्हेतुर्महामते !
पुंसो भवति तस्योक्ता न शुद्धिः पापकर्मणः ॥४०
देवर्षिपितृभूतानि यस्य निःश्वस्य वेश्मनि ।
प्रयान्त्यनर्चितान्यत्र लोके तस्मान्न पापकृत् ॥४१॥
देवादिनिःश्वासहतं शरीरं यस्य वेश्म च ।
न तेन सङ्करं कुर्याद् गृहासनपरिच्छदैः ॥४२॥
सम्भाषणानुप्रश्नादि सहास्यां चैव कुर्वतः ।
जायते तुल्यता तस्य तेनैव द्विज ! वत्सरम् ॥४३॥

thrown off the garment of the Vedas. According to the law there are four conditions or orders of men (of the three first castes), the religious student, the householder, the hermit, and the mendicant. There is no fifth state; and the unrighteous man who relinquishes the order of the householder, and does not become either an anchoret or a mendicant, is also a naked (seceder). The man who neglects his permanent observances for one day and night, being able to perform them, incurs thereby sin for one day.; and should he omit them, not being in trouble, for a fortnight, he can be purified only by arduous expiation. The virtuous must stop to gaze upon the sun after looking upon a person who has allowed a year to elapse without the observance of the perpetual ceremonies ; and they must bathe with their clothes on should they have touched him: but for the individual himself no expiation has been declared. There is no sinner upon earth more culpable than one in whose dwelling the gods, progenitors, and spirits, are left to sigh unworshipped. Let not a man associate, in residence, sitting, or society, with him whose person or whose house has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities, or association with a man who for a

अथ भुङ्क्ते गृहे तस्य करोत्यास्यां तथासने ।
शेते चाप्येकशयने स सद्यस्तत्समो भवेत् ॥४४॥
देवतापितृभूतानि तथानभ्यर्च्य योऽतिथीन् ।
भुङ्क्ते स पातकं भुङ्क्ते निष्कृतिस्तस्य कीदृशी ॥४५
ब्राह्मणाद्यास्तु ये वर्णाः स्वधर्मादन्यतोमुखम् ।
यान्ति ते नग्नसंज्ञां तु हीनकर्मस्ववस्थिताः ॥४६॥
चतुर्णां यत्र वर्णानां मैत्रेयात्यन्तसङ्करः ।
तत्रास्या साधुवृत्तीनामुपघाताय जायते ॥४७॥
अनभ्यर्च्य ऋषीन् देवान् पितृन् भूतातिथींस्तथा ।
यो भुङ्क्ते तस्य सम्भाषात् पतन्ति नरके नराः ॥४८
तस्मादेतान्नरो नग्नांस्त्रयीसन्त्यागदूषितान् ।
सर्वदा वर्जयेत् प्राज्ञ आलापस्पर्शनादिषु ॥४९॥
श्रद्धावद्भिः कृतं यत्नाद्देवान् पितृपितामहान् ।
न प्रीणयति तच्छ्राद्धं यदेभिरवलोकितम् ॥५०॥

twelvemonth has not discharged his religious duties, is productive of equality of guilt ; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him instantaneously. Again ; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin ! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous. Men fall into hell who converse with one who takes his food without offering a portion to the gods, the sages, the manes, spirits, and guests. Let therefore a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors if it be looked upon by apostates.

श्रूयते च पुरा ख्यातो राजा शतधनुर्भुवि ।
पत्नी च शैब्या तस्याभूदतिधर्मपरायणा ॥५१॥
पतिव्रता महाभागा सत्यशौचदयान्विता ।

It is related that there was formerly a king named Śatadhanu, whose wife Śaivyá was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female

सर्वलक्षणसम्पन्ना विनयेन नयेन च ॥५२॥
स तु राजा तया सार्द्धं देवदेवं जनार्दनम् ।
आराधयामास विभुं परमेण समाधिना ॥५३॥
होमैर्जपैस्तथा दानैरुपवासैश्च भक्तितः॥ ५४॥
पूजाभिश्चानुदिवसं तन्मना नान्यमानसः ॥५५॥
एकदा तु समं स्नातौ तौ तु भार्यापती जले ।
भागीरथ्याः समुत्तीर्णौ कार्त्तिक्यां समुपोषितौ ।
पाषण्डिनमपश्येतामायान्तं सम्मुखं द्विज ॥५६॥
चापाचार्यस्य तस्यासौ सखा राज्ञो महात्मनः ।
अतस्तद्गौरवात्तेन सहालापमथाकरोत् ॥५७॥
न तु सा वागयता देवी तस्य पत्नी पतिव्रता ।
उपोषितास्मीति रविं तस्मिन् दृष्टे ददर्श च ॥५८॥
समागम्य यथान्यायं दम्पती तौ यथाविधि ।
विष्णोः पूजादिकं सर्वं कृतवन्तौ द्विजोत्तम ॥५९॥

excellence, with humility, and discretion. The Rájá and his wife daily worshipped the god of gods, Janárddana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Kártika, and had bathed in the Bhagirathí, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Rájá's military preceptor. The Rájá, out of respect to the latter, entered into conversation with the heretic; but not so did the princess; reflecting that she was observing a fast, she turned from him, and cast her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishṇu, agreeably to the ritual. After a time the Rájá, triumphant over his enemies, died; and the princess ascended the funeral pile of her husband.

कालेन गच्छता राजा ममारासौ सपत्नजित् ।
अन्वारुरोह तं देवी चितास्थं भूपतिं पतिम् ॥६०॥
स तु तेनापचारेण श्वा जज्ञे वसुधाधिपः ।
उपोषितेन पाषण्डसंलापी यः कृतोऽभवत् ॥६१॥
सा तु जातिस्मरा जज्ञे काशीराजसुता शुभा ।

In consequence of the fault committed by Śatadhanu, by speaking to an infidel when he was engaged in a solemn fast, he was born again as a dog. His wife was born as the daughter of the Rájá of Káśí, with a knowledge of the events of her pre-existence, accomplished in every

सर्वविज्ञानमम्पूर्णा सर्वलक्षणपूजिता ॥६२॥
तां पिता दातुकामोऽभूत् वराय विनिवारितः ।
तयैव तन्व्या विरतो विवाहारम्भतो नृपः ॥६३॥
ततः सा दिव्यया दृष्ट्या दृष्ट्वा श्वानं निजं पतिम् ।
विदिशाख्यं पुरं गत्वा तदवस्थं ददर्श तम् ॥६४॥
तं दृष्ट्वैव महाभागं श्वभूतन्तु पतिं तथा ।
ददौ तस्मै वराहार सत्कारप्रवणं शुभम् ॥६५॥
भुञ्जन् दत्तं तया सोऽन्नमतिमृष्टमभीप्सितम् ।
श्वजातिललितं कुर्वन् बहु चाटु चकार वै ॥६६॥
अतीव व्रीडिता बाला कुर्वता चाटु तेन सा ।
प्रणामपूर्वमाहेदं दयितं तं कुयोनिजम् ॥६७॥
स्मर्य्यतां तन्महाराज ! दाक्षिण्यललितं त्वया ।
येन श्वयोनिमापन्नो मम चाटुकरो भवान् ॥६८॥
पाषण्डिनं समाभाष्य तीर्थस्नानादनन्तरम् ।
प्राप्तोऽसि कुत्सितां योनिं किं न स्मरसि तत्प्रभो । ॥६९॥
तयैवं स्मारिते तस्मिन् पूर्वजातिकृते तदा ।
दध्यौ चिरमथावाप निर्वेदमतिदुर्लभम ॥७०॥

science, and endowed with every virtue. Her father was anxious to give her in marriage to some suitable husband, but she constantly opposed his desigen, and the king was prevented by her from accomplishing her nuptials. With the eye of divine intelligence she knew that her own husband has been regenerate as a dog, and going once to the city of Vaidiśá she saw the dog, and recognised her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers: but he, eating the delicate food presented to him, expressed his delight after the fashion of his species; at which she was much ashamed, and, bowing reverently to him, thus spake to her degraded spouse: "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?" Thus reminded, the Rájá recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit he went forth from the city, and falling dead in the desert, was born anew as a jackal. In the course of the following year the princess knew what had happened,

निर्विण्णचित्तः स ततो निर्गम्य नगराद् बहिः ।
मरुप्रपतनं कृत्वा शार्गालीं योनिमागतः ॥७१॥
सापि द्वितीये सम्प्राप्ते वर्षे दिव्येन चक्षुषा ।
ज्ञात्वा शृगालं तं द्रष्टुं ययौ कोलाहलं गिरिम् ॥७२॥
तत्रापि दृष्ट्वा तं प्राह शार्गालीं योनिमागतम् ।
भर्त्तारमतिचार्वङ्गी तनया पृथितीपतेः ॥७३॥
अपि स्मरसि राजेन्द्र ! श्वयोनिस्थस्य यन्मया ।
प्रोक्तं ते पूर्वंचरितं पाषण्डालापसंश्रयम् ॥७४॥
पुनस्तयोक्तस्तज्ज्ञात्वा सत्यं सत्यव्रतां वरः ।
कालेन स निराहारस्तत्याज स्वं कलेवरम् ॥७५॥
भूयस्ततो वृकं जातं गत्वा तं निर्जने वने ।
स्मारयामास भर्त्तारं पूर्ववृत्तमनिन्दिता ॥७६॥
न त्वं वृको महभाग ! राजा शतधनुर्भवान् ।
श्वा भूत्वा त्वं शृगालोऽभूर्वृकत्वं साम्प्रतं गतः ॥७७॥
स्मारितेन यदा त्यक्तस्तेनात्मा गृध्रतां गतः ।
अवाप सा पुनश्चैनं बोधयामास भाविनी ॥७८॥
नरेन्द्र ! स्मर्यतामात्मा ह्यलं ते गृध्रचेष्टया ।
पाषण्डालापजातोऽयं दोषो यद्गृध्रतां गतः। ॥७९

and went to the mountain Koláhala to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal, "Dost thou not remember, oh king, the circumstance of conversing with a heretic, which I called to thy recollection when thou wast a dog?" The Rájá, thus addressed, knew that what the princess had spoken was true, and thereupon desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest. and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Śatadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sin of conversing with a heretic has condemned you!" The Rája was next born as a crow;

9 There is a play upon the word Bali, which means 'tribute,' or 'fragments of a meal scattered abroad to the birds,' &c.

ततः काकत्वमापन्नं समनन्तरजन्मनि ।
उवाच तन्वी भर्त्तारमुपलभ्यात्मयोगतः ॥८०॥
अशेषा भूभृतः पूर्वं वश्या यस्मै बलिं ददुः ।
स त्वं काकत्वमापन्नो जातोऽद्य बलिभुक् प्रभो ॥८१॥
एवमेव च काकत्वे स्मारितः स पुरातनम् ।
तत्याज भूपतिः प्राणान् मयूरत्वमवाप च ॥८२॥
मयूरत्वं ततः सा वै चकारानुगतिं शुभा ।
दत्तैः प्रतिक्षणं हृद्यैस्तृस तज्जातिभोजनैः ॥८३॥
ततस्तु जनको राजा वाजिमेधं महाक्रतुम् ।
चकार तस्यावभृथे स्नापयामास तं तदा ॥८४॥
सस्नौ स्वयं च तन्वङ्गी स्मारयामास चापि तम् ।
यथासौ श्वश्रृगालाद्या योनीर्जग्राह पार्थिवः ॥८५॥
स्मृतजन्मक्रमः सोऽथ तत्याज स्वं कलेवरम् ।
जज्ञे स जनकस्यैव पुत्रोऽसौ सुमहात्मनः ॥८६॥
ततः सा पितरं तन्वी विवहार्थमचोदयत् ।
स चापि कारयामास तस्या राजा स्वयंवरम् ॥८७॥
स्वयंवरे कृते सा तं सम्प्राप्तं पतिमात्मनः ।
वरयामास भूयोऽपि भर्तृभावेन भामिनी ॥८८॥

when the princess, who through her mystical powers was aware of it, said to him, "Thou art now thyself the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute."* Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess took to herself, and petted, and fed constantly with such food as is agreeable to birds of its class. The king of Káśí instituted at that time the solemn sacrifice of a horse. In the ablutions with which it terminated the princess caused her peacock to be bathed, bathing also herself; and she then reminded Śatadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was then born as the son of a person of distinction; and the princess now assenting to the wishes of her father to see her wedded, the king of Káśí caused it to be made known that she would elect a bridegroom from those who should present themselves as suitor: for her hand. When the election took place, the princess made choic of her former lord, who appeared amongst the candidates, and agai invested him with the character of her husband. They lived happil together, and upon her father's decease Śatadhanu ruled over the coun- try of Videha. He offered many sacrifices, and gave away many gifts.

बुभुजे च तया सार्द्धं सम्भोगान्नृपनन्दनः ।
पितर्य्युपरते राज्यं विदेहेषु चकार सः ॥८९॥
इयाज यज्ञान् सुबहून् ददौ दानानि चार्थिनाम् ।
पुत्रानुत्पादयामास युयुधे च सहारिभिः ॥९०॥
राज्यं भुक्त्वा यथान्यायं पालयित्वा वसुन्धराम् ।
तत्याज स प्रियान् प्राणान् संग्रामे धर्मतो नृपः ॥९१।
ततश्चितास्थं तं भूयो भर्त्तारं सा शुभेक्षणा ।
अन्वारुरोह विधिवद् यथापूर्वं मुदा सती ॥९२॥
ततोऽवाप तया सार्द्धं राजपुत्र्या स पार्थिवः ।
ऐन्द्रानतीत्य वै लोकान् लोकान् कामदुहोऽक्षयान्॥९३
स्वर्गाक्षयत्वमतुलं दाम्पत्यमतिदुर्लभम् ।
प्राप्त पुण्यफलं प्राप्य संशुद्धिं तां द्विजोत्तम ॥९४।

and begot sons, and subdued his enemies in war; and having duly exercised the sovereign power, and cherished benignantly the earth, he died, as became his warrior birth, in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted cheerfully his funeral pile. The king then, along with his princess, ascended beyond the sphere of Indra to the regions where all desires are for ever gratified, obtaining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realised reward of conjugal fidelity.[10]

एष पाषण्डसम्भाषाद्दोषः प्रोक्तो मया द्विज !
तथाश्वमेधावभृथस्नानमाहात्म्यमेव च ॥९५॥
तस्मात् पाषण्डिभिः पापैरालापस्पर्शनं त्यजेत् ।
विशेषतः क्रियाकाले यज्ञादौ चापि दीक्षितः ॥९६॥
क्रियाहानिर्गृहे यस्य मासमेकं प्रजायते ।

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you. Let therefore a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should

10 The legend is peculiar to the Vishnu Purána, although the doctrine it inculcates is to be found elsewhere.

तस्यावलोकनात् सूर्यं पश्येत मतिमान् नरः ॥९७॥
किं पुनर्यैस्तु सत्यक्ता त्रयी सर्वात्मना द्विज !
परान्नभोजिभिः पापैर्वेदवादविरोधिभिः ॥९८॥
सहालापस्तु संसर्गः सहास्या चातिपापिनी ।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत् ॥९९॥
पाषण्डिनो विकर्मस्थान् वैडालव्रतिकाञ्छठान् ।
हैतुकान् वकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥१००॥

look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation after encountering one who has wholly abandoned the Vedas? one who is supported by infidels, or who disputes the doctrines of holy writ? Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics,[11] and hypocrites. Intercourse with such iniquitous wretches, even at a distance, all association with schismatics, defiles; let a man therefore carefully avoid them.

दूरादपास्तः सम्पर्कः सहस्यापि च पापिभिः ।
पाषण्डिभिर्दुराचारैस्तस्मात्ताः परिवर्जयेत् ॥१०१॥
एते नग्नास्तवाख्याता दृष्ट्या श्राद्धोपघातकाः ।
येषां सम्भाषणात् पुंसां दिनपुण्यं प्रणश्यति ॥१०२॥
एते पाषण्डिनः पापा न ह्येतानालपेद् बुधः ।
पुण्यं नश्यति सम्भाषादेतेषां तद्दिनोद्भवम् ॥१०३॥
पुंसां जटाधरणमौण्ड्यवतां वृथैव । मोघाशिनामखिलशौचनिराकृतानाम् ।
तोयप्रदानपितृपिण्डबहिष्कृतानां सम्भाषणादपि नरा नरकं प्रयान्ति १०४॥

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation; speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter, and speaking to whom effaces whatever merit he may that day have obtained. Men, indeed, fall into hell as the consequence of only conversing with those who unprofitably assume the twisted hair, and shaven crown; with those who feed without offering food to gods, spirits, and guests; and those who are excluded from the presentation of cakes, and libations of water, to the manes.

11 Haitukas, 'causalists;' either the followers of the Nyáya or 'logical' philosophy, or Bauddhas, those who take nothing upon authority, and admit nothing that cannot be proved; or it is explained, those who by argument cast a doubt upon the efficacy of acts of devotion.